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A NEW AND GENERAL  
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1798.

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VOL. V.



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1798.



## NEW AND GENERAL

## BIOGRAPHICAL DICTIONARY.

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**D**ENNIS (JOHN), a celebrated critic, was born in London in 1657; his father being a fadler and an eminent citizen. He was educated under Dr. Horn at Harrow on the Hill, and thence removed to Caius-college, Cambridge, in 1675. He took the degree of B. A. and was expelled the college for literally attempting to stab a person in the dark; after which he travelled through France and Italy. At his return, he set up for a wit and a fine gentleman; and having some fortune, which was left him by an uncle, held every attainment in contempt, that did not relate to poetry and taste. Though it is now become fashionable to speak slightly of him, he had then qualities enough to recommend him to the acquaintance of some of the most eminent personages for birth, wit, and learning; such as the duke of Buckinghamshire, the earls of Halifax and Pembroke, Walter Moyle, esq. Dryden, Wycherley, Congreve, Southern, Garth, who really had an opinion of his talents: but the black passions were so predominant in him, and his pride, envy, jealousy, and suspicion, hurried him into so many absurd and ridiculous measures, that his life appears to have been nothing but a mixture of folly and madness. Upon his first introduction to the earl of Halifax, he had the misfortune to get intoxicated with some very fine wines, which he had not been used to. These had a strange effect upon him, and made him so very impatient of contradiction, that, rising on a sudden, he rushed out of the room, and overturned the side-board of plate and glasses as he went. The next morning seeing Mr. Moyle, who was one of the company, he told him he had quite forgot every thing that

happened, for he was much in liquor; and desired he would tell him in what manner he went away: "Why," said Moyle, "you went away like the devil, and took one corner of the house with you."

He began to be a writer as early as 1690, if not earlier, and so continued to the time of his death, which happened 1733, in his 77th year. He was always making attacks upon somebody or other, and thereby became embroiled in quarels, in which he generally had the worst of it. In 1692 he wrote a pindaric ode on king William, occasioned by the victory at the battle of Aghrim; and in 1695 a pindaric poem, called "The court of Death," dedicated to the memory of queen Mary. Upon the death of king William, he published another poem, called "The Monument:" after which he wrote some pieces in prose; amongst which, in 1702, was, "Priestcraft dangerous to religion and the government," in answer to a piece of Sacheverell's, intituled, "The political Union;" the design of which was to shew, that the church was necessary to support the state. He wrote two poems on the battles of Blenheim and Ramilies; for the first of which he had a present of 100*l.* from the duke of Marlborough, and soon after, through his interest, a sinecure in the customs of about 120*l.* per ann.

In 1704 came out his favourite tragedy, "Liberty asserted," in which are so many severe strokes upon the french nation, that he thought they were never to be forgiven. He really persuaded himself, as it is related of him, that the king of France would never make peace with England, unless the author of "Liberty asserted" was delivered up to him: and upon this full persuasion of his own importance, is said to have waited on his patron, the duke of Marlborough, when the congress was held at Utrecht for a treaty of peace, to desire "that no such article might be stipulated, as his being given up." The duke told him, that "he was sorry he could not serve him, for he really had no interest with any of the ministers of that time;" but said, that "he fancied his case was not so desperate as he imagined; that he had indeed made no such provision for himself, yet could not help thinking, that he had done the French almost as much damage as even Mr. Dennis himself." Another story relating to this affair is, that walking near the beach of the sea, when he was at a gentleman's house on the coast of Sussex, he saw a ship sailing, as he imagined, towards him. Upon this he suspected himself betrayed, and therefore made the best of his way to London, without taking any leave of his host, but proclaiming him a traitor, who, he said, had decoyed him down to his house, that he might give him up to the French; who had certainly carried him off, if he had not escaped as he did.

It would be endless to recite the stories which are told of this  
strange



strange man. In 1709 he published a tragedy called "Appius and Virginia," which met with no success, but for which he invented a new kind of thunder. Being at the play-house a few nights after the ill fate of his own play, and hearing it thunder, he started up of a sudden, and cried out aloud, "That's my thunder, by G—! How these rascals use me! They will not have my play, yet steal my thunder." In 1712 he wrote against Pope's Essay on Criticism, and in 1713 against Addison's Cato; which occasioned a pamphlet intituled, "The narrative of Dr. Robert Norris, concerning the strange and deplorable frenzy of Mr. John Dennis," since printed in Swift's miscellanies; and laid the foundation of that quarrel which provoked Pope to put him into his Dunciad. He wrote many other pieces, in all of which he shewed, that he had better talents for judging of the performances of others, than for producing any thing of himself; which made a smart fellow say, that "Dennis was the fittest man in the world to instruct a dramatic writer; for he laid down rules for writing good plays, and shewed him what were bad by his own."

DENNY (SIR ANTHONY), knt. favourite, and one of the gentlemen of the privy chamber to king Henry VIII. was the second son of Thomas Denny, of Cheshunt in the county of Hertford, esq. by Elizabeth, daughter of Thomas Mannock. He had his education in St. Paul's school, London, under the famous William Lilly; and afterwards in St. John's-college, Cambridge: in both which places he so improved himself, that he became an excellent scholar, as well as a person of great worth. His merit having made him known at court, he was constituted by Henry VIII. one of the gentlemen of the bed-chamber, groom of the stole, and a privy counsellor; and likewise received the honour of knighthood from that prince: with whom being in great favour, he raised a considerable estate on the ruins of the dissolved monasteries. For, in 1537, Henry gave him the priory of Hertford, together with divers other lands and manors. He further granted him, in 1539, Dec. 15, the office of steward of the manor of Bedwell and Little Berkhamstead, in Herts; besides which sir Anthony also obtained the manor of Butterwick, in the parish of St. Peter in St. Albans, the manors of the rectory and of the nunnery, in the parish of Cheshunt; and of Great Amwell, all in the county of Hertford. Moreover, in 1541, there was a large grant made to him, by act of parliament, of several lands that had belonged to the abbey of St. Albans, lately dissolved. Not content with that, he found means to procure a thirty-one years' lease of the many large and rich demesnes that had been possessed by Waltham-abbey in Essex: of which his lady purchased afterwards the reversion. In 1544 the king gave him the advantageous wardship of Mar-

garet, the only daughter and heir of Thomas lord Audley, deceased. On the 31st of August 1546 he was commissioned, with John Gate and William Clerk, esquires, to sign all warrants in the king's name. In this reign he did an eminent service to the great school of Sedberg in Yorkshire, belonging to the college wherein he had received his education. For the building being fallen to decay, and the lands appropriated thereto sold and embezzled, he caused the school to be repaired, and not only recovered, but also settled the estate so firmly, as to prevent all future alienations. When king Henry VIII. was on his death-bed, sir Anthony had the honesty and courage to put him in mind of his approaching end; and desired him to raise his thoughts to heaven, to think of his past life, and to call on God for mercy through Jesus Christ. So great an opinion had that king of him, that he appointed him one of the executors of his will, and one of the counsellors to his son and successor Edward VI. and bequeathed him a legacy of 300*l*. He did not live long after this; for he died in 1550. By his wife Joan, daughter of sir Philip Champernon of Modbury in Devonshire, a lady of great beauty and parts, he had six children; of whom Henry the eldest was father of Edward Denny, knighted in 1589, summoned to parliament in 1605, and advanced Oct. 24, 1626, to the dignity of earl of Norwich. As for sir Anthony Denny's character, one of his contemporaries informs us, that his whole time and cares were taken up with and employed about religion, learning, and the care of the public, and has highly commended him for his prudence and humanity. The learned Henry Howard, earl of Surry, wrote an excellent epitaph for him some years before his decease. And sir John Cheke, who had a great esteem for him, honoured his memory with an elegant heroic poem.

DENTON (JOHN), an english divine, author of some small controversial pieces, was educated at Clare-hall, Cambridge, and was admitted sizar and pupil to Mr. David Clarkson, on the 4th of May, 1646, as appears from the register of the college. He was ejected by the act of uniformity in 1662 from the living of Oswaldkirk, near Helmsley in Yorkshire, and not from that of Bolton, as Dr. Calamy affirms in his account, p. 818, who has rectified that mistake in his Continuation, p. 950, though, as it seems, without knowing that it was a mistake, it being indeed Mr. Snathan, and not Mr. John Denton, who was ejected from Bolton upon Dearn, or more properly Darwent. Mr. John Denton afterwards conformed; and being re-ordained by Dr. Thomas Barlow, bishop of Lincoln, was collated to the living of Stonegrave, within two miles of Oswaldkirk, and a prebend of the church of York, both which he held till his death, on the 4th of January, 1703, in the 83d year of his age, as is evident from

from the inscription on his tombstone in the church of Stonegrave, in which living he was succeeded by his son Mr. Robert Denton, who was educated at Catherine-hall in Cambridge, and died about 1748. Mr. John Denton having contracted an intimate friendship with Mr. Tillotson at Clare-hall, they kept up a constant correspondence during his grace's life.

DENTRECOLLES (FRANCIS XAVIER), a jesuit, born at Lyons in 1664, went as missionary to China with pere Parrennin. Here he was employed a like number of years with him, and died in the same year, 1741, at the age of 77. His amiable character, his insinuating turn, and his mild and affable manners, gained him the esteem and affection both of the populace and the men of letters. He caused a great number of works to be printed in the chinese language, to inculcate the doctrines of his church among the disciples of Confucius, and to encourage the new converts in the way of salvation. Besides these writings, which it cannot be expected we should understand, there are several interesting pieces of his in the collection of "Lettres édiifiantes & curieuses," and in the history of China by du Halde.

DEREING (EDWARD) was born in the xvth century, and descended from an antient and considerable family in Kent. He was educated in Christ's-college in Cambridge, of which he was fellow. He took the degree of B. D. and was chosen preacher at St. Paul's in London; and was a very eminent preacher at court in this reign. He died in the year 1576. His principal works are: his "Answer to Harding;" his Lectures on the epistle to the Hebrews; and his sermons. The happy death of this truly religious man was suitable to the purity and integrity of his life.

DERHAM (WILLIAM), an excellent philosopher and divine, was born at Stoughton near Worcester, Nov. 26, 1657; and educated in grammar-learning at Blockley in that county. May 1675 he was admitted into Trinity-college, Oxford; and by the time he took his degree of B. A. was greatly distinguished for his learning, and other valuable and eminent qualifications. He was ordained deacon by Compton bishop of London, in May 1681; priest by Ward bishop of Salisbury, in July 1682; and was the same month presented to the vicarage of Wargrave in Berkshire. August 1689 he was presented to the valuable rectory of Upminster in Essex: which living, lying at not more than a convenient distance from London, afforded him an opportunity of conversing and corresponding with the greatest virtuosi in the nation. Being therefore in a retirement suitable to his contemplative and philosophical temper, he applied himself with great eagerness to the study of nature, and to mathematics and experimental philosophy; in which he became so eminent, that he was soon after chosen F. R. S. He proved one of the most useful

and industrious members of it, frequently publishing in the *Philosophical Transactions* curious observations and valuable pieces [A]. We shall now proceed to his other works. He published in his

[A]. Of which these following are the particulars. 1. Part of a letter dated Dec. 6, 1697, giving an account of some experiments about the height of the mercury in the barometer at the top and bottom of the monument in London; and also a description of a portable barometer. 2. A letter dated Jan. 13, 1698, about a contrivance to measure the height of the mercury in the barometer, by a circle on one of the weather plates: with a register or diary of the weather, observed every day at Upminster, during the year 1697. 3. A letter to Dr. Sloane; with a register of the weather, winds, barometer's height, and quantity of rain falling at Upminster in Essex, during the year 1698. 4. A register, &c. as above, for the year 1699. In these registers, he exhibits to view, in separate columns, every day, at the hours of 8, 12, and 9, the weather, winds, clouds, height of the barometer, rain, &c. 5. Observations on the death-watch, or that insect which makes a noise like the beats of a watch. 6. Observations on the weather, rain, winds, &c. for 1699, 1700, 1701, 1702, compared with other observations made at Townley in Lancashire, by Mr. Townley, and communicated to our author. 7. An account of some spots observed in the sun in June 1703. 8. Observations on the great storm, Nov. 26, 1703. 9. The history of the death-watch, from which the superstitious may learn, to the great ease and comfort of their souls, that the ticking noise of this minute creature, which fills them with such terrors and forebodings, is nothing more than a wooing act, and commonly heard in July, or about the beginning of August. 10. An account of an instrument for finding the meridian, with a description of the same. 11. Experiments on the motion of pendulums in vacuo. 12. A prospect of the weather, winds, and height of the mercury in the barometer, on the first day of the month; and of the whole rain in every month in 1703, and the beginning of 1704: observed at Townley in Lancashire, by R. Townley, esq. and at Upminster in Essex, by our author. 13. An account of a glade of light seen in the heavens, March 20, 1706. 14. Tables of the weather, &c. for 1705. 15. An account of a pyramidal appearance in the heavens, seen in Essex, April 3, 1707. 16. Experiments and observations on the motion of sound; in latin.

17. On the migration of birds. 18. An account of an eclipse of the sun, Sept. 3, 1708, as observed at Upminster: and of an eclipse of the moon, Sept. 18, 1708. 19. An account of a strange meteor, or aurora borealis, in Sept. or Oct. 1706. 20. An account of a child's crying in the womb. It was the child of one Clark, of Hornchurch in Essex, who was heard to cry in his mother's womb, at times, for five weeks. 21. The history of the great frost in 1708. 22. Account of spots observed in the sun by our author, from 1703 to 1708; and from 1707 to 1711. 23. Of subterraneous trees found at Dagenham-Breach in Essex. 24. Account of an eclipse of the moon, seen at Upminster Jan. 12, 1711-12. 25. Of a woman big with child, and having the small pox, delivered of a child having the same distemper, Sept. 8, 1713. 26. An account of the rain at Upminster for 18 years. 27. Tables of the barometrical altitudes for 1708, at Zurich in Switzerland; and of the rain of Pisa in Italy, and Zurich, and Upminster, for 1707, 1708: with remarks on the winds, heat, and cold, &c. 28. Mischiefs occasioned by swallowing the stones of bullace and sloes. This piece may be read with great advantage by those who fancy, very absurdly, that the stones of sloes, cherries, &c. are useful in preventing a surfeit from the fruit. 29. Extracts from Mr. Gafcoigne's and Mr. Crabtree's letters, proving Mr. Gafcoigne to have been the inventor of the telescopic sights of mathematical instruments, and not the French. 30. Observations about wasps, and the difference of their sexes. 31. Observations on the lumen boreale, or streaming, Oct. 8, 1726. 32. Tables of the eclipses of Jupiter's satellites, from 1700 to 1727; with remarks on those tables. 33. The difference in time of the meridians of divers places, computed from observations on the eclipses of Jupiter's satellites. 34. A letter to sir Hans Sloane, bart. containing a description of some uncommon appearances, observed in an aurora borealis, Oct. 13, 1728. 35. Of the meteor called the ignis fatuus, from observations made in England by our author, and others in Italy, communicated by sir Thomas Dereham, bart. We have placed these several pieces here together, because they are of the same kind and nature, and were all published in the "*Philosophical Transactions*."

younger years, “The artificial clock-maker: or, a treatise of watch and clock-work, shewing to the meanest capacities the art of calculating numbers to all sorts of movements; the way to alter clock-work; to make chimes, and set them to musical notes; and to calculate and correct the motion of pendulums. Also numbers for divers movements: with the ancient and modern history of clock-work; and many instruments, tables, and other matters, never before published in any other book.” The fourth edition of this book, with large emendations, was published in 1734, 12mo. In 1711 and 1712 he preached 16 sermons at Boyle’s lectures; which, having put into a new form, he published in 1713 under this title, *Physico-theology; or, a demonstration of the being and attributes of God from his works of creation: with large notes, and many curious observations*, 8vo. And in pursuance of the same design, he published, in 1714, *Astro-theology; or, a demonstration of the being and attributes of God from a survey of the heavens. Illustrated with copper-plates*, 8vo. These works, the former especially, have been highly and justly valued, and have undergone several editions. In 1716 he was made a canon of Windsor, being at that time chaplain to the prince of Wales; and in 1730 received the degree of D. D. from the university of Oxford, on account of his learning, and the services he had done to religion by his culture of natural knowledge—“*Ob libros,*” as the terms of the diploma run, “*ab ipso editos, quibus physicam & mathesin auctiorem reddidit, & ad religionem veramque fidem exornandam revocavit.*” But to go on with his writings. When Eleazer Albin published his natural history of birds and english insects, in 4 vols. 4to. with many beautiful cuts, it was accompanied with very curious notes and observations by our learned author. He also revised the “*Miscellanea Curiosa,*” published in three vols. 8vo. 1726. The last thing he published of his own composition, was, “*Christo-theology; or, a demonstration of the divine authority of the christian religion, being the substance of a sermon preached at Bath, Nov. 2, 1729, and published at the earnest request of the auditory, 1730,*” 8vo. But, besides his own, he published some pieces of Mr. Ray, and gave new editions of others, with great additions from the author’s own MSS. To him the world is likewise indebted for the publication of the “*Philosophical experiments and observations of the late eminent Dr. Robert Hooke, and other eminent virtuosos in his time, 1726,*” 8vo. with copper cuts. He communicated also to the royal society several pieces, which he received from his learned correspondents.

This great and good man having thus spent his life in the most agreeable and improving study of nature, and made all his researches therein subservient to the cause of religion and virtue,

died at length, in his 78th year, April 5, 1735, at Upminster, where he was buried. He left behind him a valuable collection of curiosities; among the rest, a specimen of insects, and of most kinds of birds in this island, of which he had preserved the male and female. It may be necessary just to observe, that Dr. Derham was very well skilled in medical as well as physical knowledge; and was constantly a physician to the bodies as well as souls of his parishioners.

DERRICK (SAMUEL), a native of Ireland, was born in 1724. Being intended for trade, he was some time placed with a linen-draper in Dublin; but disliking his business, he quitted it and his country about 1751, and commenced author in London. Soon after he arrived at the metropolis, he indulged an inclination which he had imbibed for the stage, and appeared in the character of Gloucester in "Jane Shore," but with so little success, that he never repeated the experiment. After this attempt he subsisted chiefly by his writings; but being of an expensive disposition, running into the follies and excesses of gallantry and gaming, he lived almost all his time the slave of dependence, or the sport of chance. His acquaintance with people of fashion, on beau Nash's death, procured him at length a more permanent subsistence. He was chosen to succeed that gentleman in his offices of master of the ceremonies at Bath and Tunbridge. By the profits of these he might have been enabled to place himself with economy in a less precarious state; but his want of conduct continued after he was in the possession of a considerable income, by which means he was at the time of his death, March 7, 1769, as necessitous as he had been at any period of his life. He translated one piece from the french of the king of Prussia, called, Sylla, a dramatic entertainment, 1753, 8vo.

DESAGULIERS (JOHN THEOPHILUS), who introduced the reading of lectures in experimental philosophy at the metropolis, and who made several improvements in mechanics, was the son of the rev. Mr. John Desaguliers, a french protestant refugee, and born at Rochelle, March 12, 1683. His father brought him an infant into England; and having taught him the classics himself, sent him to Christ-church in Oxford. When Dr. John Keil left the university, and went abroad with the palatines in 1702, Desaguliers succeeded him in reading courses of experimental philosophy, which he performed at Hart-hall. In 1712 he married, and settled in Channel-row, Westminster, soon afterwards; where he continued his courses for several years. In 1714 he was elected F. R. S. of which he was a very useful member, as appears from a great number of his papers printed in their Transactions, on optics, meteorology, and mechanics. About this time the duke of Chandos took

him under his patronage, made him his chaplain, and presented him to the church of Edgware, near his own seat at Canons. George I. before whom he performed a course of lectures at Hampton-court in 1717, intended for him the valuable living of Much Munden in Hertfordshire; but the earl of Sunderland, at the head of the ministry at that time, obtained it for another person, and prevailed with a friend to present him to a small living in Norfolk, worth 70l. per ann. This benefice he afterwards exchanged for one in Essex, at the presentation of George II. before whom, as well as the rest of the royal family, he had the honour of reading his lectures: and Frederic prince of Wales made him afterwards his chaplain. In the latter part of his life, he removed to lodgings over the Great Piazza, in Covent-garden, where he carried on his lectures with great success till his death, which happened in 1749. He was a member of several foreign academies, and corresponding member of the royal academy of sciences at Paris. He obtained from many competitors the prize proposed by the french king, for the best account of electricity. He published "A course of experimental philosophy, 1734, 2 vols. 4to." and an edition of "Gregory's elements of catoptrics and dioptrics, with an appendix, containing an account of reflecting telescopes, 1735, 8vo."

DES BARREAU X (JAMES DE VALLEC lord), a french nobleman, and born at Paris in 1602, was, like the english lord Rochester, a great wit, a great libertine, and a great penitent. He made a vast progress in his studies under the jesuits, who, perceiving he had a genius capable of any thing, endeavoured to get him into their society; but neither he nor his family would ever listen to their proposal. He did not love them, and used to rail at them in an agreeable manner. He was intimate with Theophile, who was advocate-general, and afterwards president in the parliament of Paris; and, being very handsome in his youth, it is said that Theophile was sometimes jealous of him. He was very young when his father procured him the place of a counsellor in the parliament of Paris. His wit was admired there, but he would never report a cause; for he used to say, that it was a sordid occupation, and unworthy of a man of parts, to read wrangling papers with attention, and to endeavour to understand them. He lost that place from the following cause. Cardinal Richelieu falling in love with the celebrated beauty Marion de Lorme, whose affections were entirely placed on our Des Barreaux, proposed to him by a third hand, that if he would resign his mistress, he should have whatever he should desire. Des Barreaux answered the proposal no otherwise than in a jesting way; feigning all along to believe the cardinal incapable of so much weakness. This enraged the minister so highly, that he persecuted our counsellor as long as he lived, and forced

forced him not only to quit his place, but even to leave the kingdom.

As Des Barreaux loved his liberty and his pleasures extremely, he did not find himself unhappy in having quitted the long robe. He made a great number of latin and french verses, and some very pretty songs; and never pursued any thing but good cheer and diversions. He was very entertaining in company, and greatly sought after by all men of wit and taste. He had his particular friends in the several provinces of France, whom he frequently visited; for he took a pleasure in shifting his quarters, according to the seasons of the year. In winter, he went to seek the sun on the coasts of Provence. He passed the three worst months in the year at Marseilles. The house which he called his favourite was that of the count de Clermont de Lodeve in Languedoc; where, he used to say, good cheer and liberty were on their throne. Sometimes he went to Balzac on the banks of the Charante; but his chief residence was at Chenaillles on the Loire. His general view in these ramblings was to search out the best fruits and the best wines in the climates: however, it must be observed, in justice to him, that the pleasures of the mind, as well as those of the body, were sometimes the occasion of his journies; as, when he went into Holland, on purpose to see Des Cartes, and to improve by the instructions of that great genius.

His friends do not deny that he was a great libertine; but pretend, that Fame, according to custom, had said more of him than is true, and that, in the latter part of his life, he was convinced of the reality of religion. They say, that he did not disapprove the truths of christianity, and wished to be fully convinced of them; but he thought nothing was so difficult to a man of wit as to believe. He was born a catholic, but had not the least faith either in the worship or doctrines of the romish religion; and he used to say, that if the scriptures are the rule of our actions and of our belief, there was no better religion than the protestant. However all this might be, it is certain that, four or five years before his death, he entirely forsook his vicious courses: he paid his debts, and, having never been married, gave up the remainder of his estate to his sisters; reserving to himself for life an annuity of 4000 livres. He then retired to Chalon on the Soane, which he said was the best and purest air in France; hired a small house; and was visited by the better sort of people, particularly by the bishop, who afterwards spoke well of him. He died in that city, like a good christian, in 1647; having made the famous devout sonnet two or three years before his death, which begins: Grand Dieu, tes jugemens, &c.

DESBILLONS (FRANCIS JOSEPH), was born at Chateauneuf,



on the 25th of January in the year 1711. At the age of 16 he was admitted into the order of the jesuits; was five years teacher to the under classes; and afterwards was appointed an instructor of literature successively in the colleges of Laen, Nevers, Le Fleche, and Bourges. In the mean time he was occupied in composing a book of fables which he designed shortly to publish. For that purpose he visited the college of Louis the XIVth at Paris. He hoped that the society of the best writers in that place would enable him to arrive at a greater degree of perfection in the composition of his intended work. There he resided 15 years till the abolition in 1762, of the order to which he belonged. On this event in 1762 he retired to Mannheim, where he was favourably received by the Palsgrave Charles Theodore. Enjoying in this place much literary leisure, he employed his time in poetry and the classics. Here also he published in two volumes his fables, which had now increased 530 in number, and which he divided into fifteen books. An edition of Phædrus, illustrated with learned annotations, was also one of the publications with which he enriched the republic of letters. He had employed some of his latter years in little pieces of latin poetry of which two only are known. They were intituled "Ars bene valendi," and "Carmen de pace." He also left behind him in manuscript a history of the latin language. He died on the 19th of March 1788, at the age of 78, having enjoyed to the last a good constitution and an unusual presence of mind.

DESHAIS (JOHN BAPTIST HENRY), an ingenious french painter, born at Rouen in Nermandy, in 1729. He received the first elements of design from his father: he afterwards practised at Paris, under M. Vermont; but learned from Restout those excellent principles, which received such honour from his natural talents. He soon gave proofs of his genius, in obtaining many of the medals which the academy gave as prizes for design. In a journey he took to Rouen (his native place), he obtained several commissions for historical pieces, to his no small encouragement; several of these he executed while under M. Restout. His picture of Potiphar's wife, which he painted as a candidate for the academy's prize, procured him the friendship of M. Boucher, at that time principal painter to the king. Restout consented to yield the young Deshais, as an eleve of that artist. In 1751 he carried the first prize of the academy; and in consequence became a disciple of the king's school, under the direction of M. Carlo Vanloo; and during three years he profited greatly of the instructions he received from that great master. In this situation he executed many pieces of great merit. After this, he resided some time at Rome; and in spite of very bad health, prosecuted his profession with unremitting

remitting diligence, and great success. On his return to Paris, he married the daughter of M. Boucher, and was received into the academy with universal approbation: the pictures which he presented on that occasion were of such merit as to give very sanguine hopes that he would one day become one of the greatest of the french artists. Every successive exhibition at the Louvre proved in the clearest manner, that his reputation was fixed on the surest foundation: but he died in the midst of his career; in the beginning of the year 1765. The principal of his works are, the history of St. Andrew, in four large pictures, at Rouen; the adventures of Helen, in nine pieces, for the manufactory of Beauvais; the death of St. Benet, at Orleans; the deliverance of St. Peter, at Versailles. The marriage of the virgin, is a subject simple in itself, but is nobly elevated by the painter. The grand priest is standing up, and turned towards the sacred spouse; his arms are extended, and his countenance directed towards the illuminated glory. Scarce any thing can be more divinely expressive than the air of this head. The grandeur and the majestic simplicity of the virgin's head are finely conceived; and her whole figure admirable. The picturesque composition of the group is very well managed—the draperies are in a bold and elegant taste—the lights and shades finely imagined, melting into all the happy effects of the clear obscure.—His resurrection of Lazarus is full of expression: the different emotions of surprize, terror, and admiration are most ingeniously varied, and finely characterised in the three apostles. The two women who behold the miracle, display the invention of the painter; one of them is full of astonishment mixed with terror, at the idea of the sight before her—the other falls prostrate to the ground, adoring the divine worker of the miracle: the whole piece is full of character and expression.—His picture of Joseph's chastity is one of the finest that ever issued from his happy pencil: Potiphar's wife is represented darting herself from the bed, and catching Joseph by his garment. The crime, hope and fear of her passion, are expressed in the most lively manner in her eyes and countenance: that part of her figure which the linen, with which she is partly covered, leaves to the view, is full of charms, the happiest imitation of the finest nature. The delicacy of the tints, and the whole artifice of the colours are such, that they produce in the naked part, all the roundness, and other fine effects of natural relief. The figure of Joseph is well designed; but it was on the woman that the painter, with great justness, bent all the efforts of his imagination, and his art. The combat of Achilles against the Xanthus and Simois [B]. In his Ju-

[\*] See M. Cochin's Essay sur la Vie de M. Deshaies.

pitier and Antiope, the figure of the woman is wonderfully delicate and pleasing. A small piece representing study, very fine. Artemisa at the tomb of her husband, &c.

DESMAHIS (JOSEPH FRANCIS EDWARD DE CORSEMBLEU), born at Sualy-sur-Loire in 1722, died Feb. 25, 1761, in the 38th year of his age. He was a man of great talents, and his heart was as excellent as his understanding: no man took a greater participation in the suffering of his fellow creatures. More devoted to his friends than to himself, he always anticipated their desires. "When my friend laughs," said he, "it is his business to inform me of the reason of his joy; when he weeps, it is mine to discover the cause of his grief." He never solicited either favours or rewards. Contented with the common necessaries of life and health, he was unconcerned about the rest. It was a maxim with him, that, if harmony reigned among literary men, notwithstanding the smallness of their number, they would be the masters of the world. Somebody once read to him a satirical piece of poetry, for his advice, "Give up this wretched turn for ever," said he, "if you would retain any connection with me. One more satire, and we break at once." Modest in the midst of prosperity, he sometimes said to his friends: "Content to live on terms of friendship with the distinguished characters of my times, I have not the ambition to wish for a place among them in the temple of memory." Very early in life he gave proofs of the facility of his genius, and had the art of blending study and philosophy with pleasure. He wrote the comedy of the Impertinent, which was much applauded. It is not indeed in the style of Moliere; but it contains good pictures of real life, ingenious turns of wit, judicious sentiments, and the principal character is well drawn.

2. Miscellaneous works. A soft and light vein of poetry, an easy and harmonious versification, a lively colouring, delicate and well-turned thoughts are the characteristics of this collection, in which the Voyage de Saint-Germain rises superior to the rest. It is easy to perceive that the author had betimes taken Voltaire for his model, and is not unsuccessful in his imitation. A complete edition of his works, from his own manuscripts, appeared in 1777, with a panegyric on the author, Paris, 2 vols. 12mo.

DES MAIZEAUX (PETER), secretary of the Royal Society of London, was the son of a french protestant minister, and born at Auvergne in 1666. He retired early, probably as a refugee, into England; and died there in 1745. He had intimate connections with St. Evremont and Bayle. He gave a very handsome edition of the works of the former, in 3 vols. 4to. with the life of the author prefixed: and he drew up the life of the latter, which was printed before the edition of his

Dictionary

Dictionary in 1730, and separately at the Hague, 1732, 2 vols. 12mo. He published also, the same year, the Miscellaneous works of Bayle, in 4 vols folio. He was the editor of other things; and whatever he published, he always accompanied with remarks, full of literary anecdotes. He was very exact and curious in his accounts; but somewhat prolix and tedious, by running out into too much detail and minute discussions.

DESMARES (TOUSSAINT), priest of the oratory, famous for his sermons, was from Vire in Normandy. He was sent to Rome to defend the doctrine of Jansenius; where he pronounced a discourse on that subject before Innocent X. which may be seen in the *Journal de Saint-Amour*. His attachment to the opinions of the celebrated bishop of Ypres, was the cause or the pretext of some disagreeable affairs to him. Great search was made after him in order to convey him to the bastille, but he escaped the pursuit, and retired for the rest of his days to the seat of the duke de Liancourt, in the diocese of Beauvais. One day, when Louis XIV. happened to be there, the duke presented Desmares to him. The old man said to the monarch, with an air of respect and freedom: "Sir, I ask a boon of you." "Ask," returned Louis, and I will grant it you." "Sir," replied the old man, "permit me to put on my spectacles, that I may contemplate the countenance of my king." Louis XIV. declared that of all the variety of compliments that had been paid him, none ever pleased him more than this. Pere Desmares died in 1687, at the age of 87, after having composed the *Necrologe de Port-royal*, printed in 1723. 4to.

DESMARETS (NICHOLAS), nephew of Colbert, and minister of state in the reign of Louis XIV. afterwards comptroller-general of the finances, died in 1721, having shewed himself worthy of his uncle by his understanding and his zeal. He left behind him a very curious account of his administration. This piece, several times reprinted, cannot be too much or too often recommended to the perusal of all such as would be acquainted with the dedalean labyrinth of finance. It is found in the *Annales Politiques* of the abbé de St. Pierre.

D'ESPAGNE (JOHN), was minister of a french congregation, which assembled at Durham-house in the Strand; and, after that was pulled down, at the chapel in Somerset-house, which was procured for that assembly by order of the house of lords, by many of whom he was much followed and admired. He wrote on the sacrament, and several other subjects, in french. The following books, which are the most considerable of his works, have been translated into english: The use of the Lord's prayer, maintained against the objections of the innovators of these times, englished by C. M. London, 1646. 2. An essay on the wonders of God in the harmony of the times, generations,

nerations, and most illustrious events therein inclosed; from the original of ages to the close of the new Testament, 1662, 8vo. This was published after his decease, by his executor.

DESPAUTERE (JOHN), a grammarian of Flanders, born at Ninove, died at Comines in 1520, laboured constantly and assiduously, though he had but one eye. He published Rudiments, a grammar, a syntax, a prosody, a tract on figures and tropes, printed in 1 vol. folio, under the title of *Commentarii Grammatici*, by Robert Stephens, in 1537. His works were formerly used in all the colleges; but since others, more methodical, have been composed, they are no longer consulted except by the learned. They are excellent for acquiring a thorough knowledge of latinity. The Despautere of Robert Stephens is very different from the Despauteres, as they have been garbled and mutilated for the accommodation of school-boys.

DESPLACÈS, a famous french engraver, and one of the first rank since the age of Louis XIV. He joined a great excellency of clear obscure to a correctness of design. His best pieces are, the descent from the cross, after Jouvenet. St. Bruno, and the elevation to the cross. Fire and water, after Boullongue. The rape of Helen, after Guido; and Venus coming to Vulcan, from Jouvenet; this last piece is very faulty, in the drapery of Venus, as it entirely hides the naked beneath it. The soldier holding up a dagger at Astyanax, in the arms of Andromache, after Jouvenet, is his master-piece. The expressions in this print are strong and manly; the figure of the soldier is nobly done; his arms, hands, and feet, extremely fine. The airs of the head, attitudes, and drapery, masterly. In every countenance, and in all parts of the naked that appears, the engraver's expressive touch merits the highest praise. Died in 1749.

Another of the same name and nation not long since deceased, engraved several pieces with applause for the "Cabinet de Crozat."

DESSPORTES (CLAUDE), born at Champagne 1661, died at Paris aged 82. His chief excellence lay in painting animals and fruits. He was a favourite painter, in that branch, of Louis XIV. and XV. Many of his pieces are at Marly.

DESSPORTES (FRANÇOIS), born in Champagne in 1661, manifested his talents for painting during an illness. He was obliged to keep his bed, and was uneasy for want of employment; somebody brought him a print; he amused himself in drawing it, and this attempt discovered his taste. The french king employed and rewarded him, and the academy of painting opened its doors to him. He died at Paris in 1743, at the age of 82. He excelled in painting grotesques, animals, flowers, fruits, vegetables, landscapes, hunting-pieces, and succeeded in portraits.

portraits. His pencil, true, light and easy, represented nature in all her charms. He left a son and a nephew, who supported the reputation which he had acquired.

DESTOUCHES (ANDRÉ'), a french musician, was born at Paris in 1672. He accompanied father Tachard to Siam, with a resolution of entering into the society of jesuits upon his return; but he changed his purpose, and became a soldier. It was in this line of life that he discovered his talents for music; and he quitted soldiery, that he might devote himself entirely to it. He soon gained a vast reputation by his opera of *Iffé*, which the king relished so highly, as to present the composer with 200 louis d'ors; graciously adding, that no music since Lulli had pleased him so much as his. It is somewhat singular that Destouches, when he made this charming piece, knew nothing of composition: but, instead of art, he had genius, and (what is usually the concomitant of genius) a very strong passion for his object. After producing the *Iffé*, he made himself a master of rules; but it is said, that they damped his genius, and that none of his compositions afterwards equalled the *Iffé*. He died in 1749, superintendant of the royal band, and inspector-general of the royal academy of music, with a pension of 4000 livres.

DESTOUCHES (PHILIP NERICAUT), a french dramatic writer, was born at Tours in 1680, and educated at Paris. His first destination was to the army; but he quitted this service, to attach himself to the marquis de Puyfieux, ambassador of France with the Helvetic body. It was in Swisserland that his talent for theatrical productions first displayed itself; and his *Curieux Impertinent* was exhibited there with applause. His dramatic productions made him known to the regent, who sent him to London in 1717, to assist, in his political capacity, at the negotiations then on foot. He spent seven years thus in London, married there, and returned to his country; where the dramatist and negotiator were well received. The regent had a just sense of his services, and promised him great things; but, dying soon after, left Destouches the meagre comfort of reflecting how well he should have been provided for if the regent had lived. Having lost his patron, he retired to Fortoiseau near Melun, as the properest situation to make him forget the caprices of fortune. He purchased the place; and, cultivating agriculture, philosophy, and the muses, there abode as long as he lived. Cardinal Fleury would fain have drawn him out of it, and sent him ambassador to Petersburg; but Destouches would not stir: he chose rather to attend his lands and his woods, and to correct with his pen the manners of his own countrymen, than to go and converse with the boyards of Russia. He died in 1754, leaving a daughter and a son: the latter, by order

order of Lewis XV. published at the Louvre an edition of his father's works, in 4 vols. 4to. Destouches had not the gaiety of Regnard, nor the strong warm colouring of Moliere; but he is always polite, tender, and natural.

DEVEREUX (ROBERT), earl of Essex, is memorable for having been a great favourite, and an unhappy victim to the arts of his enemies and his own ambition, in the reign of queen Elizabeth. He was son of Walter the first earl of Essex, and born Nov. 10, 1567, at Netherwood, his father's seat in Herefordshire. His father dying when he was only in his 10th year, recommended him to the protection of William Cecil lord Burleigh, whom he appointed his guardian. Two years after, he was sent to the university of Cambridge by this lord, who placed him in Trinity-college, under the care of Dr. Whitgift, then master of it, and afterwards archbishop of Canterbury. He was educated there with much strictness, and applied himself to learning with great diligence; though it is said that, in his tender years, there did not appear any pregnant signs of that extraordinary genius which shone forth in him afterwards. In 1582, having taken the degree of M. A. he soon after left Cambridge, and retired to his own house at Lampfie in South-Wales, where he spent some time; and became so enamoured of his rural retreat, that he was with difficulty prevailed on to quit it. His first appearance at court, at least as a candidate for royal favour, was in his 17th year; and he brought thither a fine person, an agreeable behaviour, and an affability which procured him many friends. By degrees he so far overcame the reluctance he shewed to using the assistance of the earl of Leicester, who had been his father's enemy, that in 1585 he accompanied him to Holland, where we find him next year in the field, with the title of general of the horse. In this quality he gave the highest proofs of personal courage in the battle of Zutphen, fought in 1586; and, on his return to England, was made, the year after, master of the horse in the room of lord Leicester promoted. In 1588, he continued to rise, and indeed almost reached the summit of his fortune; for, when her majesty thought fit to assemble an army at Tilbury, for the defence of the kingdom, in case the Spaniards should land, she gave the command of it, under herself, to the earl of Leicester, and created the earl of Essex general of the horse. From this time he was considered as the favourite declared; and if there was any mark yet wanting to fix the people's opinion in that respect, it was shewn by the queen's conferring on him the honour of the garter.

We need not wonder, that so quick an elevation, and to so great an height, should affect so young a man as the earl of Essex; who shewed from henceforward a very high spirit, and often behaved petulantly enough to the queen herself, who yet

did not love to be controuled by her subjects. His eagerness about this time to dispute her favour with sir Charles Blunt, afterwards lord Montjoy and earl of Devonshire, cost him some blood; for sir Charles, thinking himself affronted by the earl, challenged him, and, after a short dispute, wounded him in the knee. The queen, so far from being displeas'd with it, is said to have sworn a good round oath, that it was fit somebody should take him down, otherwise there would be no ruling him. However, she reconciled the rivals; who, to their honour, continued good friends as long as they lived. In 1589, sir John Norris and sir Francis Drake having undertaken an expedition for restoring don Antonio to the crown of Portugal, the earl of Essex, willing to share the glory, followed the fleet and army to Spain; which displeasing the queen very highly, as it was done without her consent or knowledge, she sent him the following letter: "Essex, your sudden and undutiful departure from our presence and your place of attendance, you may easily conceive how offensive it is and ought to be unto us. Our great favours, bestowed upon you without deserts, have drawn you thus to neglect and forget your duty; for other construction we cannot make of these your strange actions. Not meaning therefore to tolerate this your disordered part, we gave directions to some of our privy-council, to let you know our express pleasure for your immediate repair hither, which you have not performed as your duty doth bind you, increasing thereby greatly your former offence and undutiful behaviour in departing in such sort without our privity, having so special office of attendance and charge near our person. We do therefore charge and command you forthwith, upon the receipt of these our letters, all excuses and delays set apart, to make your present and immediate repair unto us, to understand our farther pleasure. Whereof see you fail not, as you will be loth to incur our indignation, and will answer for the contrary at your uttermost peril. The 15th of April 1589."

At his return, however, he soon recovered her majesty's good graces: which he again hazarded by a private match with Frances, only daughter of sir Francis Walsingham, and widow of sir Philip Sidney. This her majesty apprehended to be derogatory to the honour of the house of Essex; and, though for the present this business was pass'd by, yet it is thought that it was not so soon forgot. In 1591, he went abroad, at the head of some forces, to assist Henry IV. of France: which expedition was afterwards repeated, but with little or no success. In 1592-3, we find him present in the parliament at Westminster; about which time the queen made him one of her privy-council. He met however in this and the succeeding years with various causes of chagrin, partly from the loftiness of his own temper, but chiefly from the artifices of those who envied his great credit  
with



with the queen, and were desirous to reduce his power within bounds. Thus a dangerous and treasonable book, written abroad by Parsons, a jesuit, and published under the name of Doleman, with a view of creating dissension in England about the succession to the crown, was dedicated to him, on purpose to make him odious, and create him trouble; and it had its effect. But what chiefly soured his spirit, was his perceiving plainly, that though he could in most suits prevail for himself, yet he was able to do little or nothing for his friends. This appeared remarkably in the case of sir Francis Bacon, which the earl bore with much impatience; and, resolved that his friend should not go unserved, gave him of his own a small estate in land. There are indeed few circumstances in the life of this noble person, that do greater honour to his memory, than the respect he shewed to men of parts and learning. It was this disposition of mind which induced him to bury the immortal Spenser at his own expence. It was this that, in the latter part of his life, engaged him to take the learned sir Henry Wotton, and the ingenious Mr. Cusse, into his service: as, in his earlier days he had engaged the incomparable brothers, Anthony and Francis Bacon, to share his fortunes and his cares.

But to go on: Whatever disadvantages the earl might labour under from intrigues at court, the queen had commonly recourse to his assistance in all dangers and difficulties, and placed him at the head of her fleets and armies, preferably to any other person. His enemies, on the other hand, were contriving and exerting all they could against him. They insinuated to the queen, that, considering his popularity, it would not be at all expedient for her service to receive such as he recommended to civil employments; and they carried this so far, as even to make his approbation a sufficient objection to men whom they had encouraged and recommended themselves. In 1598, a warm dispute arose in the council, between the old and wise lord-treasurer Burleigh and the earl of Essex, about continuing the war with Spain. The earl was for it, the treasurer against it; who at length grew into a great heat, and told the earl that he seemed intent upon nothing but blood and slaughter. The earl explained himself, and said, that the blood and slaughter of the queen's enemies might be very lawfully his intention; that he was not against a solid, but a specious and precarious peace; that the Spaniards were a subtle and ambitious people, who had contrived to do England more mischief in the time of peace, than of war, &c. The treasurer at last drew out a Prayer-book, in which he shewed Essex this expression: "Men of blood shall not live out half their days." As the earl knew that methods would be used to prejudice him with the people of England, such especially as got their living by trade, or thought themselves oppressed by taxes

levied for the support of the war, he resolved to vindicate his proceedings, and for that purpose drew up in writing his own arguments, which he addressed to his dear friend Anthony Bacon. This apology stole into the world not long after it was written; and the queen, it is said, was exceedingly offended at it. The title of it runs thus: "To Mr. Anthony Bacon, an apologie of the earle of Essex, against those which falselie and maliciouſſie take him to be the only hindrance of the peace and quiet of his countrie." This was reprinted in 1729, under the title of "the earl of Essex's vindication of the war with Spain," in 8vo.

About this time died the treasurer Burleigh, which was a great misfortune to the earl of Essex; for that lord having shewn a tenderneſs for the earl's person, and a concern for his fortunes, had many a time stood between him and harm. But now, his guardian being gone, his enemies acted without any restraint, crossed whatever he proposed, stopped the rise of every man he loved, and treated all his projects with an air of contempt. He succeeded lord Burleigh as chancellor of the university of Cambridge; and, going down, was there entertained with great magnificence. This is reckoned one of the last instances of this great man's felicity, who was now advanced too high to sit at ease; and those who longed for his honours and employments, very closely applied themselves to bring about his fall. The first great shock he received, in regard to the queen's favour, arose from a warm dispute between her majesty and himself, about the choice of some fit and able person to superintend the affairs of Ireland. The affair is related by Camden, who tells us, that nobody was present but the lord admiral, sir Robert Cecil, secretary; and Windebanke, clerk of the seal. The queen looked upon sir William Knolls, uncle to Essex, as the most proper person for that charge: Essex contended, that sir George Carew was a much fitter man for it. When the queen could not be persuaded to approve his choice, he so far forgot himself and his duty, as to turn his back upon her in a contemptuous manner; which insolence her majesty not being able to bear, gave him a box on the ear, and bid him go and be hanged. He immediately clapped his hand on his sword, and the lord admiral stepping in between, he swore a great oath, declaring that he neither could nor would put up an affront of that nature; that he would not have taken it at the hands of Henry VIII. and in a great passion immediately withdrew from court. The lord keeper advised him to apply himself to the queen for pardon. He sent the lord keeper his answer in a long and passionate letter, which his friends afterwards unadvisedly communicated: wherein he appealed from the queen to God Almighty, in expressions something to this purpose: "That there was no tempest

pest so boisterous as the resentment of an angry prince; that the queen was of a flinty temper; that he well enough knew what was due from him as a subject, an earl, and grand marshal of England, but did not understand the office of a drudge or a porter; that to own himself a criminal was to injure truth, and the author of it, God Almighty: that his body suffered in every part of it by that blow given by his prince; and that it would be a crime in him to serve a queen who had given him so great an affront." He was afterwards reconciled and restored in appearance to the queen's favour, yet there is good reason to doubt, whether he ever recovered it in reality: and his friends have been apt to date his ruin from this unlucky accident [c].

The earl met with nothing in Ireland but ill success and crosses; in the midst of which, an army was suddenly raised in England, under the command of the earl of Nottingham; nobody well knowing why, but in reality from the suggestions of the earl's enemies to the queen, that he rather meditated an invasion on his native country, than the reduction of the irish rebels. This and other considerations made him resolve to quit his post, and come over to England; which he accordingly did, and presented himself before the queen. He met with a tolerable reception; but was soon after confined, examined, and dismissed from all his offices, except that of master of the horse. In the summer of 1600, he recovered his liberty; and, in the

[c] The total reduction of Ireland being brought upon the tapis soon after, the earl was pitched upon as the only man from whom it could be expected. This was an artful contrivance of his enemies, who hoped by this means to ruin him; nor were their expectations disappointed. He declined this fatal preference as long as he could; but, perceiving that he should have no quiet at home, he accepted it, and his commission for lord lieutenant passed the great seal in March 1598. His enemies now began to insinuate, that he had sought this command for the sake of greater things which he then was meditating; but there is a letter of his to the queen, preserved in the Harleian collections, which shews, that he was so far from entering upon it with alacrity, that he looked upon it rather as a banishment, and a place assigned him for a retreat from his sovereign's displeasure, than a potent government bestowed upon him by her favour: "To the queen. From a mind delighting in sorrow, from spirits wasted with passion, from a heart torn in pieces with care, grief, and travel, from a man that hateth himself, and all things else that keep him alive, what service can

your majesty expect, since any service past deserves no more than banishment and proscription to the cursedest of all islands? It is your rebels pride and succession must give me leave to ransom myself out of this hateful prison, out of my loathed body; which, if it happened so, your majesty shall have no cause to mislike the fashion of my death, since the course of my life could never please you.

"Happy he could finish forth his fate,  
In some unhaunted desert most obscure  
From all society, from love and hate  
Of worldly folk; then should he sleep secure.

Then wake again, and yield God ever  
praise.

Content with hips, and hawes, and bram-  
ble-berry;

In contemplation passing out his days,  
And change of holy thoughts to make him  
merry.

Who when he dies his tomb may be a  
bush,

Where harmless robin dwells with gentle  
thrush.

Your majesty's exiled servant,

ROBERT ESSEX."

autumn

autumn following, he received Mr. Cuffe, who had been his secretary in Ireland, into his councils. Cuffe, who was a man of his own make, laboured to persuade him, that submission would never do him any good; that the queen was in the hands of a faction, who were his enemies; and that the only way to restore his fortune was to find a means of obtaining an audience, in order to represent his own case, let that means be what it would. The earl did not consent at first to this dangerous advice; but afterwards, giving a loose to his passion, began to declare himself openly, and among other fatal expressions let fall this, that "the queen grew old and cankered; and that her mind was become as crooked as her carcase." His enemies, who had exact intelligence of all that he proposed, and had provided effectually against the execution of his designs, hurried him upon his fate by a message, sent on the evening of Feb. 7, requiring him to attend the council, which he declined. He then gave out, that they sought his life; kept a watch in Essex-house all night; and summoned his friends for his defence the next morning. Many disputes ensued, and some blood was spilt; however, the earl at last surrendered, was carried that night to the archbishop's palace at Lambeth, and the next day to the Tower. On the 19th, he was arraigned before his peers, and after a long trial was sentenced to lose his head: upon which melancholy occasion he said nothing more than this, viz. "If her majesty had pleased, this body of mine might have done her better service; however, I shall be glad if it may prove serviceable to her any way." He was executed upon the 25th, leaving behind him one only son and two daughters; and was then in his 34th year. As to his person, he is reported to have been tall, but not very well made; his countenance reserved; his air rather martial than courtly; very careless in dress, and a little addicted to trifling diversions. He was learned, and a lover of learned men, whom he always encouraged and rewarded. He was sincere in his friendships, but not so careful as he ought to have been in making a right choice; sound in his morals, except in point of gallantry, and thoroughly well affected to the protestant religion.

It is to be observed, that concerning his execution, the queen remained irresolute to the very last; so that she sent sir Edward Carey to countermand it; but, as Camden says, considering afterwards his obstinacy in refusing to ask her pardon, she countermanded those orders, and directed that he should die. There is an odd story current in the world about a ring, which the chevalier Louis Aubrey de Mourier, many years the french minister in Holland, and a man of great parts and unsuspected credit, delivers as an undoubted truth; and that upon the authority of an english minister, who might be well presumed to know what he

he said. As the thing is remarkable, and has made much noise, we will report it in the words of that historian. "It will not, I believe, be thought either impertinent or disagreeable to add here, what prince Maurice had from the mouth of Mr. Carleton, ambassador of England in Holland, who died secretary of state; so well known under the name of lord Dorchester, and who was a man of great merit. He said, that queen Elizabeth gave the earl of Essex a ring, in the height of her passion for him, ordering him to keep it; and that whatever he should commit, she would pardon him when he should return that pledge. Since that time the earl's enemies having prevailed with the queen, who besides was exasperated against him for the contempt he had shewed her beauty, now through age upon the decay, she caused him to be impeached. When he was condemned, she expected to receive from him the ring, and would have granted him his pardon according to her promise. The earl, finding himself in the last extremity, applied to admiral Howard's lady, who was his relation; and desired her, by a person she could trust, to deliver the ring into the queen's own hands. But her husband, who was one of the earl's greatest enemies, and to whom she told this imprudently, would not suffer her to acquit herself of the commission; so that the queen consented to the earl's death, being full of indignation against so proud and haughty a spirit, who chose rather to die, than implore her mercy. Some time after, the admiral's lady fell sick; and, being given over by her physicians, she sent word to the queen, that she had something of great consequence to tell her before she died. The queen came to her bed-side; and having ordered all her attendants to withdraw, the admiral's lady returned her, but too late, that ring from the earl of Essex, desiring to be excused for not having returned it sooner, since her husband had prevented her. The queen retired immediately, overwhelmed with the utmost grief; she sighed continually for a fortnight, without taking any nourishment, lying in bed entirely dressed, and getting up an hundred times a night. At last she died with hunger and with grief, because she had consented to the death of a lover, who had applied to her for mercy." *Histoire de Hollande*, p. 215, 216.

This account has commonly been treated as a fable; but late discoveries seem to have confirmed it. See the proofs of this remarkable fact, collected in Birch's *Negotiations*, &c. p. 206. and Hume's history, at the end of Elizabeth's reign.

D'EWES (Sir SYMONDS), an english historian and antiquary, was the son of Paul D'Ewes, esq. and born in 1602, at Coxden in Dorsetshire, the seat of Richard Symonds, esq. his mother's father. He was descended from an antient family in the Low-Countries, from whence his ancestors removed hither, and gain-

ed a considerable settlement in the county of Suffolk. In 1618, he was entered a fellow-commoner of St. John's-college in Cambridge; and about two years after, began to collect materials for forming a correct and complete history of Great-Britain. He was no less studious in preserving the history of his own times; setting down carefully the best accounts he was able to obtain of every memorable transaction, at the time it happened. This disposition in a young man of parts recommended him to the acquaintance of persons of the first rank in the republic of letters, such as Cotton, Selden, Spelman, &c. In 1626, he married Anne, daughter to sir William Clopton of Essex, an exquisite beauty, not fourteen years old, with whom he was so sincerely captivated, that his passion for her seems to have increased almost to a degree of extravagance, even after she was his wife. He pursued his studies however, as usual, with great vigour and diligence; in so much, that when he was little more than thirty years of age, he had finished that large and accurate work for which he is chiefly memorable. This work he kept by him, during his life-time; it being written, as he tells us, for his own private use. It came out afterwards with this title: "The Journals of all the parliaments during the reign of queen Elizabeth, both of the house of lords and house of commons, collected by sir Symonds D'Ewes, of Stow-hall in the county of Suffolk, knt. and bart. revised and published by Paul Bowes, of the Middle-Temple, esq. 1682," folio. In 1633, he resided at Ilington in Middlesex. In 1639, he was high sheriff of the county of Suffolk, having been knighted some time before; and in the long parliament, which was summoned to meet Nov. 3, 1640, he was elected burges for Sudbury in the said county. July 15, 1641, he was created a baronet; nevertheless, upon the breaking out of the civil war, he adhered to the parliament, and took the solemn league and covenant in 1643. He sat in this parliament till Dec. 1648, when he was turned out among those who were thought to have some regard left for the person of the king, and the old constitution in church and state. He died April 18, 1650, and was succeeded in his titles and large estate by his son Willoughby D'Ewes; to whom the above Journals were dedicated, when published, by his cousin Paul Bowes, esq. who was himself a gentleman of worth and learning.

Though these labours of sir Symonds contributed not a little to illustrate the general history of Great-Britain, as well as to explain the important transactions of one of the most glorious reigns in it, yet two or three circumstances of his life have occasioned him to have been set by writers in perhaps a more disadvantageous light than he deserved; not to mention that general one, common to many others, of adhering to the parliament during  
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the rebellion. In the first place, having occasion to write to archbishop Usher in 1639, he unfortunately let fall a hint to the prejudice of Camden's *Britannia*; for, speaking of the time and pains he had spent in collecting materials for an accurate history of Great-Britain, and of his being principally moved to this task, by observing the many mistakes of the common writers, he adds, "And indeed what can be expected from them, considering that, even in the so much admired *Britannia* of Camden himself, there is not a page, at least hardly a page, without errors?" This letter of his afterwards coming to light, among other epistles to that learned prelate, drew upon him the heaviest censures. Smith, the writer of the latin life of Camden, assures us, that his *Britannia* was universally approved by all proper judges, one only, sir Symonds D'Ewes, excepted; who, "moved," says he, "by I know not what spirit of envy, gave out that there was scarce a page, &c." Nicholson, in his account of Camden's work, says, that "some early attempts were made by an envious person, one Brook or Brookmouth, to blast the deservedly great reputation of this work: but they perished and came to nothing; as did likewise the terrible threats given out by sir Symonds D'Ewes, that he would discover errors in every page." Bishop Gibson has stated the charge against this gentleman more mildly and modestly, in his *Life of Camden*, prefixed to the english translation of his *Britannia*. "In the year 1607," says the bishop, "he put the last hand to his *Britannia*, which gained him the titles of the Varro, Strabo, and Pausanias of Britain, in the writings and letters of other learned men. Nor did it ever after meet with any enemies that I know of, only sir Symonds D'Ewes encouraged us to hope for animadversions upon the work, after he had observed to a very great man, that there was not a page in it without a fault. But it was only threatening; and neither the world was the better, nor was Mr. Camden's reputation e'er the worse for it." We do not think sir Symonds defensible for throwing out at random, as it should seem, such a censure against a work universally well received, without ever attempting to support it; however, it may be remembered in his favour, that this censure was contained within a private letter; and that sir Symonds had a high sense of Camden's merit, whom he mentions very respectfully in the preface to his *Journals*, &c.

Another thing which hurt his character with some particular writers, was a speech he made occasionally in the long parliament, Jan. 2, 1640, in support of the antiquity of the university of Cambridge. This was afterwards published under the title of "A speech delivered in parliament by Symonds D'Ewes, touching the antiquity of Cambridge, 1642," 4to. and exposed him to very severe usage from Wood, Hearne, &c. Other  
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writers, however, and such as cannot be at all suspected of partiality to him, have yet spoken of him much to his honour. Thus Echard, in his history of England: "We shall next," says he, "mention sir Symonds D'Ewes, a gentleman educated at the university of Cambridge, celebrated for a most curious antiquary, highly esteemed by the great Selden, and particularly remarkable for his journals of all the parliaments in queen Elizabeth's reign, and for his admirable MS. library he left behind him, now in the hands of one of the greatest geniuses of the age:" meaning the late earl of Oxford. Some curious extracts from the MS. journal of his own life (preserved among the Harleian MSS.) are printed in the Bibliotheca Topographica Britannica, 1783.

DE WITT (JOHN), the famous pensionary, was the second son of Jacob De Witt, burgomaster of Dort, and deputy to the states of Holland; and born in 1625. He was educated at Dort, and made so great a progress in his studies, that at 23 he published "*Elementa Curvarum Linearum*;" one of the deepest books in mathematics, that had appeared in those days. After he had taken the degree of LL.D. he travelled for some years; and, on his return in 1650, became a pensionary of Dort, and distinguished himself early in the management of public affairs. He opposed with all his power the war between the English and Dutch, representing in strong colours the necessary ill consequences of it to the republic: and, when the events justified his predictions, gained so great credit, that he was unanimously chosen pensionary of Holland; first to officiate provisionally, and afterwards absolutely into the office. On this occasion, some of his friends reminding him of the fate of his predecessor Barnevelt, he replied, that "human life was liable to trouble and danger; and that he thought it honourable to serve his country, which he was resolved to do, whatever returns he might meet with." The continuance of the war was so visibly destructive to the commerce and interest of the republic, that the pensionary with his friends used all their skill to set on foot a negociation. Ambassadors were sent to Cromwell, who by this time had turned out the rump, and set up a new parliament. To this assembly the dutch ministers were directed to apply, but quickly found them very different people from those with whom they had been accustomed to deal; for they entertained the ambassadors with long prayers, and discovered a total ignorance of the business; they told Cromwell, that, if he would assume the supreme authority, they might soon come to a right understanding. This was precisely what he wanted; and though he rejected their advice in words, declaring himself an humble creature of the parliament, yet he soon after found means to be rid of them, and took upon him the government under the title of protector.



protector. He then made a peace with the Dutch; the most remarkable condition of which was, the adding a secret article for the exclusion of the house of Orange, to which the States consented by a solemn act. But the article of the exclusion raised a great clamour in Holland: it was insinuated to be suggested to Cromwell by De Witt; and the pensionary and his friends were put to it to carry points absolutely necessary for the service of the people. The clergy too began to meddle with affairs of state in their pulpits; and, instead of instructing the people how to serve God, were for directing their superiors how to govern their subjects. But his firmness got the better of these difficulties; and so far overcame all prejudices, that when the time of his high office was expired, he was unanimously continued in it, by a resolution of the States, Sept. 15, 1663.

He seemed now to have vanquished even Envy herself. In all difficult cases, his ministry was employed: and when the prince of East-Friesland quarrelled with his subjects, he was put at the head of the deputation to terminate the disputes. When war with England, after the king's restoration, became necessary, he was one of the deputies that prevailed on the states of Guelder and Overyssel to furnish their quota: he was appointed one of the commissioners for the direction of the navy, and made such vigorous dispositions, that he had a fleet in much better condition, and more ready for sea, than the admirals themselves imagined possible; though naval affairs were quite new to him. When it was thought expedient, after Opdam's defeat and death, that some of their own deputies should command the fleet, he was one of those three that were put in commission. When he came on board, the fleet was shut up in the Texel, and, in order to secure the outward bound East-India fleet, it was necessary for it to put to sea; which, as the wind then stood, the sailors declared impossible. It was the received doctrine, that there were but 10 points of the compass from which the wind could carry ships out, and that 22 were against them. The pensionary was alone of another opinion; and, as he was a great mathematician, soon discovered the falsity of this notion; he discovered, that there were in reality no less than 28 points for them, and but four against them. He engaged to carry one of their greatest ships through the Spaniard's-gat with the wind at S. S. W. which he performed Aug. 16, 1665; the greatest part of the fleet followed him without the least accident, and the passage has since been called Witt's-diep. They met with a dreadful storm on the coast of Norway, which lasted two days; De Witt remained upon deck all the time, never changed his cloaths, nor took any refreshment, but in common with the men; and, when he saw a want of hands, obliged his officers to work by his own example. He wrote a

plain and accurate relation of all that happened during the expedition, and at his return verified every article of this account so fully to the States, that they gave him solemn thanks for his good services; and offered him a considerable present, which however he declined to accept.

When the famous battle in 1666 was fought between the English and Dutch for three days, he was sent by the States to take a full account of the affair; and he drew up one from the best authorities he could obtain, which is justly esteemed a masterpiece in its kind, and a proof of his being as capable of recording great actions as of achieving them. In 1667, finding a favourable conjuncture for executing the great design of the warm republicans, he established the perpetual edict, by which the office of stadtholder was for ever abolished, and the liberty of Holland, as it was supposed, fixed on an eternal basis. In 1672, when the prince of Orange was elected captain and admiral general, he abjured the stadtholdership. A tumult happened at Dort, and the people declared they would have the prince for stadtholder; to which place he came in person on their invitation, and accepted the office. Most of the other towns and provinces followed the example; and seditions arose from these pretences, that the De Witts plundered the state, and were enemies to the house of Orange. The pensionary begged his dismissal from the post; which was granted, with thanks for his faithful services. He did not affect business, when he saw it was no longer in his power to benefit the public; and he deplored in secret the misfortunes of his country, which, from the highest prosperity, fell, as it were, all at once to the very brink of ruin. The invasion of the French, their rapid progress, their own intestine divisions, spread every where terror and confusion; and the prince of Orange's party heightened these confusions, in order to ruin the De Witts. The mob were encouraged to pull down a house, in which the pensionary was supposed to lie sick; an attempt was made to assassinate the two brothers on the same day, in different places; the count de Monthas, who had married their sister, was ordered to be arrested in his camp as a traitor, though he had behaved with the greatest bravery. Cornelius De Witt, on the accusation of Ticklaer, a barber, of a design of poisoning the prince, was imprisoned and condemned to exile, though his judges could not declare him guilty. The same ignominious wretch persuaded the people, that he would be rescued out of prison; upon which they instantly armed, and surrounded the place, where it unfortunately happened the pensionary was with his brother. They broke open the doors, insisted on their walking down, and barbarously murdered them. They carried their dead bodies to the gallows, where they hung the pensionary a foot higher  
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than his brother; afterwards mangling their bodies, cut their cloaths in a thousand pieces, and sent them about the country, as trophies of conquest; and some of them, it is said, cut out large pieces of their flesh, which they broiled and ate.

Thus fell this zealous patron of the glory and liberty of his native country, in his 47th year; the greatest genius of his time, the ablest politician in war as well as peace, the Atlas of the commonwealth. He was a frank sincere man, without fraud or artifice, unless his silence might be thought so. Sir William Temple, who was well acquainted with his character, speaks of him, on various occasions, with the utmost esteem, and with the highest testimonies of praise and admiration. He observes, that when he was at the head of the government, he differed nothing in his manner of living from an ordinary citizen. When he made visits, he was attended only by a single footman; and on common occasions he was frequently seen in the streets without any servant at all. His office, for the first ten years, brought him in little more than 300*l.* and in the latter part of his life not above 700*l.* per. ann. He refused a gift of 10,000*l.* from the States, because he thought it a bad precedent in the government. His fortune was much inferior to what, in our times, we see commonly raised by an under clerk in a high office. With great reason therefore, sir William Temple, speaking of his death, observes, that he “deserved another fate, and a better return from his country, after eighteen years spent in their ministry, without any care of his entertainments or ease, and little of his fortune. A man of unwearied industry, inflexible constancy, sound, clear, and deep understanding, and untainted integrity; so that, whenever he was blinded, it was by the passion he had for that which he esteemed the good and interest of his state. This testimony is justly due to him from all that were well acquainted with him; and is the more willingly paid, since there can be as little interest to flatter, as honour to reproach the dead.”

Besides the works already mentioned, he wrote a book containing those maxims of government, upon which he acted; which will be a never-fading monument to his immortal memory. It shews the true and genuine principles of policy, on which alone it is possible to erect an administration profitable at home, and which must command respect abroad. On the one hand are pointed out the mischiefs of tyranny, arbitrary power, authority derived from faction, monopolies, and every other species of corruption. On the other hand is explained the true method of acquiring and securing power, riches, peace, and of managing and extending trade; of supporting liberty without running into licentiousness, and of administering the commonwealth in such a manner, as that the possessors of power shall

not be either envied or feared. A translation of it from the original dutch, intituled, "The true interest and political maxims of the republic of Holland," has been printed in London; to the last edition of which, in 1746, are prefixed historical memoirs of the illustrious brothers Cornelius and John De Witt, by the late John Campbell, esq. from whom the original compilers of this work received the above particulars.

DIACONUS (PAULUS), so called because he had been a deacon of the church of Friuli, though some call him by his father's name WARNAFRIDUS, and others, from the profession he took up in his latter years PAULUS MONACHUS, was originally a Lombard, born in the city of Friuli, and educated in the court of the Lombard kings at Pavia. After Desiderius, the last king of the Lombards, was taken prisoner by Charlemagne, and carried to France, tired of the tumult of the public world, he retired from the busy scenes he had been engaged in, and became a monk in the famous monastery of Monte Casino, where he wrote his history of the Lombards, in six books, from their first origin down to the reign of Luitprandus, who was their xviiiith king that reigned in Italy, and died in 743. He was an eye witness of many of the transactions he relates; and as he was a Lombard, we may suppose him well informed of the affairs of his own nation, and had read the history of the Lombards, written in the same century in which they began to reign in Italy, by Secundus Tridentinus, originally a Lombard, but a native of the city of Trent, who flourished according to Baronius in 615; but his history is now lost. He often quotes his authority, and though he sometimes falls into trivial mistakes, about foreign affairs, and such as happened long before his time, as Grotius learnedly evinces, yet, in the transactions of his own nation, he is, generally speaking, very exact. He died in the year 770. His history was printed at Hamburgh in 1611, and is beside to be found in the xviiiith vol. of Muratori's *Rerum Italic. Scriptores*.

D'HOSIER (PETER) was born at Marseilles in 1592. He was the son of a counsellor. He was the first who regulated genealogies, and formed them into a science. Lewis XIII. made him maitre d'hotel, and gentleman in ordinary of his chamber. Lewis XIV. made him a counsellor of state. Truly great men have frequently been much less recompensed. Their labours were not so necessary to human vanity. He died in 1660.

DIAGORAS, surnamed THE ATHEIST, flourished in the 91st olympiad, that is, about 412 years before Christ; if a man can be said to flourish at the time when he is obliged to fly his country for atheism. He has usually been reckoned among the philosophers of Athens, because he philosophized in that city: yet he was not born there, but in the isle of Melos, one of the Cyclades;

Cyclades; or, as some say, in the city of Melia in Caria. He is said to have been the most downright and determined atheist in the world; for he made use of no equivocations or subterfuges, but plainly denied that there were any gods. The history of his atheism is thus told: he delighted in making verses, and had composed a poem which a certain poet had stolen from him. He sued the thief; who swore he was not guilty of the crime, and soon after he gained a great reputation by publishing that work as his own. Diagoras, considering that he who had injured him had not only escaped unpunished for his theft and perjury, but also acquired glory thereby, concluded that there was no providence, nor any gods, and wrote some books to prove it. Sextus Empiricus tells us, that, "according to report, Diagoras the Melian was at first a dythrambic poet, and as superstitious a man as any in the world. He began his poem in this manner: 'By God and fortune all things are performed;' but having been injured by a perjured villain, who suffered no punishment on that account, he was induced to say 'there was no God:' and we may venture to add, that Diagoras has not been the only philosopher in the world who has flung up all religion in a pet, because he could not explain some appearances in the dispensations of providence. The Athenians summoned him to give an account of his doctrine, but he took to flight, which occasioned them to set a price on his head. They published, by the sound of a trumpet, the reward of a talent to any who should kill him, and two to any who should bring him alive; and they caused this decree to be engraved on a pillar of brass. Their severity extended very far, for they persuaded all the cities of Peloponnesus to do the same; but they could not get him apprehended, for, taking shipping, he was cast away. Some of his profane repartees are preserved. Being in Samothrace, he was shewn several pictures or votive tablets, which were hung up in temples by persons who had escaped shipwreck, and insulted at the same time for not believing in a providence: "There would have been many more," said he, "if those who had been lost had dedicated them." Again, he was on board a vessel caught in a violent storm, in the height of which the company began to say to him, that they well deserved what they underwent for having taken on board such an impious wretch as he: "Behold," answered he, "the great number of vessels which are exposed to the same storm as ours is; do you think I am on board every one of them?"

Some say, that Diagoras owed his liberty to Democritus; who, seeing him among a great many slaves that were exposed to sale, examined him, and found in him so happy a disposition, that he bought him for 10,000 drachms, and made him, not his servant, but his disciple.

DIAZ (JOHN), a young Spaniard, who lived in the xvth century,

tury, deserves a place in the catalogue of the victims to religious zeal. He studied theology at Paris, where, from reading the books of Luther and his disciples, he soon embraced his doctrines. This circumstance made it necessary for him to quit Paris, which he did presently after, and went to Calvin at Geneva; but finding himself unable to comply with all the humours of a man of so morose and supercilious a temper, he left him, and took his departure for Straßbourg, where he harmonized much better with Bucer, who was of a more gentle and engaging disposition; and who, perceiving great capacities in this disciple, obtained leave of the council of that town to take him with him to the conference at Ratisbon. Diaz was no sooner arrived there, than he went and found out Malvenda, whom he had known at Paris. Terrified at the heresies of his countryman and friend, Malvenda employed the strongest arguments he was master of, along with the liveliest exhortations, to induce him to return into the bosom of the church; but nothing of all this made any impression on the mind of Diaz, who persevered in his opinions, and consequently saw no more of Malvenda. The young convert being gone to Neuburg, to attend the correcting of a book of Bucer's which was then at press, was surprised to see arrive at that place one of his brothers named Alfonso, an advocate at the court of Rome, who, having heard of his apostacy, immediately set out in hopes to reclaim him. Alfonso Diaz was not more successful than Malvenda had been. But, instead of lamenting what he might term the obduracy of his brother, and revering the dispensations of God, who opens or shuts the eyes of whomsoever he will, he lays a plan against the corporeal life of him whose spiritual life should have been his sole concern. He feigned to return home; and in fact did go as far as Augsburg; but the day following he turned about, accompanied by a guide, and at break of day was back at Neuburg. His first business was to seek his brother; accordingly he went straight to his lodgings, with his companion, who was disguised as a courier, and waited at the foot of the staircase, while the other went up to the apartment of Diaz, for whom he pretended he had letters to deliver from his brother. Diaz is roused from sleep; the pretended messenger delivers him the letters, and while he reads them makes a stroke at his head with an axe which he had concealed under his cloak, kills him, and flies off with his instigator Alfonso. The report of this murder excited great indignation at Augsburg and elsewhere; the assassins were vigorously pursued, were taken, and imprisoned at Inspruck; but the emperor Charles V. put a stop to the proceedings, under pretext that he would take cognizance himself of the affair at the approaching diet. This atrocious act was perpetrated the 27th of March 1546.

DICEARCHUS, a worthy disciple of Aristotle, was born at Messina

Messina in Sicily. He was a good philosopher, historian, and mathematician, and composed a great many books on various subjects, and in all sciences, which were much esteemed. Cicero speaks frequently in the highest terms of admiration both of the man and his works. Geography was one of his principal studies; and we have a treatise, or rather a fragment of a treatise, of his still extant upon that subject. It was first published by Harry Stephens in 1589, with a latin version and notes; and afterwards by Hudson at Oxford in 1703, among the "Veteris geographiæ scriptores græcos minores, &c." Pliny tells us that "Dicæarchus, a man of extraordinary learning, had received a commission from some princes, to take the height of the mountains, and found Pelion, the highest of them, to be 1250 paces perpendicular, from whence he concluded it to bear no proportion which could effect the rotundity of the globe." He published some good discourses upon politics and government; and the work he composed concerning the republic of Lacedæmon, was thought so excellent, and so highly honoured, that it was read every year before the youth in the assembly of the ephori. Cicero mentions a book of his, wherein he endeavours to prove, that the soul is mortal. His book upon the geography of Greece, part of which we have observed to be still extant, was inscribed to Theophrastus, who was his scholar.

DICKINSON (EDMUND), a celebrated physician and chemist, was son of William Dickinson, rector of Appleton in Berkshire, and born there in 1624. He acquired his classical learning at Eton, and from thence, in 1642, was sent to Merton-college in Oxford. Having regularly taken the degrees in arts, he entered on the medical line, and took both the degrees in that faculty. In 1655 he published his "Delphi phœnicizantes, &c." a very learned piece, in which he attempts to prove, that the Greeks borrowed the story of the pythian Apollo, and all that rendered the oracle of Delphi famous, from the holy scriptures, and the book of Joshua in particular. This work procured him much reputation both at home and abroad; and Sheldon, afterwards archbishop of Canterbury, is said to have had so high a sense of its value, that he would have persuaded the author to have applied himself to divinity, and to have taken orders; who, however, was already fixed in his choice. To this treatise were added: 1. Diatriba de Noë in Italiam adventu; ejusque nominibus ethnicis. 2. De origine Druidum. 3. Oratiuncula pro philosophia liberanda. This had been spoken by him in the hall of Merton-college, July 1653, and was the first thing which made him known among the learned. 4. Zacharias Bogan Edmundo Dickinson; a letter filled with citations from the most antient authors in support of his opinions, and

the highest commendations of his learning, industry, and judgment. The *Delphi phœnicizantes*, &c. came out first at Oxford in 1655, 12mo: it was printed at Francfort 1669, 8vo. and at Rotterdam in 1691 by Crenius, in the first tome of his "*Fasciculus dissertationum historico-critico-philologicarum*," in 12mo. Afterwards he applied himself to chemistry with much assiduity; and, about 1662, received a visit from Theodore Mundanus, an illustrious adept of France, who encouraged him mightily to proceed in this study. At length he left his college, and took a house in the High-street, Oxford, for the sake of following the business of his profession more conveniently. In 1669 he married for the first time, but his wife dying in child-bed, and leaving him a daughter, he some time after married a second: but she also dying in a short time, he did not venture any more. His wives were both gentlewomen of good families.

On the death of Willis, which happened in 1684, Dickinſon removed to London, and took his house in St. Martin's-lane; where, soon after recovering Henry Bennet, earl of Arlington, lord chamberlain to Charles II. when all hopes of recovery were past, that nobleman introduced him to the king, who made him one of his physicians in ordinary, and physician to his household. As that prince was a lover of chemistry, and a considerable proficient therein, Dickinſon grew into great favour at court; which favour lasted to the end of Charles's reign, and that of his successor James, who continued him in both his places. In 1686 he published in latin his epistle to Theodore Mundanus, and also his answer, translated from the french into latin: for, in 1679, this chemist had paid him a second visit, and renewed his acquaintance. The title of it, when translated into english, is, "An epistle of E. D. to T. M. an adept, concerning the quinteſſence of the philosophers, and the true system of physics, together with certain queries concerning the materials of alchemy. To which are annexed the answers of Mundanus," 8vo. After the abdication of his unfortunate master, he retired from practice, being old, and much afflicted with the stone: nevertheless he continued to apply himself to his studies. He had long meditated a system of philosophy, not founded on hypothesis or even experiment, but chiefly deduced from principles collected from the mosaic history. Part of this laborious work, when he had almost finished it, was burnt; but, not discouraged by this accident, he began it a second time, and did not discontinue it, till he had completed the whole. It came out in 1702 under the title of "*Physica vetus & vera; sive tractatus de naturali veritate hexæmeri mosaici, &c.*" In which it is proved, that the method and mode of the creation of the universe, according to the principles of true philosophy,



philosophy, are, in a concise and general way, laid down by Moses." It was printed again at Rotterdam in 1703 in 4to. and at Leoburg 1705, 12mo.

Besides the pieces above mentioned, he is supposed to have been the author of "Parabola philosophica, seu iter Philareti ad montem Mercurii." He left behind him also in MS. a latin treatise on the grecian games, which was annexed to an account of his life and writings, published at London in 1739, 8vo. He died of the stone, April 1707, being then in his 83d year, and was interred in the church of St. Martin in the Fields.

DICKSON (DAVID). He was born at Paisley in the county of Renfrew, 1591, and educated in the university of Glasgow, where he took his degrees, and was ordained minister at Irvine. His attachment to presbytery procured him great popularity, and he was much followed by those of his own persuasion. But the violence of his passions in declaiming against the bishops, frequently brought him into trouble, and he was several times committed to prison. When the troubles broke out in Scotland in 1638 he was returned a commissioner to the general assembly at Glasgow, and soon after appointed professor of divinity in the university of Edinburgh. In 1643 he was deputed a commissioner to the general assembly at Westminster, and on his return to Scotland became a most violent persecutor of the episcopalians. In 1662 he was deprived of all his employments, and died at Edinburgh in 1664, aged 73. He wrote a commentary on St. Matthew; the Epistle to the Romans and Hebrews, and another on the Psalms; Cases of Conscience; a book of practical divinity intituled "Therapeutica Sacra;" and several polemical tracts.

DICTYS CRETENSIS, a very antient historian, who, serving under Idomeneus, a king of Crete, in the trojan war, wrote the history of that expedition, in nine books; and Tzetzes tells us, that Homer formed his Iliad upon his plan: for here we are to observe, that the latin history of Dictys, which we have at present, is altogether a spurious piece. There are two anonymous writers still extant, who pretend to have written of the trojan war previously to Homer, one of whom goes under the name of Dictys Cretensis, the other that of Dares Phrygius. Before the history of Dictys there are two prefaces; the first of which relates that Dictys wrote six volumes of the Trojan War in phœnician characters; and in his old-age, after he was returned to his own country, ordered them, a little before his death, to be buried with him in a leaden chest or repository, which was accordingly done; that, however, after many ages, and under the reign of Nero, an earthquake happened at Gnosius, a city of Crete, which uncovered Dictys' sepulchre, and exposed the chest; that the shepherds took it up, and expecting a trea-

sure, opened it; and that, finding this history, they delivered it into the hands of somebody, who sent it to Nero, and he ordered it to be translated, or rather transcharactered, from phœnician into greek. From which fine story nothing more has been concluded, than that this history was forged by some of Nero's flatterers, purely to curry favour with him: for he always affected a fondness for any thing relating to trojan antiquities; and it is remarkable that, when Rome was in flames, he rejoiced as having seen the destruction of Troy. The other preface to *Dic̄tys* is an epistle of L. Septimius, the latin translator, in which he inscribes it to Arcadius Rufinus, who was consul in the reign of Constantine; and tells him much the same story of the history we have already related. As for *Dares Phrygius*, who is called by Homer, in the 5th book of the *Iliad*, a priest of Vulcan, he is said to have written a history of the destruction of Troy in greek, which *Ælian* affirms to have been extant in his time, and which *Photius* also mentions in his *Bibliotheca*. The original is lost; but there is a latin translation of it extant, which *Cornelius Nepos* is said to have made. Nay, there is prefixed an epistle to *Sallust* in *Nepos's* name, who is made to assure him that he found this history of *Dares* at Athens, written with his own hand, and that he had translated it into latin with the utmost eagerness and pleasure. But this epistle is almost universally believed to be as spurious as the history which it introduces: and with good reason, since they neither of them favour in the least of the terse and elegant style of such a writer as *Nepos*. The best edition of these ancient forgeries, under the names of *Dic̄tys Cretensis* and *Dares Phrygius*, is that published in 4to. at Paris by Mrs. Le Fevre, afterwards Mad. Dacier, for the use of the dauphin, in 1680.

**DIDEROT** (**DIONYSIUS**), of the academy of Berlin, the son of a cutier, was born at Langres, in 1713. The jesuits, with whom he went through a course of study, were desirous of having him in their order. One of his uncles, designing him for a canonry which he had in his gift, made him take the tonsure. But his father, seeing that he was not inclined to be either a jesuit or a canon, sent him to Paris to prosecute his studies. He then placed him with a lawyer, where he employed himself in literature, and not at all in chicane. This active turn for the sciences and the belles-lettres not coinciding with the views of his father, he stopped the remittance of his pecuniary allowance, and seemed for some time to have abandoned him. The talents of young Diderot supplied him with a maintenance, and drew him from obscurity. His capacious mind embraced physics, geometry, metaphysics, ethics, belles-lettres, from the time he began to read with reflection. His bold and elevated imagination seemed to give him a turn for poetry; but he neglected it for  
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the sciences. He settled at an early period at Paris, where the natural eloquence which animated his conversation procured him friends and patrons. What began his reputation was a little collection of *Pensées philosophiques*: reprinted afterwards under the title of *Étrennes aux esprits-forts*. This book appeared in 1746, 12mo. The adepts of the new philosophy compared it, for perspicuity, elegance, and force of diction, to the *Pensées de Pascal*. But the aim of the two authors was widely different. The *Pensées philosophiques* became a toilet-book. The author was thought to be always in the right, because he always dealt in assertions. Diderot was more usefully employed in 1746 in publishing a *Dictionnaire universelle de Médecine*, with Messrs. Eidous and Toussaint, in 6 vols. folio. Not that this compilation is without its defects in many points of view, or that it contains no superficial and inaccurate articles; but there are great numbers of deep investigation; and the work was well received. Encouraged by this success, he conceived the project of a more extensive undertaking, that of a *Dictionnaire encyclopedique*. So great a monument not being to be raised by a single architect, D'Alembert, the friend of Diderot, shared with him the honours and the dangers of the enterprise, in which they were promised the assistance of several *litterati* and a variety of artists. Diderot took upon himself alone the description of arts and trades, one of the most important parts, and most acceptable to the public. To the particulars of the several processes of the workmen he sometimes added reflections, speculations, and principles adapted to their elucidation. Independently of the part of arts and trades, this chief of the encyclopedists furnished, in the different sciences, a considerable number of articles that were wanting. It were to have been wished, that in a work of such a vast extent, and of such general use, he had compressed as much instruction into as little space as possible, and that he had been less verbose, less of the dissertator, and less inclined to digressions. He has also been censured for employing needlessly a scientific language, and for having recourse to metaphysical doctrines, frequently unintelligible, which occasioned him to be called the *Lycophron* of philosophy; for having introduced a number of definitions incapable of enlightening the ignorant, and which the philosopher seems to have invented for no other purpose than to have it thought that he had great ideas, while, in fact, he had not the art of expressing perspicuously and simply the ideas of others. As to the body of the work, Diderot agreed that the edifice wanted an entire reparation. Two booksellers, intending to give a new edition of the *Encyclopedie*, the editor of the former thus addresses them on the subject of the faults with which it abounds: "The imperfection of this work originated in a great

variety of causes. We had not time to be very scrupulous in the choice of the coadjutors. Among some excellent persons, there were others weak, indifferent, and altogether bad. Hence that motley appearance of the work, where we see the rude attempt of a school-boy by the side of a piece from the hand of a master: a piece of nonsense next neighbour to a sublime performance. Some working for no pay, soon lost their first fervour; others badly recompensed, served us accordingly. The Encyclopedie was a gulf into which all kinds of scribblers promiscuously threw in their contributions; their pieces ill-conceived, and worse digested, good, bad, contemptible, true, false, uncertain, and always incoherent and unequal; the references that belonged to the very parts assigned to a person, never filled up by him. A refutation is often found where we should naturally expect a proof. There was no exact correspondence between the discourse and the plates. To remedy this defect, recourse was had to long explications. But how many unintelligible machines, for want of letters to denote the parts! To this sincere confession Diderot added particular details on various parts; such as proved that there were in the Encyclopedie subjects to be not only retouched, but to be composed afresh: and this was what a new company of literati and artists set themselves to work upon. The first edition of this important work, which had been delivering to the public from 1751 to 1767, was soon sold off, because its defects were compensated in part by many well-executed articles, and by various particulars which supplied good materials to the future editors. Diderot, who had been working at this dictionary for near twenty years, had not received a gratuity proportionate to his trouble and his zeal. He saw himself, not long after the publication of the last volumes, reduced to the necessity of exposing his library to sale. The empress of Russia ordered it to be bought for her at the price of fifty thousand livres, and left him the use of it, without even exacting of him one of those dedications that put the patron to the blush, and make the public laugh. In the mean time, the Encyclopedie, which had partly procured its editor these foreign remunerations, gave great offence at home. Certain positions on government and on religion occasioned the impresson to be suspended in 1752. At that time there were no more than two volumes of the dictionary published; and the prohibition of the succeeding ones was only taken off at the end of 1753. Five new volumes then successively appeared. But in 1757 a new storm arose, and the book was suppressed. The remainder did not appear till about ten years after; and then was only privately distributed. Some copies were even seized, and the printers were clapped up in the Bastille. To whatever cause all these interruptions were imputable, Diderot did

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not suffer his genius to be impeded by the difficulties that were thrown in his way. Alternately serious and sportive, solid and frivolous, he published, at the very time he was working on the Dictionary of Sciences, several productions which could scarcely have been thought to proceed from an encyclopedical head. His *Bijoux indiscrets*, 2 vols. 12mo. are of this number—a disgusting work, even to those young people who are unhappily too eager after licentious romances. Even here a certain philosophical pedantry appears, in the very passages where it is most misplaced; and never is the author more awkward than when he intends to display a graceful ease. The *Fils naturel*, and the *Père de Famille*, two comedies in prose, which appeared in 1757 and 1758, are not of the same kind with the *Bijoux indiscrets*. They are moral and affecting dramas, where we see at once a nervous style and pathetic sentiments. The former piece is a picture of the trials of virtue, a conflict between interests and passions, wherein love and friendship play important parts. It has been said that Diderot has borrowed it from Goldoni: if that be the case, the copy does honour to the original; and, with the exception of a small number of places, where the author mixes his philosophical jargon with the sentiments, and some sentences out of place, the style is affecting and natural enough. In the second comedy, a tender, virtuous, and humane father appears, whose tranquillity is disturbed by the parental sollicitudes, inspired by the lively and impetuous passions of his children. This philosophical, moral, and almost tragical comedy has produced considerable effect on several theatres of Europe. The dedication to the princess of Nassau-Saarbruck, is a little moral tract, of a singular turn, without deviating from nature. This piece, written with a true dignity of style, proves that the author possessed a great fund of moral sentiments and philosophical ideas. At the end of these two pieces, published together under the title of *Théâtre de M. Diderot*, are dialogues containing profound reflections and novel views of the dramatic art. In his plays he has endeavoured to unite the characters of Aristophanes and Plato; and in his reflections he sometimes displays the genius of Aristotle. This spirit of observation is exhibited, but with too much licence, in two other works, which made a great noise. The former appeared in 1749, 12mo. under the title of: *Letters on the blind, for the use of those who see.* The free notions of the author cost him his liberty. He underwent a six months imprisonment at Vincennes. Having naturally strong passions and a haughty spirit, finding himself on a sudden deprived of liberty and of all intercourse with human beings, he had like to have lost his reason. The danger was great; to prevent it they were obliged to allow him to leave his room, to take frequent walks, and to

receive the visits of a few literary men. J. J. Rousseau, at that time his friend, went and administered consolation to him, which he ought not to have forgot. The letter on the blind was followed by another on the deaf and dumb, for the use of those who can hear and speak; 1751, 2 vols. 12mo. Under this title the author delivered reflections on metaphysics, on poetry, on eloquence, on music, &c. There is a good view of some things in this essay among others but imperfectly touched upon. Though he strives to be perspicuous, yet he is not always understood, and this is more his fault than that of his readers. Of what he has composed on abstract subjects it has been said, that it is a chaos on which the light shines only at intervals. The other productions of Diderot betray the same defect of clearness and precision, of that uncouth emphasis for which he has always been blamed. The principal of them are:

1. Principles of moral philosophy; 1745, 12mo. of which the abbé des Fontaines speaks well, though it met with no great success. It was our philosopher's fate to write a great deal, and not to leave a good book, or at least a book well composed.
2. History of Greece, translated from the english of Stanyan; 3 vols. 12mo. 1743; an indifferent translation of an indifferent book.
3. Pieces on several mathematical subjects; 1748, 8vo.
4. Reflections on the interpretation of nature; 1754, 12mo. This interpreter is very obscure.
5. The code of nature, 1755, 12mo. This is certainly not the code of christianity.
6. The 6th sense; 1752, 12mo.
7. Of public education; one of that swarm of publications produced by the appearance of Emilius and the abolition of the jesuits. Though all the ideas of this author could not be adopted, yet some of them are very judicious, and would be highly useful in the execution.
8. Panegyric on Richardson. Full of nerve and animation.
9. Life of Seneca. This was his last work; and it is one of those by Diderot that is perused with most pleasure, even in rectifying the judgments he passes on Seneca and other celebrated men. The author died suddenly, on rising from table, July 31, 1784, at the age of 71. His character is more difficult to be described than his works. His friends extol his frankness, his candour, his disinterestedness, his integrity; while his enemies represent him as artful, interested, and concealing his cunning under a cheerful air, and sometimes even a rough behaviour. Towards the latter part of his life he hurt himself in the public opinion by taking up too warmly the pretended affronts he imagined to exist against him in the Confessions of his old friend J. J. Rousseau. It is to be lamented, that in marking this opprobrium on the tomb of the genevan philosopher, he should have left unfavourable impressions of his own heart, or at least of his understanding. This Rousseau, whom he so much de-

eries, praises him in the second manuscript part of his Confessions! But he says in one of his letters, that, "though naturally kind and of a generous disposition, Diderot had the unhappy propensity to misinterpret the speeches and actions of his friends; and that the most ingenuous explanations only furnished the subtilty of his invention with new interpretations against them." However this be, our philosopher had rather quick feelings, and he expressed himself accordingly. The enthusiasm he displays in some of his productions, appeared in the circle of his friends, on every topic of discourse. He spoke with rapidity, with vehemence, and the turns of his phrases were often poignant and original. It has been said, that nature by mistake made him a metaphysician and not a poet; but though he was often a poet in prose, he has left some verses which prove him to have had but little talent for poetry. The intrepid philosophy of which he boasted affected always to brave the shafts of criticism; and his numerous censurs were unable to cure him either of his taste for a system of metaphysics scarcely intelligible, or of his fondness for exclamations and apostrophes which prevailed in his conversation and in his writings. He married; and, in domestic life, was sensible and obliging; easily provoked, but as easily calmed; yielding to transient ebullitions of temper, but generally having it under command. A partial collection of his philosophical and literary works has been published in 6 vols. 8vo.

DIDYMUS of Alexandria, furnamed Chalcentræus, or *Brazen-bozels*, on account of his indefatigable application to study, left, according to Seneca, no fewer than 4000 tracts. We may well imagine that they were neither very correct nor very long. The antients have neglected to give us the catalogue of them. It would have been a troublesome business to them, and of but little utility to us. The author himself was frequently perplexed to answer on what subject he had been writing. This indefatigable compiler was a terrible censor. The style of Cicero, admirable as it is, did not escape his criticism; but Cicero has subsisted; and who knows any thing of Didymus?

DIDYMUS of Alexandria, an ecclesiastical writer of the ivth century. Nothing is more surprising than what the antients have related of this father. Jerome and Rufinus assure us, that though he lost his eyes at five years of age, when he had scarcely learned to read, yet he applied himself so earnestly to study, that he not only attained, in a high degree, grammar, rhetoric, logic, arithmetic, music, and the other arts, but even was able to comprehend some of the most difficult theorems in mathematics. He was particularly attached to the study of the scriptures; and was pitched upon as the most proper person to fill the chair in the famous divinity school at Alexandria. His high reputation

tion drew a great number of scholars to him; among the principal of whom were Jerome, Rufinus, Palladius, and Isidorus. He read lectures with wonderful facility, answered upon the spot all questions and difficulties relating to the holy scriptures, and refuted the objections which were raised against the orthodox faith. He was the author of a great number of works of which Jerome has preserved the titles in his catalogue of ecclesiastical writers; and of many more whose titles are not known. There is nothing of his remaining except a latin translation of his book upon the holy spirit, to be found in the works of Jerome, who was the translator; some short strictures upon the canonical epistles; and a book against the Manichees. His commentaries upon the scriptures, which were very large, are all lost. He wrote commentaries upon Origen's books of Principles, which he defended very strenuously against all opposers. He was a great admirer of Origen, used to consider him as his master, and adopted many of his sentiments; on which account he was condemned by the fifth general council. He died in 395, aged 85 years.

**DIEMERBROEK (ISBRAND)**, a very learned professor of physic and anatomy at Utrecht, was born at Montfort in Holland, 1609; practised physic, and read public lectures, with distinguished reputation; and died at Utrecht in 1674. His works are: 1. A treatise upon the plague. 2. An history of distempers and wounds seldom met with. 3. A miscellany of pieces upon anatomy and physic, Utrecht, 1685, folio. This last publication was by the direction and under the care of his son, Timan Diemerbroek, an apothecary of Utrecht.

**DIEPENBECK (ABRAHAM)**, a painter, born at Bois-le-duc, about the year 1607; studied the art under Rubens, and at first applied himself to painting on glass. He afterwards quitted that line for painting in oil. Diepenbeck is less known by his pictures than his drawings, which exist in great numbers. His works are remarkable for ease and elegance; his compositions are graceful. He had a great knowledge in the chiaro-oscuro; and his colouring is vigorous. The greatest work that has been published from this master is the Temple of the Muses. He employed himself much on subjects of devotion. It was to him that the engravers of Flanders had recourse for vignettes, for theses, and little images for the use of schools and congregations. He died at Antwerp in 1675, at the age of 67.

**DIETRY.** This painter was born at Dresden in 1730, and died there, aged 45. There is not, in landscape-painting, one excellence that this great artist has not joined in his two views near Rome; and though he has evidently copied nature, it is rare to find even there objects so pleasingly exhibited.

**DIEU (LEWIS DE)**, minister of Leyden, and professor in the  
Walloon



Walloon college of that city, was a man of great abilities, and uncommonly versed in the oriental languages. He was born April 7, 1590, at Flushing, where his father Daniel de Dieu was minister. Daniel was a man of great merit, and a native of Brussels, where he had been a minister 22 years. He removed from thence in 1585, to serve the church at Flushing, after the duke of Parma had taken Brussels. He understood greek and the oriental languages; and he could preach with the applause of his auditors in german, italian, french and english. The churches of the Netherlands sent him, in 1588, over to queen Elizabeth, to inform her of the designs of the duke of Parma, who secretly made her proposals of peace, though the king of Spain was equipping a formidable fleet against England.—Lewis studied under Daniel Colonius, his uncle by his mother's side, who was professor at Leyden in the Walloon college. He was two years minister of the french church at Flushing; and might have been court-minister at the Hague, if his natural aversion to the manners of a court had not restrained him from accepting that place. There are some circumstances relating to that affair which deserve to be remembered. Prince Maurice, being in Zealand, heard Lewis de Dieu preach, who was yet but a student; and some time after sent for him to court. The young man modestly excused himself, declaring, that he designed to satisfy his conscience in the exercise of his ministry, and to censure freely what he should find deserved censure; a liberty, he said, which courts did not care to allow. Besides, he thought the post which was offered him more proper for a man in years than a student. The prince commended his modesty and prudence. He was called to Leyden in 1619 to teach, with his uncle Colonius, in the Walloon college; and he discharged the duty of that employment with great diligence till his death, which happened in 1642. He refused the post, which was offered him, of divinity-professor in the new university of Utrecht; and, if he had lived long enough, he would have had the same post in that of Leyden. He married the daughter of a counsellor of Flushing, by whom he had 11 children.

He published, in 1631, a commentary on the four gospels, and notes on the Acts of the Apostles. His first care had been to examine the latin versions of the syriac new Testament, made by Tremellius and Guido Fabricius Boderianus; and that of St. Matthew's gospel in hebrew, made by Munster and Mercerus. He found a great many faults in these several versions; which put him upon examining the vulgar translations, those of Erasmus and Theodore Beza, the syriac, the arabic, and the ethiopic. He compared them with one another, and all of them with the greek text. He published also the Revelation of Saint John, which he printed both in hebrew and syriac

fyriac characters, with a latin version of his own. He published the history of the life of Jesus Christ, written in the persian tongue by the jesuit Jerom Xavier, with learned notes; and he joined to the original a latin translation. The history of St. Peter, written in the persian language, was also published by him with a latin translation and notes. He drew up likewise rudiments of the hebrew and persian tongues, and a parallel of the grammar of the oriental tongues. Some things also of smaller note were published by his friends after his death. Father Simon speaks advantageously of the writings of Lewis de Dieu in the 35th chapter of his "Critical history of the commentators on the New Testament."

DIGBY (SIR EVERARD), an english gentleman, memorable for the share he had in the powder-plot, and his suffering on that account, was descended from an antient family, and born some time in 1581. His father, Everard Digby, of Drystoke in Rutlandshire, esq. was a person of great worth and learning, had his education in St. John's college, Cambridge, where he took the degree of M. A. and published several treatises, some on learned, others on curious subjects: as, 1. *Theoria analytica viam ad monarchiam scientiarum demonstrans*, 1579. 2. *De duplici methodo libri duo*, *Rami methodum refutantes*, 1580. 3. *De arte natandi, libri duo*, 1587. 4. A dissuasive from taking away the goods and livings of the church. His son, of whom we are speaking, was educated with great care, but under the tuition of some popish priests, who gave him those impressions which his father, if he had lived, might probably have prevented; but he died when his son was no more than 11 years of age. He was brought very early to the court of queen Elizabeth, where he was much noticed, and received several marks of her majesty's favour. On the coming in of king James, he went likewise to pay his duty, as others of his religion did; was very graciously received; and had the honour of knighthood conferred upon him, being looked on as a man of a fair fortune, pregnant abilities, and a court-like behaviour. He married Mary, daughter and sole heiress of William Mulsho, esq. of Gothurst in Buckinghamshire, with whom he had a great fortune, which, with his own estate, was settled upon the children of that marriage. One would have imagined that, considering his mild temper and happy situation in the world, this gentleman might have spent his days in honour and peace, without running the smallest hazard of meeting that disgraceful death, which has introduced his name into all our histories: but it happened far otherwise. He was drawn in to be privy to the gunpowder-plot; and though he was not a principal actor in this dreadful affair, or indeed an actor at all, yet he offered 1500l. towards defraying the expences of it; entertained Guy Fawkes, who was to have executed

cuted it, in his house; and was taken in open rebellion with other papists after the plot was detected and had miscarried. The means by which sir Everard was wrought upon to engage in this affair, himself affirmed to be these: first, he was told that king James had broke his promises to the catholics; secondly, that severer laws against popery would be made in the next parliament, that husbands would be made obnoxious for their wives' offences, and that it would be made a præmunire only to be a catholic; but the main point was, thirdly, that the restoring of the catholic religion was the duty of every member; and that, in consideration of this, he was not to regard any favours received from the crown, the tranquillity of his country, or the hazards that might be run in respect to his life, his family, or his fortune. Upon his commitment to the Tower, he persisted steadily in maintaining his own innocence as to the powder-plot, and refused to discover any who were concerned in it; but when he was brought to his trial at Westminster, Jan. 27, 1606, and indicted for being acquainted with and concealing the powder-treason, taking the double oath of secrecy and constancy, and acting openly with other traitors in rebellion, he pleaded guilty. After this, he endeavoured to extenuate his offence, by explaining the motives before mentioned; and then requested that, as he had been alone in the crime, he might alone bear the punishment, without extending it to his family; and that his debts might be paid, and himself beheaded. When sentence of death was passed, he seemed to be very much affected: for, making a low bow to those on the bench, he said, "If I could hear any of your lordships say you forgave me, I should go the more cheerfully to the gallows." To this all the lords answered, "God forgive you, and we do." He was, with other conspirators, upon the 30th of the same month, hanged, drawn, and quartered at the west end of St. Paul's church in London, where he asked forgiveness of God, the king, the queen, the prince, and all the parliament; and protested, that if he had known this act at first to have been so foul a treason, he would not have concealed it to have gained a world, requiring the people to witness, that he died penitent and sorrowful for it. Wood mentions a most extraordinary circumstance at his death, as a thing generally known [D]; namely, that when the executioner plucked out his heart, and according to form held it up, saying, "Here is the heart of a traitor," sir Everard made answer, "Thou lyest." But perhaps, generally as it was known then, persons may be found in this incredulous age, that would hardly believe it, even if Wood himself had actually asserted it.

[D] By this term, *generally known*, Wood can only mean *generally reported*, and when all the marvel ceases.

Sir Everard left at his death two young sons, afterwards sir Kenelm and sir John Digby, and expressed his affection towards them by a well-written and pathetic paper, which he desired might be communicated to them at a fit time, as the last advice of their father. While he was in the Tower, he wrote, in juice of lemon, or otherwise, upon slips of paper, as opportunity offered; and got these conveyed to his lady, by such as had permission to see him. These notes, or advertisements, were preserved by the family as precious relics; till, in 1675; they were found at the house of Charles Cornwallis, esq. executor to sir Kenelm Digby, by sir Rice Rudd, bart. and William Wogan of Gray's-inn, esq. They were afterwards annexed to the proceedings against the traitors, and other pieces relating to the popish plot, printed by the orders of secretary Coventry; dated Dec. 12, 1678. In the first of these papers there is the following paragraph: "Now for my intention, let me tell you, that if I had thought there had been the least sin in the plot, I would not have been of it for all the world; and no other cause drew me to hazard my fortune and life, but zeal to God's religion." Here the reader has ample proof of that infatuation, which men of real abilities and virtue are and always will be subject to, when, deserting the light of their own reason, they suffer themselves to be led by blind or knavish guides; and of that wretched zeal, which, under the notion of serving God, pushes men so infatuated to the most horrid acts of inhumanity and cruelty in the destruction of his creatures.

DIGBY (sir KENELM), a very famous english philosopher, and eldest son of sir Everard Digby, was born at Gothurst in Buckinghamshire, June 11, 1603. At the time of his father's death, he was with his mother at Gothurst, being then in the 3d year of his age: but he seems to have been taken early out of her hands, since it is certain that he renounced the errors of popery very young, and was carefully bred up in the protestant religion, under the direction, as it is supposed, of archbishop Laud, then dean of Gloucester. Some have said, that king James restored his estate to him in his infancy; but this is an error: for it was decided by law that the king had no right to it. About 1618 he was admitted a gentleman-commoner of Gloucester-hall in Oxford; where he soon discovered such strength of natural abilities, and such a spirit of penetration, that his tutor, who was a man of parts and learning, used to compare him, probably for the universality of his genius, to the celebrated Picus de Mirandula. After having continued at Oxford between two and three years, and having raised such expectations of himself as he afterwards lived to fulfil, he left it in order to travel. He made the tour of France, Spain, and Italy, and returned to England in 1623; in which year he was knighted

knighted by the king, to whom he was presented at the lord Montague's house at Hinchinbroke, Oct. 23. Soon after, he distinguished himself greatly by the happy application of a secret he met with in his travels, which afterwards made so much noise in the world, under the title of the Sympathetic Powder: the virtues of which, as himself assures us, were thoroughly enquired into by king James, his son the prince of Wales, the duke of Buckingham, with other persons of the highest distinction, and all registered among the observations of the great chancellor Bacon.

After the death of James, he made as great a figure in the new court as he had done in the old; and was appointed a gentleman of the bed-chamber, a commissioner of the navy, and a governor of the Trinity-house. Some disputes having happened in the Mediterranean with the Venetians, he went as admiral thither with a small fleet in the summer of 1628; and gained great honour by his bravery and conduct at Algiers, in rescuing many english slaves, and attacking the Venetian fleet in the bay of Scanderon. In 1632 he had an excellent library of MSS. as well as printed books left him by his tutor at Oxford; but, considering how much the MSS. were valued in that university, and how serviceable they might be to the students there, he most generously bestowed them the very next year upon the Bodleian library. He continued to this time a member of the church of England; but going some time afterwards into France, he began to have religious scruples, and at length, in 1636, reconciled himself to the church of Rome. He wrote upon this occasion to Laud an apology for his conduct; and the archbishop returned him an answer, full of tenderness and good advice, but, as it seems, with very little hopes of regaining him. In his letter to the archbishop, he took great pains to convince him, that he had done nothing in this affair precipitately, or without due consideration; and he was desirous that the public should entertain the same opinion of him. As nothing also has been more common, than for persons who have changed their system of religion, to vindicate their conduct by setting forth their motives; so with this view he published at Paris, in 1638, a piece, intituled, "A conference with a lady about the choice of religion." It was reprinted at London in 1654, and is written in a polite, easy, and concise style. Some controversial letters of his were published at London in 1651.

After a long stay in France, where he was highly careffed, he came over to England; and in 1639 was, with sir Walter Montague, employed by the queen to engage the papists to a liberal contribution to the king, which they effected; and thereupon some styled the forces then raised for his majesty, the popish army. Jan. 1640, the house of commons sent for sir Kenelm

in order to know how far, and upon what grounds, he had acted in this matter; which he opened to them very clearly, without having the least recourse to subtleties or evasions. Upon the breaking out of the civil war, being at London, he was by the parliament committed prisoner to Winchester-house; but at length, in 1643, set at liberty, her majesty the queen dowager of France having vouchsafed to write a letter, with her own hand, in his favour. His liberty was granted upon certain terms; and a very respectful letter written in answer to that of the queen. Hearne has preserved a copy of the letter, directed to the queen regent of France, in the language of that country; of which the following is a translation: "Madam, the two houses of parliament having been informed by the sieur de Gressly, of the desire your majesty has, that we should set at liberty sir Kenelm Digby; we are commanded to make known to your majesty, that although the religion, the past behaviour, and the abilities of this gentleman, might give some umbrage of his practising to the prejudice of the constitutions of this realm; nevertheless, having so great a regard to the recommendation of your majesty, they have ordered him to be discharged, and have authorized us farther to assure your majesty, of their being always ready to testify to you their respects upon every occasion, as well as to advance whatever may regard the good correspondence between the two states. We remain your majesty's most humble servants, &c." In regard to the terms upon which this gentleman was set at liberty, they will sufficiently appear from the following paper, entirely written, as well as subscribed by his own hand: "Whereas, upon the mediation of her majesty the queen of France, it hath pleased both houses of parliament to permit me to go into that kingdom; in humble acknowledgement of their favour therein, and to preserve and confirm a good opinion of my zeal and honest intentions to the honour and service of my country, I do here, upon the faith of a christian, and the word of a gentleman, protest and promise, that I will neither directly nor indirectly negotiate, promote, consent unto or conceal, any practice or design prejudicial to the honour or safety of the parliament. And, in witness of my reality herein, I have hereunto subscribed my name, this 3d day of August, 1643, Kenelm Digby." However, before he quitted the kingdom, he was summoned by a committee of the house of commons, in order to give an account of any transactions he might know of between archbishop Laud and the court of Rome; and particularly as to an offer supposed to be made to that prelate from thence of a cardinal's hat. Sir Kenelm assured the committee, that he knew nothing of any such transactions; and that, in his judgement, the archbishop was what he seemed to be, a very sincere and learned protestant. During his confinement at

at Winchester-house, he was the author of two pieces at the least, which were afterwards made public; namely, 1. Observations upon Dr. Brown's *Religio Medici*, 1643. 2. Observations on the 22d stanza in the 9th canto of the 2d book of Spenser's *Fairy Queen*, 1644.

His appearance in France was highly agreeable to many of the learned in that kingdom; who had a great opinion of his abilities, and were charmed with the life and freedom of his conversation. It was probably about this time that, having read the writings of Descartes, he resolved to go to Holland on purpose to see him. He did so, and found him in his retirement at Egmond. There, after conversing with him upon philosophical subjects some time, without making himself known, Descartes, who had read some of his works, told him, that "he did not doubt but he was the famous sir Kenelm Digby!" "And if you, sir," replied the knight, were not the illustrious M. Descartes, I should not have come here on purpose to see you." Desmaizeaux, who has preserved this anecdote in his *life of St. Evremond*, tells us also of a conversation which then followed between these great men, about lengthening out life to the period of the patriarchs. Descartes assured sir Kenelm, that he had long been projecting a scheme for that purpose; and a very notable one undoubtedly it would have been, if that philosopher had but lived; but he had the misfortune to die, just before he could bring it to bear. He is also said to have had many conferences afterwards with Descartes at Paris, where he spent the best part of the ensuing winter, and employed himself in digesting that philosophy, which he had been long meditating; and which he published in his own language, but with a licence or privilege from the french king, the year following. Their titles are, 1. A treatise of the nature of bodies. 2. A treatise declaring the operations and nature of man's soul, out of which the immortality of reasonable souls is evinced. Both printed at Paris in 1644, and often reprinted at London. He published also, 3. *Institutionum peripateticarum libri quinque, cum appendice theologica de origine mundi*, Paris, 1651: which piece, joined to the two former, translated into latin by J. L. together with a preface in the same language by Thomas Albius, that is, Thomas White, was printed at London in 4to, 1669.

After the king's affairs were totally ruined, sir Kenelm found himself under a necessity of returning into England, in order to compound for his estate. The parliament however, for reasons which will presently appear, did not judge it proper that he should remain here; and therefore not only ordered him to withdraw, but voted, that if he should afterwards at any time return, without leave of the house first obtained, he should lose both life and estate. Upon this he went again to France, where

he was very kindly received by Henrietta Maria, dowager queen of England, to whom he had been for some time chancellor. He was sent by her not long after into Italy, and at first well received by Innocent X. but Wood says, behaved to the pope so haughtily, that he quickly lost his good opinion; and adds farther, that there was a suspicion of his being no faithful steward of the contributions raised in that part of the world for the assistance of the distressed catholics in England. After Cromwell had assumed the supreme power, sir Kenelm, who had then nothing to fear from the parliament, ventured to return home, and continued here a great part of 1655; when it has generally been supposed, that he was embarked in the great design of reconciling the papists to the protector.

After some stay at Paris, he spent the summer of 1656 at Toulouse; where he conversed with several learned and ingenious men, to whom he communicated, not only mathematical, physical, and philosophical discoveries of his own, but also any matters of this nature he received from his friends in different parts of Europe. Among these was a relation he had obtained of a city in Barbary under the king of Tripoli, which was said to be turned into stone in a very few hours, by a petrifying vapour out of the earth; that is, men, beasts, trees, houses, utensils, and the like, remaining all in the same posture, as children at their mothers' breasts, &c. He had this account from Fitton, an Englishman residing in Florence as library-keeper to the grand duke of Tuscany; and Fitton from the grand duke, who a little before had written to the pasha of Tripoli to know the truth. Sir Kenelm sent it to a friend in England; and it was at length inserted in the *Mercurius Politicus*. This drew a very severe censure upon our author from the famous Henry Stubbes, who called him on that account, "The Pliny of his age for lying." However, we may say in his vindication, that accounts have been given of such a city by modern writers; and that these accounts are in some measure confirmed by a paper, delivered to Richard Waller, esq. F.R.S. by Mr. Baker, who was the english consul at Tripoli, Nov. 12, 1713. This paper is to be found in the "*Philosophical observations and experiments of Dr. Robert Hooke*," published by W. Derham in 1726, 8vo; and it begins thus: "About 40 days journey S. E. from Tripoli, and about seven days from the nearest sea-coast, there is a place called Ougila, in which there are found the bodies of men, women, and children, beasts and plants, all petrified of hard stone like marble." And we are afterwards told, in the course of the relation, that "the figure of a man petrified was conveyed to Leghorn, and from thence to England; and that it was carried to secretary Thurloe."

In 1657 we find him at Montpellier; whither he went, partly  
for



for the sake of his health, which began to be impaired by severe fits of the stone, and partly for the sake of enjoying the learned society of several ingenious persons, who had formed themselves into a kind of academy there. To these he read, in french, his "Discourse of the cure of wounds by the powder of sympathy." It was translated into english, and printed at London; and afterwards into latin, and reprinted in 1669, with "The treatise of bodies, &c." As to the philosophical arguments in this work, and the manner in which the author accounts for the strange operations of this remedy, they were highly admired in those days; and will be allowed to be very ingenious, though not very convincing, even in these. He spent the year 1658, and part of 1659, in the lower Germany; and then returned to Paris, where we find him in 1660. He returned the year following to England, and was very well received at court; although the ministers were far from being ignorant of the irregularity of his conduct, and the attention he paid to Cromwell while the king was in exile. It does not appear however that any other favour was shewn him, than seemed to be due to a man of letters. In the first settlement of the Royal Society, we find him appointed one of the council, by the title of sir Kenelm Digby, knight, chancellor to our dear mother queen Mary. As long as his health permitted, he attended the meetings of this society; and assisted in the improvements that were then made in natural knowledge. One of his discourses, "Concerning the vegetation of plants," was printed in 1661; and it is the only genuine work of our author of which we have not spoken. For though the reader may find in Wood, and other authors, several pieces attributed to him; yet these were published after his decease by one Hartman, who was his operator, and who put his name in the title-page, with a view of recommending compositions very unworthy of him to the public. It may be proper to observe in this place, that he translated from the latin of Albertus Magnus, a piece, intituled, "A treatise of adhering to God," which was printed at London in 1654; and that he had formed a design of collecting and publishing the works of Roger Bacon.

He spent the remainder of his days at his house in Covent-garden, where he was much visited by the lovers of philosophical and mathematical learning; so that, according to a custom which then prevailed much in France, he had a kind of academy, or literary assembly, in his own dwelling. In 1665 his old distemper the stone increased upon him much, and brought him very low; which made him desirous, as it is said, of going to France. This however he did not live to accomplish, but died on his birth-day, June 11, that year; and was interred in a vault built at his own charge in Christ-church within Newgate,

London. Wood tells us, that "his person was handsome and gigantic, and nothing was wanting to make him a complete cavalier. He had," says he, "so graceful an elocution and noble address, that, had he been dropped out of the clouds into any part of the world, he would have made himself respected; but the jesuits, who cared not for him, spoke spitefully, and said it was true, but then he must not stay there above six weeks. He had a great faculty, which proceeded from abundance of wit and invention, of proposing and reporting matters to the virtuosi, especially to the philosophical assembly at Montpellier, and to the Royal Society at home, &c." His library, which was justly esteemed a most valuable collection, had been transported into France at the first breaking out of the troubles, and improved there at a very considerable expence; but, as he was no subject of his most christian majesty, it became, according to that branch of the prerogative, which the French style *Droit d'Aubain*, the property of the crown upon his decease. He left an only son, John Digby, esq. who succeeded to the family estate. He had an elder son, Kenelm Digby, esq. of great abilities and virtues; but this gentleman appearing in arms for Charles I. after that monarch was utterly incapable of making the least resistance, was slain at the battle of St. Neot's in Huntingdonshire, July 7, 1648.

DIGBY (lord GEORGE), an english nobleman of great parts, was son of John Digby, earl of Bristol, and born at Madrid in October 1612. In 1626 he was entered of Magdalen college in Oxford; where he lived in great familiarity with the well-known Peter Heylin, and gave manifest proofs of those great endowments, for which he was afterwards so distinguished. In 1636 he was created M. A. there, just after Charles I. had left Oxford; where he had been splendidly entertained by the university, and particularly at St. John's college, by Dr. Laud, afterwards archbishop of Canterbury. In the beginning of the long parliament, he was disaffected to the court, and appointed one of the committee to prepare a charge against the earl of Strafford, in 1640; but afterwards would not consent to the bill, "not only," as he said, "because he was unsatisfied in the matter of law, but for that he was more unsatisfied in the matter of fact." From that time he became a declared enemy to the parliament, and shewed his dislike of their proceedings in a warm speech against them, which he made at the passing of the bill of attainder against the said earl, in April 1641. This speech was condemned to be burnt, and himself, in June following, expelled the house of commons. Jan. 1642 he went on a message from his majesty, to Kingston upon Thames, to certain gentlemen there, with a coach and six horses. This they improved into a warlike appearance; and accordingly he was accused of high treason

treason in parliament, upon pretence of his levying war at Kingston upon Thames. Clarendon mentions "this severe prosecution of a young nobleman of admirable parts and eminent hopes, in so implacable a manner, as a most pertinent instance of the tyranny and injustice of those times." Finding what umbrage he had given to the parliament, and how odious they had made him to the people, he obtained leave, and a licence from his majesty, to transport himself into Holland; whence he wrote several letters to his friends, and one to the queen, which was carried by a perfidious confidant to the parliament, and opened. In a secret expedition afterwards to the king, he was taken by one of the parliament's ships, and carried to Hull; but being in such a disguise that not his nearest relation could have known him, he brought himself off very dextrously by his artful management of the governor sir John Hotham. In 1643 he was made one of the secretaries of state to the king, and high steward of the university of Oxford, in the room of William lord Say. In the latter end of 1645 he went into Ireland, and exposed himself to great hazards of his life, for the service of the king: from thence he passed over to Jersey, where the prince of Wales was, and after that into France, in order to transact some important matters with the queen and cardinal Mazarin. Upon the death of the king, he was exempted from pardon by the parliament, and obliged to live in exile, till the restoration of Charles II. when he was restored to all he had lost, and made knight of the Garter. He became very active in public affairs, spoke frequently in parliament, and distinguished himself by his enmity to Clarendon while chancellor. He died at Chelsea, March 20, 1676, after succeeding his father as earl of Bristol. Many of his speeches and letters are still extant, to be found in our historical collections. There are also letters of his to his cousin sir Kenelm Digby against popery, mentioned in the preceding article; yet afterwards he became a papist himself; which, with several other inconsistencies in his character, occasioned a late writer to describe him in the following severe terms: "He was," says he, "a singular person, whose life was one contradiction. He wrote against popery, and embraced it: he was a zealous opposer of the court, and a sacrifice for it: was conscientiously converted in the midst of his prosecution of lord Strafford, and was most unconscientiously a prosecutor of lord Clarendon. With great parts he always hurt himself and his friends: with romantic bravery, he was always an unsuccessful commander. He spoke for the test-act, though a roman catholic, and addicted himself to astrology, on the birth-day of true philosophy."

DIGBY (JOHN), earl of Bristol, and father of the lord George Digby, was by no means an inconsiderable man, though checked

by the circumstances of his times from making so great a figure as his son. He was descended from an ancient family at Colehill in Warwickshire, and born in 1580. He was entered a commoner of Magdalen college, Oxford, in 1595; and, the year following, distinguished himself as a poet by a copy of verses made upon the death of sir Henry Unton of Wadley in Berks. Afterwards he travelled into France and Italy, and returned from thence perfectly accomplished: so that, soon falling under the notice of king James, he was admitted gentleman of the privy-chamber, and one of his majesty's carvers, in 1605. February following he received the honour of knighthood; and, in April 1611, was sent ambassador into Spain, as he was afterwards again in 1614. April 1616 he was admitted one of the king's privy council, and vice-chamberlain of his majesty's household; and in 1618 was advanced to the dignity of a baron, by the title of the lord Digby of Sherbourne in Dorsetshire. In 1620 he was sent ambassador to the archduke Albert, and the year following to Ferdinand the emperor; as also to the duke of Bavaria. In 1622 he was sent ambassador extraordinary to Spain, concerning the marriage between prince Charles and Maria daughter of Philip III. and the same year was created earl of Bristol. Being attacked, after his return to England, by that overbearing man the duke of Buckingham, he repelled and worsted him; and shone greatly among the discontented in parliament. But the violences of that assembly soon disgusting him, he left them, and became a zealous adherent to the king and his cause; for which at length he suffered exile, and the loss of his estate. He died at Paris, Jan. 21, 1653.

He was the author of several works. Besides the verses above mentioned, he composed other poems; one of which, an air for three voices, was set by H. Lawes, and published in his "Airs and Dialogues," at London in 1653. Besides his tracts and speeches on the politics of the times, he was, in the earlier part of his life, the author of a work of a very different nature, namely, a translation of Peter du Moulin's book, intituled, "A defence of the catholic faith, contained in the book of king James against the answer of N. Coeffeteau, &c. 1610." He probably undertook this laborious and, as one should think, disagreeable task, at the request of that pedantic and theological monarch; at least, with a view of insinuating himself into his favour. The dedication, however, to the king is not in his own, but in the name of J. Sandford, his chaplain.

DIGGES (LEONARD), an english gentleman famous for his mathematical learning, was descended from an ancient family, and born at Digges-court in the parish of Barham in Kent; but we know not in what year. He was sent to University college in Oxford, where he laid a good foundation of learning; and

and retiring from thence without a degree, prosecuted his studies, and composed the following works: namely, 1. *Tectonicum*: briefly shewing the exact measuring, and speedy reckoning of all manner of lands, squares, timber, stones, steeples, &c. 1556, 4to. augmented and published again by his son Thomas Digges, 1592, 4to; and reprinted there in 1647, 4to. 2. A geometrical practical treatise, named *Pantometria*, in three books. This he left in MS. but, after his death, his son supplied such parts of it as were obscure and imperfect, and published it in 1591, folio; subjoining, "A discourse geometrical of the five regular and platonical bodies, containing fundry theoretical and practical propositions, arising by mutual conference of these solids, inscription, circumscription, and transformation." 3. *Prognostication everlasting of right good effect*: or, choice rules to judge the weather by the sun, moon, and stars, &c. 1555, 1556, and 1564, 4to, corrected and augmented by his son, with divers general tables, and many compendious rules, 1592, 4to. He died about 1574.

DIGGES (THOMAS), only son of Leonard Digges, after a liberal education, went and studied for some time at Oxford; and by the improvements he made there, and the instructions of his learned father, became one of the greatest mathematicians of his age. When queen Elizabeth sent some forces to assist the oppressed inhabitants of the Netherlands, Digges was appointed muster-master-general of them; by which he had an opportunity of becoming skilled in military affairs. Besides the revising, correcting, and enlarging some pieces of his father's already mentioned, he wrote and published the following learned works himself: namely, 1. *Alæ five scalæ mathematicæ*: or mathematical wings or ladders, 1573, 4to. This book contains several demonstrations for finding the parallaxes of any comet, or other celestial body, with a correction of the errors in the use of the radius astronomicus. 2. An arithmetical military treatise, containing so much of arithmetic as is necessary towards military discipline, 1579, 4to. 3. A geometrical treatise, named *Stratioticos*, requisite for the perfection of soldiers, 1579, 4to. This was begun by his father, but finished by himself. They were both reprinted together in 1590, with several amendments and additions, under this title: "An arithmetical warlike treatise, named *Stratioticos*, compendiously teaching the science of numbers, as well in fractions as integers, and so much of the rules and equations algebraical, and art of numbers cosical, as are requisite for the profession of a souldier. Together with the moderne militaire discipline, offices, lawes, and orders in every well-governed campe and armie, inviolably to be observed." At the end of this work there are two pieces; the first, intituled, "A briefe and true report of the proceedings

of the earle of Leycester, for the reliefe of the towne of Sluce from his arrival at Vlissingh, about the end of June 1587, untill the surrendrie thereof 26 Julii next ensuing. Whereby it shall plainlie appear, his excellencie was not in anie fault for the losse of that towne;" the second, " A brieve discourse what orders were best for repulsing of foraine forces, if at any time they should invade us by sea in Kent, or elsewhere." 4. A perfect description of the celestial orbs, according to the most ancient doctrine of the pythagoreans, &c. This was placed at the end of his father's " Prognostication everlasting, &c." printed in 1592, 4to. 5. A humble motive for association to maintain the religion established, 1601, 8vo. To which is added, his " Letter to the same purpose to the archbishops and bishops of England " 6. England's defence: or, a treatise concerning invasion. This is a tract of the same nature with that printed at the end of his *Stratoticos*, and called, " A brieve discourse, &c " It was written in 1599, but not published till 1686. 7. A letter printed before Dr. John Dee's *parallaticæ commentationis praxeosque nucleus quidam*, 1573, 4to. Besides these and his *Nova corpora* he had by him several mathematical treatises ready for the press; which, by reason of law suits and other avocations, he was hindered from publishing. He died in 1595, but we know not at what age. He married, and had sons and daughters; of whom more will be said in the next article.

DIGGES (Sir DUDLEY), eldest son of Thomas Digges just mentioned, was born in 1583; and entered a gentleman-commoner of University college in Oxford, 1598. Having taken the degree of B. A. in 1601, he went and studied for some time at the inns of court; and then travelled beyond sea, having before received the honour of knighthood. After seeing and observing much, he returned home, and led a retired life, till 1618; when he was sent by James I. ambassador to the czar, or emperor of Russia. Two years after he was commissioned with sir Maurice Abbot to go to Holland, in order to obtain the restitution of goods taken by the Dutch from some Englishmen in the East-Indies. He was a member of the third parliament of James I. which met at Westminster Jan. 30, 1621; and was so little compliant with the court measures, as to be ranked among those whom the king called ill-tempered spirits. He was likewise a member of the first parliament of Charles I. in 1626; and not only joined with those eminent patriots, who were for bringing Villers duke of Buckingham to an account, but was indeed one of the chief managers in that affair, and so very active, that he was committed to the Tower, though soon released. He was again member of the third parliament of Charles I. in 1628, being one of the knights of the shire for Kent; but seemed to be more moderate in his opposition to the court,

court, than he was in the two last, and voted for the dispatch of the subsidies. Nevertheless, when any attempts were made upon the liberties of his country, or the constitution of parliament, his spirits were roused, and he openly exerted them. Thus, when sir John Finch, speaker of the House of Commons, interrupted sir John Elliot in the house, saying, "There is a command laid upon me, that I must command you not to proceed," sir Dudley Digges vented his uneasiness in these words: "I am as much grieved as ever. Must we not proceed? Let us sit in silence: we are miserable: we know not what to do." This was on June 5, 1628; but on April 14 he had opened the grand conference between the commons and lords, "concerning the liberty of the person of every freeman," with a speech, in which he made many excellent observations, tending to establish the liberties of the subject. In short, he was a man of such consequence, that the court thought it worth their while to gain him over; and accordingly they tempted him with the advantageous and honourable office of master of the Rolls, of which he had a reversionary grant Nov. 29, 1630, and became possessed of it April 20, 1636, upon the death of sir Julius Cæsar. But he did not enjoy it quite three years; for he died March 8, 1639, and his death was reckoned among the public calamities of those times.

He was a worthy good man, and, as a certain writer says, "a great assertor of his country's liberty in the worst of times, when the sluices of prerogative were opened, and the banks of the law were almost overwhelmed with the inundations of it;" but what has occasioned us to take particular notice of him, is, that he was the author of several performances in the literary way. He published, 1. A defence of trade: in a letter to sir Thomas Smith, knt. governor of the East-India company, 1615, 4to. After his death, there was printed under his name, 2. A discourse concerning the rights and privileges of the subject, in a conference desired by the lords, and had by a committee of both houses, April 3, 1628, 1642, 4to. At this conference it was, that sir Dudley made the speech above mentioned; and we take this discourse to have been the same with that speech. 3. He made several speeches upon other occasions, inserted in Rushworth's collections and *Ephemeris parliamentaria*. 4. He collected the letters that passed between the lord Burleigh, sir Francis Walsingham, and others, about the intended marriages of queen Elizabeth with the duke of Anjou in 1570, and with the duke of Alençon in 1581. They were published in 1655, under the title of: "The complete ambassador, &c." 1655, folio.

As hereditary learning seemed to run in the veins of this family, so sir Dudley had a brother Thomas, and a son Dudley, who

who were both learned men and authors. His brother Thomas was educated in University college, Oxford, took the degree of B. A. in 1606, removed to London; and then, travelling beyond sea, studied in foreign universities: from whence returning a good scholar, and an accomplished person, he was created M. A. in 1626. He translated from Spanish into english "Gerardo the unfortunate Spaniard, 1622," 4to. written by Gonçalo de Cespedes: and, from latin into english verse, "Claudian's rape of Proserpine, 1617," 4to. He died in 1635, being accounted a good poet and orator; and a great master of the english, french, and spanish languages.

His son Dudley, who was his third son, was also of University college, Oxford, where he took the degree of B. A. in 1632; and the year after was elected a fellow of All-Souls-college. He took a master's degree in 1635; and became a good poet and linguist, and a general scholar. He died in 1643; having distinguished himself only by the two following productions: 1. An answer to a printed book intituled, Observations upon some of his majesty's late answers and expresses, Oxon. 1642. 2. The unlawfulness of subjects taking up arms against their sovereign in what case soever, with answers to all objections, Lond. 1643, 4to.

DILLENIUS (JOHN JAMES), an eminent botanist, who settled in England, was born at Darmstadt, in Germany, in the year 1681. He was early intended for the study of physic, and had the principal part of his education at the university of Giessen, a city of upper Hesse. Of all the parts of science connected with the medical profession, he was most attached to the cultivation of botany; by which he soon obtained so much reputation, that, early in life, he was chosen a member of the Academia Curiosarum Germaniæ. How well he deserved this honour, was apparent in his papers published in the Miscellanea Curiosa. The first of his communications that we are acquainted with, and which could not have been written later than the year 1715, was a dissertation concerning the plants of America that are naturalized in Europe. The subject is curious, and is still capable of much farther illustration. A diligent inquiry into it would unquestionably prove that a far greater number of plants than is usually imagined, and which are now thought to be indigenous in Europe, were of foreign origin. Besides the most obvious increase of them, owing to their passage from the garden to the dunghill, and thence to the field, they have been augmented in consequence of various other causes. No small number of them have been introduced and dispersed by the importation of grain, the package of merchandize, and the clearing out of ships. The english Flora of this kind, in its present state, cannot, perhaps, contain fewer than sixty acknowledged species; and a  
critical



critical examination would probably add greatly to the catalogue. Another paper of Dillenius's, published in the *Miscellanea Curiosa*, was a critical dissertation on the coffee of the Arabians, and on european coffee, or such as may be prepared from grain or pulse. In this dissertation he gives the result of his own preparations made with pease, beans, and kidney-beans; but says, that from rye is produced what comes the nearest to true coffee. In another paper he relates the experiment which he made concerning some opium which he had prepared himself from the poppy of european growth. In the same collection he shews himself as a zoologist, in a paper on leeches, and in a description of two species of the *Papilio* genus. In 1719 Dillenius excited the notice of naturalists by the publication of his catalogue of plants growing in the neighbourhood of Gießen. Nothing can more strongly display the early skill and indefatigable industry of Dillenius, than his being able to produce so great a number of plants in so small a tract. He enumerates not fewer than 980 species of what were then called the more perfect plants; that is, exclusively of the mushroom class, and all the mosses. By the merit of this performance, the character of Dillenius, as a truly scientific botanist, was fixed; and henceforward he attracted the notice of all the eminent professors and admirers of the science. To this science no one was more ardently devoted at that time in England, than William Sherard, esq. who had been british consul at Smyrna, from which place he had returned to his own country, in 1718; and who, soon after, had the honorary degree of LL. D. conferred on him by the university of Oxford. Being particularly enamoured with Dillenius's discoveries in the cryptogamia class, he entered into a correspondence with him, which ripened into a close friendship. In the year 1721, Dr. Sherard, in the pursuit of his botanical researches, made the tour of Holland, France, and Italy, much to the advantage of the science; but what in an especial manner rendered his travels of consequence to the study of nature in our own country, was, that on his return, he brought Dillenius with him to England. It was in the month of August, in the same year, that this event took place. Dillenius had not long resided in England before he undertook a work that was much desired, which was a new edition of the *Synopsis stirpium Britannicarum* of Ray, which was become scarce. This edition of the *Synopsis* seems to have been the most popular of all his publications.

During the former years of Dillenius in England, his time appears to have been divided between the country residence of Mr. James Sherard, at Eltham in Kent; the consul's house in town; and his own lodgings, which, in 1728, were in Barking-alley. At the latter end of 1727 Dillenius was so doubtful

concerning what might be the state of his future circumstances, that he entertained a design of residing in Yorkshire. This scheme did not take effect; and on Aug. 12, 1728, Dr. William Sherard died, and, by his will, gave 3000*l.* to provide a salary for a professor of botany at Oxford, on condition that Dillenius should be chosen the first professor; and he bequeathed to the establishment his botanical library, his herbarium and his pinax. The university of Oxford having waved the right of nomination, in consequence of Dr. Sherard's benefaction, Dillenius now arrived at that situation which had probably been the chief object of his wishes; the asylum against future disappointments, and the field of all that gratification which his taste and pursuits prompted him to desire, and qualified him to enjoy. He was placed likewise in the society of the learned, and at the fountain of every information which the stores of both ancient and modern erudition could display to an inquisitive mind. One of the principal employments of Dr. William Sherard was the carrying on a pinax, or collection of all the names which had been given by botanical writers to each plant. After the death of Sherard, our professor zealously fulfilled the will of his benefactor, in the care he took of his collection, which he greatly augmented. But he was not a little chagrined at the want of books, and the means of purchasing them. Another undertaking in which our author was engaged, was the Hortus Elthamensis. In this elegant and elaborate work, of which Linnæus says, "*Est opus botanicum quo absolutius mundus non vidit,*" 417 plants are described and figured with the most circumstantial accuracy. They are all drawn and etched by Dillenius's own hand, and consist principally of such exotics as were then rare, or had but lately been introduced into England. The sale of this work did not by any means correspond with its merit. So limited was the attention at that time paid to botanical objects, that the Hortus Elthamensis found but few purchasers. Dillenius cut up a considerable number of copies, as papers to hold his Hortus Siccus; and in despair of selling the remainder, through the recommendation of his friend Gronovius, disposed of them, together with the plates, to a dutch bookseller, who broke; so that our author lost the whole of the little profit he had expected to derive from the sale. April 3, 1735, he was admitted to the degree of M. D. in the university of Oxford. His former degree of the same kind had probably been taken at Gießen. In the summer of 1736 he had the honour of a visit at Oxford from the celebrated Linnæus, who returned with the highest opinion of his merit; and from this period a correspondence was carried on between them. After the publication of the Hortus Elthamensis, Dillenius pursued his "*History of Mosses,*" with great application; in the profes-

tion of which he enjoyed every desirable assistance. There is the utmost reason to believe that Dillenius intended to have undertaken the funguses as well as the mosses; which design he appears to have had in contemplation, not long after his settlement in this country. Dillenius is said to have been of a corpulent habit of body; which circumstance, united to his close application to study, might probably contribute to shorten his days. In the last week of March 1747, he was seized with an apoplexy, and died on the 2d of April, in the 60th year of his age. Concerning Dillenius's domestic character, habits, temper, and dispositions, there is but slender information. The account of his contemporaries was, that he was moderate, temperate and gentle in all his conduct; that he was known to few who did not seek him; and, as might be expected from the bent of his studies and the close application he gave to them, that his habits were of the recluse kind. From the perusal of some of his letters, it may be collected that he was naturally endowed with a placid disposition, improved by a philosophical calmness of mind, which secured him in a considerable degree from the effects of the evils incident to life. In one of these he expresses himself as follows: "For my little time, I have met with as many adversities and misfortunes, as any body; which, by the help of exercise, amusement, and reading some of the stoic philosophers, I have overcome; and am resolved that nothing shall afflict me more. Many things here, as well as at my home, that have happened to me, would cut down almost any body. But two days ago I had a letter, acquainting me with a very near relation's death, whom I was obliged to assist with money in his calamities, in order to set him up again in business; and now this is all gone, and there is something more for me to pay, which is not a little for *me*; but it does not at all affect me. I rather thank God that it is not worse. This is only one, and I have had harder strokes than this, and there lie still some upon me." His drawings, dried plants, printed books and manuscripts, &c. were left by our author to Dr. Seidel, his executor; by whom they were sold to Dr. Sibthorpe, his ingenious and learned successor in the botanical professorship.

DILWORTH (THOMAS), a diligent schoolmaster, many years settled in Wapping; known by a useful Spelling-Book, where, in imitation of his predecessors, he has favoured the public with a print of himself. He wrote besides, *The young Book-keeper's Assistant*, 8vo. 2. *The Schoolmaster's Assistant*, 12mo, and 3. *Miscellaneous Arithmetic*, 12mo. all of them many times printed. Died 1781.

DINARCHUS, a grecian orator, the son of Sostratus, and a disciple of Theophrastus, earned a great deal of money by composing harangues, at a time when the city of Athens was  
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without orators. Being accused of receiving bribes from the enemies of the republic, he took to flight, and did not return till fifteen years afterwards, about the year 340 before Christ. Of 64 harangues which he composed, only three have come down to us, in the collection of Stephens, 1575, fol. or in that of Venice, 1513, 3 vols. folio.

DINGLEY (ROBERT), was son of sir John Dingley, knt. by a sifter of Dr. Henry Hammond. He was educated at Magdalen college, Oxford; where he was a strict observer of all church ceremonies. He afterwards became a zealous puritan, and was remarkably active in ejecting such as were, by that party, styled ignorant and scandalous ministers and school-masters. He was rector of Brighton, in the isle of Wight, when his kinsman colonel Hammond was governor there. The Oxford antiquary has given us a catalogue of his works, the most extraordinary of which is: The deputation of angels, or the angel guardian; 1. proved by the divine light of nature, &c. 2. from many rubs and mistakes, &c. 3. applied and improved for our information, &c. chiefly grounded on Acts xii. 15. Lond. 1654, 8vo. He died in 1659 at the age of 40.

DINOCRATES, a celebrated ancient architect of Macedonia, of whom several extraordinary things are related. Vitruvius tells us, that, when Alexander the Great had conquered all before him, Dinocrates, full of great conceptions, and relying upon them, went from Macedonia to the army, with a view of recommending himself to his notice and favour. He carried letters recommendatory to the nobles about him, who received him very graciously, and promised to introduce him to the king. But either thinking them slow, or suspecting that they had no design to do it, he resolved at length to introduce himself; and for this purpose conceived the following project. He anointed his body all over with oil, and crowned his temples with poplar; then he flung a lion's skin over his left shoulder, and put a club into his right hand. Thus accoutred, he marched forth, and appeared in the court, where the king was administering justice. The eyes of the people were naturally turned upon so striking a spectacle, for striking he was, being very tall, very proportioned, and very handsome: and this moved the king to order him forward, and to ask him, who he was? "I am," says he, "Dinocrates the macedonian architect, and bring to your majesty thoughts and designs, that are worthy of your greatness: for I have laid out the mount Athos into the form of a man, in whose left hand I have designed the walls of a great city, and all the rivers of the mount to flow into his right, and from thence into the sea." Alexander seemed pleased with his design, but, after some little debate about it, declined putting it in execution. However, he kept the architect, and took him

him into Ægypt, where he employed him in marking out and building the city of Alexandria. Another memorable instance of Dinocrates's architectonic skill is his restoring, and building, in a more august and magnificent manner than before, the celebrated temple of Diana at Ephesus, after Herostratus, for the sake of immortalizing his name, had destroyed it by fire. A third instance, more extraordinary and wonderful than either of the former, is related by Pliny in his Natural History; who tells us, that he had formed a scheme, by building the dome of the temple of Arsinoë at Alexandria of loadstone, to make her image all of iron hang in the middle of it, as if it were in the air. We honour the memory of Dinocrates as an architect, and we think there is reason for it: but we do not believe that he could have performed this, any more than we believe that the same thing was actually done, in regard to the body of Mohammed, after he was dead, as some have fabulously reported. Dinocrates was commanded to do this by Ptolemy Philadelphus in honour of Arsinoë, who was his sister and wife; but the king's death, and his own, hindered him from proceeding far, if at all, in the design.

DINOSTRATES, an antient geometer, contemporary with Plato, frequented the school of that philosopher, a school famous for the study of geometry. He was one of the greatest contributors to its proficiency and its celebrity. He is thought to have been the inventor of the quadratrice, so called, because, if it could be completely described, we should have the quadrature of the circle.

DINOTH (RICHARD), a protestant historian, born at Coustances, died about 1580, left a work intituled: *De bello civili Gallico*, written without partiality.

DINOUART (ANTHONY JOSEPH TOUSSAINT), canon of the chapter of St. Bennet at Paris, member of the academy of the Arcades at Rome, born of a reputable family at Amiens, Nov. 1, 1715, died at Paris April 23, 1786. After exercising the ministerial functions in the place of his nativity, he repaired to the capital for engaging in literary pursuits. M. Joly de Fleuri, at that time *avocat-général*, gave him his esteem, his confidence and his patronage. He was first employed on the *Journal Crétien*, under the abbé Joannet; and the zeal with which he attacked certain authors, and especially M. de Saint-Foix, brought him into some disagreeable affairs. He had represented this latter as an infidel seeking every occasion for mixing pestilential notions in whatever he wrote. Saint-Foix took up the affair with warmth, and brought an action against both him and abbé Joannet. This little quarrel terminated in a sort of reparation made him by the two journalists, in their periodical publication. Abbé Dinouart soon began to work on his own account: in October 1760, he set up his Ecclesiastical journal, or, Library  
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of ecclesiastical knowledge, which he continued till his death. He established a very extensive correspondence with the provincial clergy, who consulted him on the difficulties of their ministration. This correspondence contributed greatly to the recommendation of his journal, which contained instructions in all matters of church discipline, morality, and ecclesiastical history. The editor indeed made no scruple of drawing almost all his materials from well known books, without altering a word; he inserted, for example, in his journal, all the ecclesiastical part of Hardion's Universal History: but the country curates, who had neither that book nor many others, were pleased to find it in the periodical compilation of abbé Dinouart. Other critics censured him for giving an incoherent assortment of articles; for advertising, for instance, in the same leaf, *Balm of Genevieve*, and *Sermons to be sold*, for the use of young orators who would not take the trouble to compose them: but, in so doing, the abbé Dinouart said he only meant to furnish them with useful helps both for their body and their soul. He was naturally of a kind disposition and a sensible heart. The great vivacity of his temper, which hurried him sometimes into transient extravagancies, which he was the first to condemn in himself, prompted also his activity to oblige, for which he never let any opportunities escape him. He wrote: 1. *Embryologia sacra*, 12mo. 2. *The manual for Pastors*, 3 vols. 12mo. 3. *The rhetoric of preachers*, or, a treatise on bodily eloquence, 12mo. the principal merit of which does not consist in its style. He generally wrote in a loose, negligent, and incorrect manner, both in verse and prose; for he aspired to be thought a french and latin poet.

DIO CASSIUS, an ancient historian, known also by the surnames of Cocceius or Cocceianus, was born at Nicæa, a city of Bithynia, and flourished in the third century. His father Apro-nianus, a man of consular dignity, was governor of Dalmatia, and some time after proconsul of Cilicia, under the emperors Trajan and Adrian. Dio was with his father in Cilicia; and from thence went to Rome, where he distinguished himself by public pleadings. From the reign of Commodus, he was a senator of Rome; was made prætor of the city under Pertinax; and raised at length to the consulship, which he held twice, and exercised the second time, jointly with the emperor Alexander Severus. He had passed through several great employments under the preceding emperors. Macrinus had made him governor of Pergamus and Smyrna; he commanded some time in Africa; and afterwards had the administration of Austria and Hungary, then called Pannonia, committed to him. He undertook the task of writing history, as he informs us himself, because he was admonished and commanded to do it by a vision from heaven; and he tells us also, that he spent ten years in collecting materials

materials for it, and twelve more in composing it. His history began from the building of Rome, and proceeded to the reign of Alexander Severus. It was divided into 80 books, or eight decades; many of which are not now extant. The first 34 books are lost, with part of the 35th. The 25 following are preserved intire; but instead of the last 20, of which nothing more than fragments remain, we have only the epitome, which Xiphilinus, a monk of Constantinople, has given of them. Photius observes, that he wrote his roman history, as others had also done, not from the foundation of Rome only, but from the descent of Æneas into Italy; which he continued to the year of Rome 982, and of Christ 228, when, as we have observed, he was consul a second time with the emperor Alexander Severus. What we now have of it, begins with the expedition of Lucullus against Mithridates king of Pontus, about the year of Rome 684, and ends with the death of the emperor Claudius, about the year 806.

Though all that is lost of this historian is much to be regretted, yet that is most so, which contains the history of the 40 last years; for within this period he was an eye-witness of all that passed, and a principal actor in a great part. Before the reign of Commodus, he could relate nothing but what he had from the testimony of others; after that, every thing fell in a manner under his own cognizance. This was contained in the last books, and is, we say, the most to be regretted; for a man of his quality, who had spent his life in the management of great affairs, and had read men as well as books, must needs have shone more particularly in the history of his own times. And it is even now allowed of him, that no man has revealed more of those state-secrets, which Tacitus styles *arcana imperii*, and of which he makes so high a mystery. He is also very exact and full in his descriptions, in describing the order of the comitia, the establishing of magistrates, &c. and, as to what relates to the apotheosis, or consecration of emperors, perhaps he is the only writer who has given us a good account of it, if we except Herodian, who yet seems to have been nothing more than his imitator. Besides his descriptions, there are several of his speeches, which have been highly admired; those particularly of Mæcenas and Agrippa, upon the question, whether Augustus should resign the empire or no. Mean while he has been exceedingly blamed for his partiality, which to some has appeared so great, as almost to invalidate the credit of his whole history; of those parts at least, where he can be supposed to have been the least interested. The instances alleged are his partiality for Cæsar against Pompey, for Antony against Cicero, and his strong prejudices against Seneca. "The obvious cause of the prejudice, which Dio had conceived against Cicero, the

author of Cicero's life takes to have been his envy to a man who for arts and eloquence was thought to eclipse the fame of Greece;" but he adds another reason, not less probable as he says, and more so in our opinion, deducible from Dio's character and principles, which were wholly opposite to those of Cicero. "For Dio," as he says, "flourished under the most tyrannical of the emperors, by whom he was advanced to great dignity; and, being the creature of despotic power, thought it a proper compliment to it, to depreciate a name so highly revered for its patriotism, and whose writings tended to revive that ancient zeal and spirit of liberty, for which the people of Rome were once so celebrated: for we find him taking all occasions in his history, to prefer an absolute and monarchical government to a free and democratical one, as the most beneficial to the Roman state."

Dio obtained leave of the emperor Severus to retire to Nicæa, where he spent the latter part of his life; after the example of those animals, says la Mothe le Vayer, who always return to die in their coverts. He is supposed to have been about 70 years old when he died; although the year of his death is not certainly known. His history was first printed at Paris 1548, by Robert Stephens, with only the greek; but has often been reprinted since with a latin translation by Xylander. Photius ranks the style of it amongst the most elevated. Dio seems, he says, to have imitated Thucydides, whom he follows especially in his narratives and orations; but he has this advantage over him, that he cannot be reproached with obscurity. Besides his history, Suidas ascribes to him some other compositions; as, 1. The Life of the philosopher Arrianus: 2. The actions of Trajan: and 3. certain Itineraries. Raphael Volaterranus makes him also the author of three books, intituled, De Principe, and some small treatises of morality.

DIO CHRYSOSTOM, a celebrated orator and philosopher of antiquity, was born at Prusa, a city of Bithynia, and called Chrysofostom on account of his eloquence. When he had gone through the studies of his juvenile years, and was almost grown a man, he travelled into Ægypt and other countries in quest of knowledge. Afterwards, in the year 94, he fell under the animadversion of Domitian, for some liberties he allowed his tongue about a friend, whom that tyrannical emperor had put to death; and this bringing his own life into danger, he banished himself, by the advice of an oracle he consulted, to the extremities of the roman empire, among the Getes, the Mysians, and the Thracians, as he himself relates. On the death of Domitian, he put a stop to a great tumult among the soldiers by the force of his oratory: upon which he was recalled by Nerva, and was afterwards so dear to Trajan, that the emperor used to



take him up in the same gilded litter or chariot in which he himself was carried. Photius says, that he was a man of a small and slender body, but of a great and noble mind. He was at first a sophist, but afterwards quitted that profession, and became a philosopher; following the stoics, as far as he thought the stoics followed nature and right reason. It is said, that he affected an extreme severity of manners; and when he appeared in public, which was often, used to be clothed in the skin of a lion. How long he lived is not certain; but he tells us more than once, that he had reached old age. There are extant of his 80 orations and dissertations upon political, moral, and philosophical subjects; which are sufficient for us to form a judgment of the compliment which Synesius has paid him, when he says, that we may consider him either as an eagle or as a swan; that is, either as a philosopher or as an orator.

DIOCLETIAN (CAIUS VALERIUS), whose original appellation was Diocles, from Diocla, a small town in Dalmatia, from whence his mother derived her origin. The parents of Diocletian had been slaves in the house of Anulinus, a roman senator; but it is probable that his father obtained the freedom of the family, and that he soon acquired the office of scribe, which was commonly exercised by persons of his condition. Favourable oracles, or rather the consciousness of superior merit, prompted his aspiring son to pursue the profession of arms and the hopes of fortune; and it would be extremely curious to observe the gradation of arts and accidents, which enabled him in the end to fulfil those oracles, and to display that merit to the world. Diocletian was successively promoted to the government of Moesia, the honours of the consulship, and the important command of the guards of the palace. He distinguished his abilities in the persian war; and, after the death of Numerian, the slave, by the confession and judgment of his rivals, was declared the most worthy of the imperial throne. To which he was raised in the year 184. His abilities were useful rather than splendid; a vigorous intellect, improved by the experience and study of mankind; dexterity and application in business; a judicious mixture of liberality and œconomy, of mildness and vigour; profound dissimulation under the disguise of military frankness; steadiness to pursue his ends; flexibility to vary his means; and, above all, the great art of submitting his own passions, as well as those of others, to the interest of his ambition, and of colouring his ambition with the most specious pretences of justice and public utility. He was distinguished as a statesman rather than as a warrior, nor did he ever employ force, whenever his purpose could be effected by policy. The first considerable action of his reign seemed to evince his sincerity as well as his moderation. After the example of Marcus, he gave

himself a colleague in the person of Maximian, on whom he bestowed at first the title of Cæsar, and afterwards that of Augustus. But the motives of his conduct, as well as the object of his choice, were of a very different nature from those of his admired predecessor. By investing a luxurious youth with the honours of the purple, Marcus had discharged a debt of private gratitude, at the expence indeed of the happiness of the state. By associating a friend and a fellow soldier to the labours of government, Diocletian, in a time of public danger, provided for the defence both of the east and of the west. Maximian was born a peasant, in the territory of Sirmium. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. In a long course of service he had distinguished himself on every frontier of the empire; and though his military talents were formed to obey rather than to command, though perhaps he never attained the skill of a consummate general, he was capable, by his valour, constancy, and experience, of executing the most arduous undertakings. Nor were the vices of Maximian less useful to his benefactor. Insensible to pity, and fearless of consequences, he was the ready instrument of every act of cruelty which the policy of that artful prince might at once suggest and disclaim. As soon as a bloody sacrifice had been offered to prudence or to revenge, Diocletian, by his seasonable intercession, saved the remaining few whom he had never designed to punish, gently censured the severity of his stern colleague, and enjoyed the comparison of a golden and an iron age, which was universally applied to their opposite maxims of government. Notwithstanding the difference of their characters, the two emperors maintained, on the throne, that friendship which they had contracted in a private station. The haughty, turbulent spirit of Maximian, so fatal afterwards to himself and to the public peace, was accustomed to respect the genius of Diocletian, and confessed the ascendant of reason over brutal violence. From a motive either of pride or superstition, the two emperors assumed the titles, the one of Jovius, the other of Hercules. Whilst the motion of the world (such was the language of their venal orators) was maintained by the all-seeing wisdom of Jupiter, the invincible arm of Hercules purged the earth from monsters and tyrants. But even the omnipotence of Jovius and Hercules was insufficient to sustain the weight of the public administration. The prudence of Diocletian discovered, that the empire, assailed on every side by the barbarians, required on every side the presence of a great army, and of an emperor. With this view he resolved once more to divide his unwieldy power, and, with the inferior title of Cæsars, to confer on two  
generals

generals of approved merit, an equal share of the sovereign authority. Galerius, surnamed Armentarius, from his original profession of a herdsman; and Constantius, who from his pale complexion had acquired the denomination of Chlorus, were the two persons invested with the second honours of the imperial purple. Italy and Africa were considered as the department of Maximian; and for his peculiar portion, Diocletian reserved Thrace, Ægypt, and the rich countries of Asia. Every one was sovereign within his own jurisdiction; but their united authority extended over the whole monarchy; and each of them was prepared to assist his colleagues with his counsels or presence. The Cæsars, in their exalted rank, revered the majesty of the emperors, and the three younger princes invariably acknowledged, by their gratitude and obedience, the common parent of their fortunes. The suspicious jealousy of power found no place among them; and the singular happiness of their union has been compared to a chorus of music, whose harmony was regulated and maintained by the skilful hands of the first artist. This important measure was not carried into execution till about six years after the association of Maximian; and that interval of time had not been destitute of memorable incidents. But we have preferred, for the sake of perspicuity, first to describe the more perfect form of Diocletian's government, and afterwards to relate the actions of his reign, following rather the natural order of the events, than the dates of a very doubtful chronology. It was Galerius who inspired Diocletian with his hatred against the christians. He had loved and admired them for several years, as we are informed by Eusebius; but now suddenly changing his opinion, his colleagues received orders, each in his department, to condemn without mercy all who professed the christian faith; to cause the churches to be demolished, to commit their books to the flames, to sell those of the inferior class for slaves, and to expose the more distinguished to public disgrace. The numbers that fell by various torments during this persecution are variously stated by the ecclesiastical historians; and, during the ten years that it lasted, must have been great.

Ægypt being invaded by the confederacy of five moorish nations, the presence of Diocletian was necessary to repel the invaders; and he opened the campaign by the attack of Alexandria. After a siege of eight months, Alexandria, wasted by the sword and by fire, implored the clemency of the conqueror; but it experienced the full extent of his severity. Many thousands of the citizens perished in a promiscuous slaughter; and there were few obnoxious persons in Ægypt who escaped a sentence either of death, or at least of exile. But at the same time that Diocletian chastised the past crimes of the Ægyptians, he pro-

vided for their future safety and happiness by many wise regulations which were confirmed and enforced under the succeeding reigns. The reduction of Ægypt was immediately followed by the persian war. It was reserved for the reign of Diocletian to vanquish that powerful nation, and to extort a confession from the successors of Artaxerxes, of the superior majesty of the roman empire.

From the time of Augustus to that of Diocletian, the roman princes conversing in a familiar manner among their fellow-citizens, were saluted only with the same respect that was usually paid to senators and magistrates. Their principal distinction was the imperial or military robe of purple; while the senatorial garment was marked by a broad, and the equestrian by a narrow band or stripe of the same honourable colour. The pride, or rather the policy, of Diocletian engaged that artful prince to introduce the stately magnificence of the court of Persia. He ventured to assume the diadem, an ornament detested by the Romans as the odious ensign of royalty, and the use of which had been considered as the most desperate act of the madness of Caligula. It was no more than a broad white fillet set with pearls, which encircled the emperor's head. The sumptuous robes of Diocletian and his successors were of silk and gold; and it is remarked with indignation, that even their shoes were studded with the most precious gems. The access to their sacred person was every day rendered more difficult by the institutions of new forms and ceremonies.

It was in the 21st year of his reign that Diocletian executed his memorable resolution of abdicating the empire; an action not naturally to have been expected from a prince who had never practised the lessons of philosophy either in the attainment or in the use of supreme power. Diocletian acquired the glory of giving to the world the first example of a resignation, which has not been very frequently imitated by succeeding monarchs. The parallel of Charles the fifth will naturally offer itself to our mind, not only since the eloquence of a modern historian has rendered that name so familiar to an english reader, but from the very striking resemblance between the characters of the two emperors, whose political abilities were superior to their military genius, and whose specious virtues were much less the effect of nature than of art. The ceremony of his abdication was performed in a spacious plain, about three miles from Nicomedia. The emperor ascended a lofty throne, and in a speech full of reason and dignity, declared his intention both to the people and to the soldiers who were assembled on this extraordinary occasion. As soon as he had divested himself of the purple, he withdrew from the gazing multitude; and, traversing the city in a covered chariot, proceeded, without delay, to the favourite retirement

retirement which he had chosen in his native country of Dalmatia. On the same day, which was the first of May, in the year 305, Maximian, as it had been previously concerted, made his resignation of the imperial dignity at Milan. Diocletian, who, from a servile origin, had raised himself to the throne, passed the nine last years of his life in a private condition. His answer to Maximian is deservedly celebrated. He was solicited by that restless old man to reassume the reins of government and the imperial purple. He rejected the temptation with a smile of pity, calmly observing, that if he could shew Maximian the cabbages which he had planted with his own hands at Salona, he should no longer be urged to relinquish the enjoyment of happiness for the pursuit of power. In his conversations with his friends, he frequently acknowledged, that of all arts, the most difficult was the art of reigning; and he expressed himself on that favourite topic with a degree of warmth which could be the result only of experience. "How often, was he accustomed to say, is it the interest of four or five ministers to combine together to deceive their sovereign! Secluded from mankind by his exalted dignity, the truth is concealed from his knowledge; he can see only with their eyes, he hears nothing but their misrepresentations. He confers the most important offices upon vice and weakness, and disgraces the most virtuous and deserving among his subjects. By such infamous arts, added Diocletian, the best and wisest princes are sold to the venal corruption of their courtiers." A just estimate of greatness, and the assurance of immortal fame, improve our relish for the pleasures of retirement; but the roman emperor had filled too important a character in the world, to enjoy without alloy the comforts and security of a private condition. It was impossible that he could remain ignorant of the troubles which afflicted the empire after his abdication. It was impossible that he could be indifferent to their consequences. Fear, sorrow, and discontent, sometimes pursued him into the solitude of Salona. His tenderness, or at least his pride, was deeply wounded by the misfortunes of his wife and daughter; and the last moments of Diocletian were embittered by some affronts, which Licinius and Constantine might have spared the father of so many emperors, and the first author of their own fortune. A report, though of a very doubtful nature, has reached our times, that he prudently withdrew himself from their power by a voluntary death.

DIODATI (JOHN), a famous minister, and professor of theology at Geneva, was born at Lucca in 1579, and died at Geneva in 1652. He is distinguished by translations, 1. of the bible into italian, with notes, Geneva, 1607, 4to. The best edition at Geneva in 1641, folio. This is said to be more a paraphrase

than a translation, and the notes rather divine meditations than critical reflections. 2. Of the bible into french, Geneva, 1644. 3. Of father Paul's history of the council of Trent, into french.

DIODORUS SICULUS, an ancient historian, was born at Agyrium in Sicily, and flourished in the times of Julius Cæsar and Augustus. Diodorus says, that he was no less than 30 years in writing his history, in the capital of the world, viz. Rome; where he collected materials, which he could not have procured elsewhere. Nevertheless, as he tells us, he did not fail to go himself through the greatest part of the provinces of Europe and Asia, as well as to Ægypt, that he might not commit the usual faults of those who had ventured to treat particularly of places which they had never visited. He calls his work, not a history, but an Historical Library; and with some reason; since, when it was intire, it contained, according to the order of time, all which other historians had written separately. For he had comprized in 40 books the most remarkable events which had happened in the world during the space of 1138 years; without reckoning what was comprehended in his six first books of the more fabulous times, viz. of all which happened before the trojan war. But, to the great concern of the curious, of the 40 books only 15 are now extant. The first five are intire, and give us an account of the fabulous times; and explain the antiquities and transactions of the Ægyptians, Assyrians, Persians, Libyans, Grecians, and other nations, before the trojan war. The five next are wanting. The 11th begins at Xerxes's expedition into Greece; from whence, to the end of the 20th, which brings the history down to the year of the world 3650, the work is intire; but the latter 20 are quite lost. Henry Stephens asserts, from a letter communicated to him by Lazaro Baif, that the Historical Library of Diodorus remains intire in some corner of Sicily: upon which, says la Mothe le Vayer, "I confess I would willingly go, almost to the end of the world, in hopes to find so great a treasure. And I shall envy posterity this important discovery, if it be to be made when we are no more; when, instead of 15 books only, which we now enjoy, they shall possess the whole 40."

The contents of this whole work are thus explained in the preface by Diodorus himself: "Our six first books," says he, comprehend all that happened before the war of Troy, together with many fabulous matters here and there interspersed. Of these, the three former relate the antiquities of the Barbarians, and the three latter those of the Greeks. The 11 next include all remarkable events in the world, from the destruction of Troy to the death of Alexander the Great. And, lastly, the other 23 extend to the conquest of Julius Cæsar over the Gauls, when he made the british ocean the northern bounds of the

roman empire." Since Diodorus speaks of Julius Cæsar, as he does in more places than one, and always according to the pagan custom with an attribute of some divinity, he cannot be more ancient than he. When Eusebius writes in his *Chronicon*, that Diodorus lived under this emperor, he seems to limit the life of the former by the reign of the latter: yet Suidas prolongs his days even to Augustus; and Scaliger very well observes, in his *Animadversions* upon Eusebius, that Diodorus must needs have lived to a very great age; and that he was alive at least half the reign of Augustus, since he mentions, on the subject of the olympiads, the roman bissextile year. Now this name was not used before the fasti and calendar were corrected; which was done by Augustus, to make the work of his predecessor more perfect.

Diodorus has met with a different reception from the learned. Pliny affirms him to have been the first of the Greeks who wrote seriously, and avoided trifles: "*primus apud Græcos desit nugari*," are his words. Bishop Montague, in his preface to his "*Apparatus*," gives him the praise of being an excellent author; who, with great fidelity, immense labour, and uncommon ingenuity, has collected an "*Historical Library*," in which he has exhibited his own and the studies of other men. This history, without which nobody would have known the antiquities and many other particulars of the little town of Agrigium, or even of Sicily, presents us occasionally with sensible and judicious reflections. Diodorus takes particular care to refer the successes of war and of other enterprises, not to chance or to a blind fortune, with the generality of historians; but to a wise and kind providence which presides over all events. However, he is withal extremely credulous; and, if other proofs were wanting, we need only mention his description of the isle of Panchaia, with its walks beyond the reach of sight of odoriferous trees; its fountains, which form an infinite number of canals bordered with flowers; its birds, unknown in any other part of the world, which warble their enchanting notes in groves of uninterrupted verdure; its temple of marble, 4000 feet in length, &c. The first latin edition of Diodorus is that of Milan, 1472, folio. The best of the text, are that of Henry Stephens, in greek, 1559, finely printed, and that of Weisseling, Amsterdam, gr. and lat. with the remarks of different authors, various lections, and all the fragments of this historian, 1746. 2 vols. folio. That is likewise in esteem which was published by L. Rhodeman, Hanau, 1604, 2 vols. folio. Poggius translated it into latin, and the abbé Terrasson into french.

DIODORUS of Antioch, priest of that church, and afterwards bishop of Tarsus, was disciple of Sylvanus, and master of St. John Chrysostom, of St. Basil, and of St. Athanasius. These  
saints

saints bestow great praises on his virtues and his zeal for the faith: praises which were confirmed by the first council of Constantinople. St. Cyril, on the contrary, calls him the enemy of the glory of Jesus Christ, and regards him as the fore-runner of Nestorius. Diodorus was one of the first commentators who adhered to the literal sense of scripture, without expatiating in the fields of allegory; but only some fragments of his writings are come down to us, in the *Catena patrum græcorum*. It is no great loss, if it be true, as has been said, that he carried his fondness for the literal sense so far as to destroy the prophecies that relate to Jesus Christ.

DIOGENES, the cynic, was, says Bayle, one of those extraordinary men, who push every thing to extremes, without excepting reason itself; and who verify the maxim, that there is no great genius without some little mixture of madness. He was born at Sinope, a city of Pontus; and was expelled from thence for coining false money; as was his father also, who was a banker. He retired to Athens, and prevailed on the philosopher Antisthenes to become his master. He not only submitted to the kind of life which was peculiar to the followers of that founder of the cynics, but added new degrees of austerity to it. He ordered somebody to provide him a cell; but as that order was not speedily executed, he grew impatient, and lodged himself in a tub. He used to call himself a vagabond, who had neither house nor country, was obliged to beg, was ill clothed, and lived from hand to mouth: and yet, says Ælian, he took as much pride in those things, as Alexander could in the conquest of the world. Indeed he was not a jot more humble, than those who are clothed in rich apparel, and fare sumptuously every day. He looked down on all the world with scorn; he magisterially censured all mankind, and thought himself unquestionably superior to every other philosopher. Alexander one day paid him a visit, and made him an offer of riches or any thing else; but all that the philosopher requested of him was, to stand from betwixt him and the sun. As if he had said, "Do not deprive me of the benefits of nature, and I leave to you those of fortune." The conqueror was so struck with the vigour and elevation of his soul, as to declare, that "if he was not Alexander, he would choose to be Diogenes:" that is, if he was not in possession of all that was pompous and splendid in life, he would, like Diogenes, heroically despise it. Nobody can wonder, that a prince, who saw himself continually beset with a crowd of gaping wolves, whose voracious appetites all his power could never satisfy, should admire a man, who, though he might have had any favours, would ask him none; and even bade him, without compliment or ceremony, to stand out of his sunshine.



Some persons have charged this philosopher with drunkenness; but doubtless most injuriously. Far from being a drinker, he thought it strange, that they who are thirsty do not drink at the first spring they meet with, instead of hunting after choice wines; he thought them more unreasonable than brutes; and for his own part, he desired no other liquors to quench his thirst, than what nature provided for him in a river. Diogenes had a great presence of mind, as appears from his smart sayings, and quick repartees; and Plato is thought to have passed no ill judgment upon him, when he called him "a mad Socrates." He spent a considerable part of his life at Corinth; and the reason of his living there was as follows: As he was going over to the island of Ægina, he was taken by pirates, who carried him into Crete, and there exposed him to sale. He answered the cryer, who asked him what he could do, "that he knew how to command men:" and perceiving a Corinthian who was going by, he shewed him to the cryer, and said, "Sell me to that gentleman, for he wants a master." Xenocrates, for that was the Corinthian's name, bought Diogenes, and carried him with him to Corinth. He appointed him tutor to his children, and entrusted him also with the management of his house. Diogenes's friends were desirous of redeeming him; but, said he to them, "that would be foolish; lions are not slaves to their feeders, but the feeders to the lions." He plainly told Xenocrates, that he must obey him; for, says he, "Governors and physicians, though servants, yet require obedience from those that are under their care." Some say, that Diogenes spent the remainder of his life in Xenocrates's family; but Dio Chrysostom asserts, that he passed the winter at Athens, and the summer at Corinth. He died at Corinth, when he was about 90 years old: but authors are not agreed either as to the time or manner of his death. Some say, he died of an overflowing of the gall, occasioned by his eating a neat's-foot raw; others, that he suffocated himself by holding his breath; others that he died of the bite of a dog; others, that he threw himself down a precipice; others, that he strangled himself. The last opinion is reported by Jerome as the true one: and it is curious to observe what Jerome has observed upon it; "His death," says the father, "is a testimony of his temperance and virtue; for, as he was going to the olympic games, a fever seized him in the way; upon which he lay down under a tree, and refused the assistance of those who accompanied him, and who offered him either a horse or a chariot. Go you to the games, says he, and leave me to contend with my disease. If I conquer, I will follow you; if I am conquered, I shall go to the shades below. He dispatched himself that very night, saying, that he did not so properly die, as get rid of his fever."

fever." As to the time of his death, some have affirmed, that he died in the 113th Olympiad, upon the same day with Alexander the Great; but it must have been somewhat later, otherwise he could not, as Laërtius relates, have been sent for by Perdicas, and threatened with death, if he did not come; nor could Craterus have desired a visit from him. He shewed great indifference about being buried; and Tully has given us, in his Tusculan questions, part of a conversation he was supposed to have had with his friends upon this subject. Upon his ordering himself to be thrown out, unburied; "What," said his friends, "to the birds and beasts?" "No," replied he, "lay my stick by me, that I may drive them off." "How will you be able?" said they, "for you will be bereft of sense." "Why then," returned he, "what signifies the being torn by beasts, to a man who perceives nothing of the matter?" No regard however was had to this indifference of Diogenes; for he had an honourable funeral. He was interred near the gate of the isthmus; and his tomb adorned with a column, on which was placed a dog of marble. The inhabitants of Sinope erected also statues of brass to the honour of this philosopher, their countryman.

Diogenes had some illustrious disciples, and wrote several books. What his religion was, or whether or no he had any, may well be disputed; but it is allowed, that his moral precepts were many of them very good. He preached against luxury, avarice, ambition, and the spirit of revenge, with all possible strength. He shewed the vanity of human occupations, from this reason principally, that we neglect to regulate our internal faculties and passions, while we spend all our time upon things external. It is certain that most of his maxims were admirable; and the most exceptionable circumstance of his life, was his committing acts of carnality in the open view of the world. But we can hardly believe this to have been an allowed principle with the cynics, when we remember, that they were so much approved by the stoics, who were the most austere of all the philosophers: much less can we think it of Diogenes, whom the greatest and best men of antiquity have so much admired and extolled. Seneca is never tired with praising him; and, having called him "*virum ingentis animi*," a man of a great soul, he says, that, "if any one doubts of the happiness of Diogenes, he may call in question the state and blessedness of the immortal gods." St. Chrysostom proposes him as a pattern of many religious virtues, against those who despised a monastic life; and St. Jerom, in the place above referred to, speaks very honourably of him, and terms him greater and more powerful than Alexander.

His manner of confuting the philosopher who denied the existence of motion, has been much admired: it was by rising from his seat and walking.

DIOGENES LAERTIUS, so called from Laërtius, a town of Cilicia, where he is supposed to have been born, is an ancient greek author, who wrote ten books of the "Lives of the philosophers," still extant. In what age he flourished, is not easy to determine. The oldest writers who mention him are Sopater Alexandrinus, who lived in the time of Constantine the great, and Hesychius Milesius, who lived under Justinian. Diogenes often speaks in terms of approbation of Plutarch and Phavorinus; and therefore, as Plutarch lived under Trajan, and Phavorinus under Hadrian, it is certain that he could not flourish before the reigns of those emperors. Menage has fixed him to the time of Severus; that is, about the year of Christ 200; and from certain expressions in him some have fancied him to have been a christian; however, as Menage observes, the immoderate praise he bestows upon Epicurus will not suffer us to believe this, but incline us rather to suppose that he was an epicurean. He divided his Lives into books, and inscribed them to a learned lady of the platonick school, as he himself intimates in his life of Plato. Montaigne was so fond of this author, that instead of one Laërtius he wishes we had a dozen; and Vossius says, that his work is as precious as old gold. Without doubt we are greatly obliged to him for what we know of the ancient philosophers; and if he had been as exact in the execution, as he was judicious in the choice of his subject, we had been more obliged to him still. Bishop Burnet, in the preface to his life of sir Matthew Hale, justly speaks of him in the following manner: "There is no book the ancients have left us," says he, "which might have informed us more than Diogenes Laërtius's lives of the philosophers, if he had had the art of writing equal to that great subject which he undertook: for if he had given the world such an account of them, as Gassendus has done of Peiresc, how great a stock of knowledge might we have had, which by his unskillfulness is in a great measure lost! since we must now depend only on him, because we have no other and better author who has written on that argument." He is no where observed to be a rigid affecter or favourer of any sect; which makes it somewhat probable, that he was a follower of Potamon of Alexandria, who, after all the rest, and a little before his time, established a sect which were called eclecticks, from their choosing out of every sect what they thought the best. His books shew him to have been a man of universal reading; but as a writer he is very exceptionable, both as to the disposal and the defect of his materials.

There have been several editions of his lives of the philosophers;

phers; but the best is that printed in two volumes 4to, at Amsterdam, 1693. Besides this, Lœrtius wrote a book of epigrams upon illustrious men, called Pammetrus, from its various kinds of metre: but it is not extant.

**DIOGENES**, of Apollonia in the isle of Crete, distinguished himself among the philosophers who flourished in Ionia before Socrates taught philosophy at Athens. He was disciple and successor of Anaximenes in the school of Ionia. He somewhat rectified his master's opinion concerning the first cause. He acknowledged, like him, that air was the substance of all beings; but he attributed this primitive principle to a divine efficacy. It is said that he first made the observation, that air is subject to condensation and rarefaction. He flourished about the year 500 before Christ. He was often sent for to the court of the princes who reigned in Asia minor, and who profited by his judgment either in enacting new laws, or in reducing to writing treaties of peace or alliance.

**DIOGNETES**, a philosopher under Marcus Aurelius, taught that prince to love and to practise philosophy, and how to make dialogues. The pupil always retained a great esteem for his master. He is thought to be the same to whom the letter to Diognetes which is found among the works of St. Justin, is addressed. It seems very certain that this letter was not written to a jew, as some of the learned have thought, but to a pagan. The manner wherein the author speaks of the false gods to him to whom he writes, leaves scarcely any room to doubt of it: "Consider," says he to Diognetes, "not only with the eyes of the body, but also with those of the mind, in what manner and under what form they exist, whom you regard as gods. One is of stone, another of brass; and yet you adore them, you serve them." Would a man talk thus to a jew? This letter to Diognetes is one of the most valuable pieces of ecclesiastical antiquity. His portrait of the manners and life of the primitive christians is incomparable; and what he says on the mysteries of religion is as much as can be said on that subject.

**DIONIS (PETER)**, a french surgeon, and the first who demonstrated anatomical dissections and chirurgical operations, established by Lewis XIV. in the royal garden of plants. This ingenious person died in 1718, after having produced several works, which were well received in his own and foreign countries. The principal are, 1. *Un Cours d'opérations de chirurgie.* 2. *L'anatomie de l'homme.* This was translated by the jesuit Parennin into the language of the Tartars. 3. *Traité de la maniere de secourir les femmes dans les accouchemens,* &c.

**DIONYSIUS I.** tyrant of Syracuse, son of Hermocrates, from a simple scribe became general of the Syracusans, and afterwards

terwards their tyrant. He declaimed with vehemence against the antient magistrates, caused them to be deposed, had new ones created, and put himself at their head in the year 405 before Christ. In order to establish his tyranny, he augmented the pay of the soldiers, recalled the exiles, and procured from the people a guard for his person. He was almost perpetually engaged in war with the Carthaginians, but with various success. The city of Gela having been captured by them, the Syracusans rose up against him. The tyrant quelled them, issued orders for the massacre of the Carthaginians who were dispersed in Sicily, and swore an everlasting hatred to Carthage. To the passion for commanding he added that for versifying. He sent his brother Theodorus to Olympia, to contend in his behalf for the prize of poetry and that of the horse-race. His works were hissed. Unable to take revenge on his insulters, he vented his rage on his subjects. All the wits of Syracuse who used to feast at his table, took care to praise the warrior, but still more the poet. There was only a certain Philoxenus, famed for his dithyrambics, who was not carried away with the torrent. Dionysius once read to him a copy of verses, on which he pressed him to deliver his opinion; this honest man, without hesitation, declared it to be very bad. The prince ordered him to be sent to the mines; but at the instance of some of his courtiers, he relented. The next day he picked out what he thought was his master-piece to shew it to Philoxenus. The poet, without answering one word to him, turned about to the captain of the guard, and said: "Carry me back to the mines." The tyrant was criticized with less severity at Athens. Having caused one of his tragedies to be represented there, as a candidate for the prize, he was declared conqueror. This triumph pleased him more than all the victories he had gained. He ordered solemn thanksgivings to be paid to the gods. Magnificent festivals were held for several days successively at Syracuse. The excess of his joy induced him to transgress the bounds of moderation at table, and he died of an indigestion, after 38 years of tyranny, 386 years before Christ, in the 63d of his age. Dionysius had all the vices of an usurper; he was ambitious, cruel, vindictive, suspicious. He built a subterraneous house, surrounded with a moat, which his wife and his sons were not permitted to enter till they had first put off their clothes, for fear of having arms concealed. He wore always armour. His barber having told him that his life was in his power, he caused him to be put to death, and was reduced to the necessity of singeing his own beard. His tyrannical suspicion is immortalized by a monument still subsisting in Sicily; it is a cavern of enormous dimensions, called the ear of Dionysius the tyrant. It is excavated in the rock, and bears the exact shape of a human ear: being 80 feet in height, and

250 in length. It is said to have been constructed in such a manner that all the sounds produced in it, were collected and united as in a focus, in one point called the tympan. At the end of the tympan the tyrant had caused a little hole to be made, which communicated with a chamber where he used to lie concealed: he applied his ear to this hole, and distinctly heard all that was said in the cavern. As soon as this work was finished, and had been put to the trial, he caused all the workmen who had been employed on it to be killed. He then imprisoned in it all the persons he thought his enemies; and after hearing their conversation, he, as it is said, either condemned or absolved them. His impiety is not less notorious than his distrust.

By way of conclusion to this article we shall only add, that we have drawn Dionysius according to the common opinion of him. But the veracity of the biographer requires that we should state, that this tyrant tempered the vices of his ambition and despotism by great qualities. He frequently bore contradiction without shewing either resentment or displeasure. He generally was gracious and popular in his manners towards the people of Syracuse. The familiarity with which he conversed with the meanest citizens and even with ordinary workmen, the respect and indulgence he had for his wives, sufficiently evince that Dionysius had more equity and moderation, more kindness and generosity in his character than is commonly thought. He was not such a tyrant as either Phalaris or Nero. As to his passion for poetry, it was far better that Dionysius should employ his leisure hours in making verses than in luxurious living and pleasures no less pernicious. It was the reflection made by Dionysius the younger when he was at Corinth. Philip of Macedon asked him with a sneer, how his father could find time to compose his odes and his tragedies? "You seem to make a great difficulty of it," said Dionysius; "he composed them in those hours which you and I consume in drinking and play."

DIONYSIUS II. surnamed *the younger*, successor and son of the foregoing, sent for Plato to his court, by the advice of Dio, his brother-in-law. The philosopher had no success in softening the manners of the tyrant. Dionysius, seduced by his flatterers, banished Dio, and obliged his wife to marry another. This affront inspired the heart of Dio with the thirst of vengeance; he attacked Dionysius, and forced him to abandon Syracuse in the year 343 before Christ. He returned ten years after, and was driven out by Timoleon, general of the Corinthians. Dionysius the elder foretold his son what would happen to him. One day he reproached him with the violence he had committed on a lady of Syracuse, and asked him angrily if he had ever heard that in his youth he had been guilty of such misconduct: "Because you were not the son of a king," rashly replied the young

young man. "And thou wilt never be the father of one!" a prediction which was fulfilled. Dionysius the younger, more cruel and less politic than his father, being driven from Syracuse, took refuge at Corinth, where, it is reported, he opened a school, that he might still, says Cicero, preserve a sort of government. This piece of raillery might have been said to the younger Dionysius himself; for it seems he could bear a joke, and was able to answer it. A Corinthian coming into his chamber, designing to ridicule him, shook his robe, as if he were with a tyrant, to shew that he had no arms concealed in it; but Dionysius, seizing the witticism that was aimed at him, made it rebound on the jester: "My friend," said he, "rather shake thy cloak when thou art going out;" giving him to understand that he thought him very capable of carrying something away with him. Another Corinthian, meaning to rally him on the intercourse he had had with the philosophers, asked him, by way of insult, of what use the wisdom of Plato had been to him; "Do you think then," replied he, "that I have obtained no benefit from the lessons of Plato, while you see me bear my misfortunes as I do?" His taking up the profession of a schoolmaster appears fabulous to Dr. Heumann, a German, who has written a thick volume in 4to on that subject.

DIONYSIUS (THE PERIEGETIC), an ancient poet and geographer, concerning whose person and affairs we have no certain information but what we derive from the elder Pliny. Pliny, speaking of the Persian Alexandria, afterwards called Antioch, and at last Charrax, could not miss the opportunity of paying his respects to a person who had so much obliged him; and whom he professes to follow above all men in the geographical part of his work. He tells us then, that "Dionysius was a native of this Alexandria, and that he had the honour to be sent by Augustus to survey the eastern part of the world, and to make reports and observations about its state and condition, for the use of the emperor's eldest son, who was at that time preparing an expedition into Armenia, Parthia, and Arabia." This passage, though seemingly explicit enough, has not been thought sufficient by the critics to determine the time when Dionysius lived, whether under the first Augustus Cæsar, or under some of the later emperors, who assumed his name: but Vossius and others are of opinion, that the former is the emperor meant by Pliny. Dionysius wrote a great number of pieces, enumerated by Suidas and his commentator Eustathius: but his *Periegesis*, or survey of the world, is the only one we have remaining; and it would be superfluous to say, that this is one of the most exact systems of ancient geography, when it has been already observed, that Pliny himself proposed it for his pattern.

It is generally supposed, that Dionysius is no more to be reckoned

ked a poet, than any of those authors who have included precepts in numbers, for the sake of assisting the memory: and we are apt to leave him in the company where we first found him at school, namely, among the grammarians and rhetoricians who supplied us with their dry lessons in verse. But though he must be acknowledged to be more valuable for the usefulness of his subject, than for the agreeableness of his wit, or the harmony of his measures; yet he has taken care to shew us in many places, that he had a genius capable of more sublime undertakings, and that he constantly made the Muses the companions, though not the guides of his travels. If the reader would know particulars, we refer him to his descriptions of the island of Lucca, inhabited by departed heroes; of the monstrous and terrible whales in Japrobana; of the poor Scythians that dwelt by the Meotic lake; to the account of himself, when he comes to describe the Caspian, of the swans and bacchanals on the banks of Cayster, and many more of the same strain; which, together with the conclusion of his work, will shew him to have possessed no small share of poetic spirit.

The *Periegesis* has been published several times with and without the commentaries of Eustathius; but the neatest edition is that printed at Oxford in 1697; the best and most useful that enlarged and improved with notes and illustrations by Hill.

DIONYSIUS (HALICARNASSENSIS), a historian and critic of antiquity, was born at Halicarnassus, a town in Caria; which is also memorable for having before produced Herodotus. This we learn from Strabo, as well as from himself. He came to Rome soon after Augustus had put an end to the civil wars, which was about 30 years before Christ; and continued there, as he himself relates, 22 years, learning the latin tongue, and making all necessary provision for the design he had in hand of writing the roman history. To this purpose he read over, as he tells us, all the commentaries and annals of those Romans who had written with any reputation about the antiquities and transactions of their state; of such as old Cato, Fabius Maximus, Valerius Antias, Licinius Macer, and others; but owns, after all, that the conferences he had with the great and learned men at Rome upon this subject, were almost as serviceable to him as any thing he had read. His history is intituled "Of the roman antiquities," and was comprised in 20 books, of which only the 11 first are now extant. They conclude with the time when the consuls resumed the chief authority of the republic, after the government of the decemviri; which happened 312 years after the foundation of Rome. The intire work extended to the beginning of the first Punic war, ending where Polybius begins his history; which is about 200 years later. Some have imagined that Dionysius never ended his work, but was prevented



vented by death from composing any more than 11 books out of the 20, which he had promised the public. But this is a groundless surmise, and contrary to express testimony. Stephanus, a greek author, who wrote "about cities," quotes the 16th and 17th books of Dionysius's Roman antiquities; and Photius, in his Bibliotheca, says, that he had read all the 20. He assures us further, that he had seen the compendium or abridgement which Dionysius made of his own history into five books; but which is now lost. The reputation of this historian stands very high on many accounts. As to what relates to chronology, all the critics have been apt to prefer him even to Livy himself: and Scaliger declares, in his animadversions upon Eusebius, that we have no author remaining, who has so well observed the order of years. He is no less preferable to the Latins, on account of the matter of his history; for his being a stranger was so far from being prejudicial to him, that on this single consideration he made it his business to preserve an infinite number of particulars, most curious to us, which their own authors neglected to write, either because, by reason of their familiarity, they thought them below notice, or that all the world knew them as well as themselves. Lastly, as to his style and diction, nothing can be more pure, more clear, more elegant; insomuch that many have thought him the best author to be studied by those who would attain a perfect knowledge of the greek tongue.

But, besides the Roman antiquities, there are other writings of his extant, critical and rhetorical. His most admired piece in this way is "De structura orationis," first printed by Aldus at Venice in the year 1508: it has undergone several impressions since, with a latin version joined to it; but the last and best was that by Upton, printed at London in 1702. Several other little compositions of the same kind, still extant, shew him to have been a man of taste in the belles lettres, and of great critical exactness; and nothing can more clearly convince us of the vast reputation and high authority he possessed at Rome among the learned, than Pompey's singling him out to give a judgment of the first greek historians, and especially of Herodotus and Xenophon. There is extant a letter of his upon this subject, written to Pompey, at Pompey's own request; and if there be any thing exceptionable in that letter, or in the other critical and rhetorical pieces of Dionysius, it is, that he was too exact and rigorous in giving laws to eloquence, by which he deprived it of that generous liberty, which is almost essential to its nature: for, according to him, there never was a perfect historian or orator. His finding fault with Plato, upon his rigid principles, was one of the occasions of the letter which Pompey wrote to him. And we see by his answer, that though, to gratify Pompey, he professes himself an admirer of Plato, he

does not forbear to prefer Demosthenes to him ; protesting, that it was only to give the whole advantage to the latter, that he exercised his censure against the former. Nevertheless it appears, that at another season he spared Demosthenes no more than the rest ; so prone was his inclination to find fault, merely because writers did not, in their works, come up to that ideal perfection which he had conceived in his mind. The best edition of all Dionysius's works is that by Hudson, at Oxford 1704, in 2 vols. folio.

DIONYSIUS (AREOPAGITA) was born at Athens, and educated there. He went afterwards to Heliopolis in Ægypt ; where, if we may believe some writers of his life, he saw that wonderful eclipse which happened at our Saviour's passion, and was urged by some extraordinary impulse to cry out, " Aut Deus patitur, aut cum patiente dolet ;" Either God himself suffers, or condoles with him who does. At his return to Athens, he was elected into the court of Areopagus, from whence he derived his name of Areopagite. About the year 50 he embraced christianity, and, as some say, was appointed first bishop of Athens by St. Paul ; nay, was even consecrated by the hands of Paul. Of his conversion we have this account in Acts xvii : Paul, preaching at Athens, was brought before the Areopagus, to give account of himself and his doctrine. He harangued in that court, taking occasion to speak against the prevailing idolatry of the place, from an altar which he found with this inscription, " To the unknown God." The event of which preaching was, as the sacred historian tells us, that " certain men clave unto him and believed ; among the which was Dionysius the Areopagite, a woman named Damaris, and others with them." He is supposed to have suffered martyrdom ; but whether under Domitian, Trajan, or Adrian, is not certain. We have nothing remaining under his name, but what there is the greatest reason to believe spurious.

DIONYSIUS, bishop of Corinth, flourished under the reigns of Marcus Antoninus and Commodus ; and is supposed to have suffered martyrdom about the year 178. We know little more of him, than what appears from some of his epistles, preserved by Eusebius : from which we learn, that he was not only very diligent in his pastoral care over the flock committed to him, but that he extended this care likewise to the inhabitants of all other countries and cities. He wrote a letter to the Lacedæmonians, in which he exhorts them to peace and concord : another to the Athenians, in which he recommends purity of faith and evangelical holiness ; a third to the Nicomedians, to bid them beware of the heresy of Marcion : a fourth to the churches of Crete : a fifth to the churches of Pontus : a sixth to the Gnosians, in which he admonishes Pinytus, their bishop, not to im-  
pose

pose too severely upon the brethren the heavy burden of continence, but to consider the frailties and infirmities of the flesh. He wrote also a seventh letter to the Romans, in which he mentions the famous epistle of Clemens to the Corinthians; which, as we learn from him, was wont at that time to be publicly read in their churches. But none of these letters are now extant; so that all the judgment we can form, is from the account Eusebius has given of them in *Histor. Ecclesiastic. lib. iv. cap. 23.*

DIONYSIUS, bishop of Alexandria, was born a heathen, and of an antient and illustrious family. He was a diligent enquirer after truth, which he looked for in vain among the sects of philosophers; but at last found it in christianity, in which he was probably confirmed by his preceptor Origen. He was made a presbyter of the church of Alexandria in 232; and in 247 was raised to that see upon the death of Heracles. When the Decian persecution arose, he was seized by the soldiers and sent to Taposiris, a little town between Alexandria and Canopus; but he escaped without being hurt, of which there is a marvellous account in the fragments of one of his letters, which Eusebius has preserved. He did not come off so well under the Valerian persecution, which began in 257: for then he was forcibly hurried off in the midst of a dangerous illness, and banished to Cephros, a most desert and uncultivated region of Libya, in which terrible situation he remained for three years. Afterwards, when Gallienus published an edict of toleration to the christians, he returned to Alexandria, and applied himself diligently to the offices of his function, as well by converting heathens, as by suppressing heretics. To the Novatian heresy he laboured to put a stop; he endeavoured to quiet the dispute, which was risen to some height, between Stephen and Cyprian, concerning the re-baptization of heretics: but he attempted both these things with christian moderation and candor. For it must be acknowledged to his credit, that he seems to have possessed more of that spirit of gentleness and meekness, than was usually to be found in those primitive and zealous times. He does not indeed appear to have been quite so moderate in the next congress which he had with Sabellius, who had asserted, that "the substance in the trinity was nothing more than one person distinguished by three names;" which Dionysius opposed with such zeal and ardour, as to maintain, that there was not only a distinction of persons, but of essence or substance also, and even an inequality of power and glory in them." Cave, however, excuses this error, or "blindness," as he calls it, in him, because it flowed from his intemperate zeal and hatred of heretics! because too Dionysius was in all other respects a very sound and orthodox bishop! A little before his death he was

called to a synod at Antioch, to defend the divinity of Jesus Christ against Paul of Samosata, bishop of Antioch: but he could not appear by reason of his great age and infirmities. He wrote a letter however to that church, in which he explained his own opinion of the matter, and refuted Paul; whom he thought so very blameable for advancing such an error, that he did not deign to salute him even by name. He died in the year 267; and, though his writings were very numerous, yet, scarce any of them are come down to us, except some fragments preserved by Eusebius.

DIOPHANTUS, a celebrated mathematician of Alexandria, is reputed to have been the inventor of algebra. He wrote 13 books of arithmetic; which, the astronomer Regiomontanus in his preface to Alfraganus tells us, are still preserved in MS. in the Vatican library. Six of these books, and one "de numeris multangulis," were first published at Basil by Xylander in 1575; but in a latin version only, with the greek scholia of Maximus Planudes upon the two first books, and observations of his own. The same books were afterwards published in greek and latin at Paris in 1621, by Meziriac, an ingenious and learned Frenchman, who made a new latin version to it, and enriched it with very learned commentaries. Meziriac did not entirely neglect the notes of Xylander in his edition, but he treated the scholiast Planudes with the utmost contempt. He seems to intimate, in what he says upon the 28th question of the second book, that the six books which we have of Diophantus may be nothing more than a collection made by some novice, of such propositions as he judged proper, out of the whole 13: but Fabricius thinks there is no just ground for such a supposition. When Diophantus lived, is not known. Some have placed him before Christ, and some after, in the reigns of Nero and the Antonines; but all with equal uncertainty. He seems to have been the same Diophantus with him who wrote the Canon astronomical; which, Suidas tells us, was commented on by the celebrated Hypatia, the daughter of Theon of Alexandria: and his reputation appears to have been very high among the ancients, who made no scruple to rank him with Pythagoras and Euclid in mathematical learning. Meziriac, in his notes upon the fifth book "de arithmetis," has collected, from Diophantus's epitaph in the Anthologia, the following circumstances of his life; namely, that he was married when he was 33 years old, and had a son born five years after; that this son died when he was 42 years of age, and that his father did not survive him above four years: from which it appears, that Diophantus was 84 years old when he died. Meziriac's edition of his books of arithmetic has been reprinted several times, with additions of notes and illustrations by others.

**DIOSCORIDES (PEDACIUS)**, an eminent physician of Anaxarba, since called Cæsarea, in Cilicia, who flourished in the reign of Nero, and composed five books of the *Materia Medica*. Fabricius is certain, that he composed these books before Pliny wrote his *Natural History*, although he supposes Pliny might reach the age of Dioscorides. Pliny has indeed made no mention of him, and yet relates many things of a very similar nature; which circumstances Fabricius imputes to their both having collected their materials from the same store-house, and to Pliny's not having seen the books of Dioscorides. This physician tells us, in the preface of his first book, that he had consulted all who had written upon the *Materia Medica* before him; that to the information he had received from others, he had joined great application of his own; that he had travelled over many countries, for the sake of confirming by observation what he had learned from books; that he had corrected many errors of others, added many new things of his own, and digested the whole into a regular order. Salmasius considers all this as so much boasting, and treats Dioscorides as nothing better than a laborious compiler; or pillager of others; but we are obliged in this case to stand by the judgment of Galen, who has pronounced these books of Dioscorides to be the best that had been written upon the subject. Besides these five books, there are a sixth and a seventh mentioned by Photius; but the genuineness of them is justly doubted, since Galen takes no notice of them in several places where he could hardly be supposed to overlook them. There are also two other books "upon simple and compound medicines easy to be come at," which have been attributed to Dioscorides; but these are supposed to be spurious, though they seem to have borne his name when Ætius read them. The first edition of Dioscorides's works was published in greek, by Aldus, at Venice, in 1499: they have often been published since, with versions and notes.

**DIPPEL (JOHN CONRAD)**, an author famous for his extravagancies, styled himself in his writings *Christianus Democritus*. He began his literary career by a controversy with the pietists, a sect against which he declaimed publicly at Straßburg. Being obliged, for some irregularities, to quit that city, he returned to Giessen. Here he shewed himself as zealous in behalf of pietism as he had been before in opposition to it. Having failed in his views of getting a wife, and a professor's chair, he threw off the mask, and openly attacked the reformed religion, in his *Papismus Protestantium vapulans*. This book having incensed the protestants against him, he abandoned theology for chemistry. He now gave out, that, after a process of eight months, he had succeeded in making a sufficient quantity of gold to enable him to keep a country house, which he bought for 50 thousand

florins. Our gold-maker was at that time actually in the utmost indigence; and could think of no better expedient for avoiding the pursuit of his creditors than by eclipsing himself. After having run over various countries, Berlin, Copenhagen, Frankfort, Leyden, Amsterdam, Altona, Hamburgh, and having experienced the discipline of the prison in every one, he was invited to Stockholm in 1727 to prescribe for the king of Sweden. The clergy of that kingdom, pleased with the hope of the king's recovery, but vexed that it should be effected by a man that openly derided their religion, procured an order for the medical alchemist to quit the kingdom. Dippel returned to Germany, without having changed either his opinions or his conduct. The report of his death having been several times falsely propagated, he in 1733 published a sort of certificate, in which he affirmed that he should not die till the year 1808; a prophecy which was not fulfilled: for he was found dead in his bed at the castle of Widgenstein, the 25th of April 1734, at the age of 62. Dippel was deserving of a place in the history of the Hermetic philosophy, or in that of the Frenzies of the human race. The abbé Lenglet has forgot him. This article may serve to supply that omission.

DITHMAR, bishop of Merzburg in 1018, died in 1028, at the age of 42, was son of Sigfried count of Saxony, and had been a benedictine in the monastery of Magdeburg. He left a chronicle of the emperors Henry I. Otho II. and III. and Henry II. in whose reign he lived. This chronicle, composed with fidelity, has been several times re-printed. The best edition, and the only one that is without chafms, is that which the learned Leibnitz has given in his collection of writers that serve to illustrate the history of Brunswic; with various readings and corrections, in folio.

DITHMAR (JUSTUS CHRISTOPHER), member of the academy of Berlin, professor of history at Frankfort, died in that city in 1737. He published several works on the history of Germany, which evince at once both his learning and his industry.

DITTON (HUMPHREY), an eminent mathematician, was born at Salisbury, May 29, 1675. Being an only son, and his father observing in him an extraordinary good capacity, determined to cultivate it with a suitable education. For this purpose he placed him in a reputable private academy; upon quitting of which, he, at his father's desire, though against his own inclination, engaged in the profession of divinity, and began to exercise his function at Tunbridge in the county of Kent, where he continued to preach some years, during which time he married a lady of that place. But a weak constitution, and the death of his father, induced Mr. Ditton to quit that profession; and at the persuasion of Dr. Harris and Mr. Whiston, both eminent

ment mathematicians, he engaged in the study of mathematics, a science to which he had always a strong bias. In the prosecution of it he was much encouraged by the success and applause he received; being greatly esteemed by the chief professors of it, and particularly by sir Isaac Newton, by whose interest and recommendation he was elected master of the mathematical school in Christ's hospital, where he continued till his death, which happened in 1715, in the 40th year of his age. He was much regretted by the philosophical world, who expected many useful and ingenious discoveries from his assiduity, learning, and penetrating genius. Mr. Ditton published several mathematical and other tracts, as: 1. Of the tangents of curves, &c. *Philos. Transf.* vol. xxiii. 2. A treatise on spherical catoptrics, published in the *Philos. Transf.* for 1705, from whence it was copied and reprinted in the *Acta Eruditorum*, 1707, and also in the *Memoirs of the academy of sciences at Paris*. 3. *General laws of nature and motion*; 8vo. 1705. Wolfius mentions this work, and says, that it illustrates and facilitates the writings of Galileo, Huygens; and the *Principia* of Newton. It is also noted by La Roche, in the *Memoires de Litterature*, vol. viii. p. 46. 4. *An institution of Fluxions*, 8vo. 1705; again published, with additions and alterations, by Mr. John Clarke, in 1726. 5. *The Synopsis Algebraica* of John Alexander, with many additions and corrections; 1709. 6. *A treatise on Perspective*; 1712, in which he explained the principles of that art mathematically; and, besides teaching the methods then generally practised, gave the first hints of the new method afterwards enlarged upon and improved by Dr. Brook Taylor; and which was published in 1715. 7. In 1714 Mr. Ditton brought out several pieces both theological and mathematical; particularly his discourse on the resurrection of Jesus; and the new Law of Fluids. To this was annexed a tract, to demonstrate the impossibility of thought or perception being the result of any combination of the parts of matter and motion: a subject much agitated at that time. To this work also was added an advertisement from him and Mr. Whiston, concerning a method for discovering the longitude, which, it seems, they had published about half a year before. This attempt probably cost our author his life; for, although it was approved and countenanced by sir Isaac Newton before it was presented to the board of longitude, and the method has been successfully put in practice in finding the longitude between Paris and Vienna, yet that board then determined against it: so that the disappointment, together with some public ridicule (particularly in the well-known squib of dean Swift), affected his health so that he died the ensuing year. In an account of Mr. Ditton, prefixed to the german translation of his discourse on the resurrection, it is said, that

he had published, in his own name only, another method for finding the longitude; but which Mr. Whiston denied. However, Raphael Levi, a learned jew, who had studied under Leibnitz, informed the german editor, that he well knew that Ditton and Leibnitz had corresponded upon the subject; and that Ditton had sent to Leibnitz a delineation of a machine he had invented for that purpose; which was a piece of mechanism constructed with many wheels, like a clock, and which Leibnitz highly approved of for land use; but doubted whether it would answer on ship-board, on account of the motion of the ship.

DIVINI (EUSTACHIUS), an italian artist, excelled in the art of making telescopes. Huyghens was however more able or more fortunate than he; for, with those of his construction, he discovered the ring of Saturn. Divini disputed the truth of this discovery by a work published in 1660, 8vo. under this title: *Brevis annotatio in Systema Saturnium*. His reasons were, that he did not see this ring with his telescopes. Huyghens pulverised him in an answer, to which Divini vainly replied. This author was still living in 1663.

DLUGOSS (JOHN), a Pole, canon of Cracovia and of Sandomir, appointed to the archbishopric of Leopold, died in 1480; at the age of 65, after experiencing a series of persecutions from king Casimir, is author of a history of Poland in latin; Frankfort, 1711, folio, in 12 books. The 13th was printed at Leipzig in 1712, fol. The author, though exact and faithful, was not exempt, says Lenglet, from the barbarism of the age in which he lived. He begins his history at the origin of his nation, and brings it down to 1444.

DOBSON (WILLIAM), an english painter, was born in London in 1610. Who first instructed him in the use of his pencil, is uncertain; but of this we are well assured, that he was put out early an apprentice to one Mr. Peake, a stationer and trader in pictures, with whom he served his time. Nature inclined him very powerfully to the practice of painting after the life; and, by his master's procurement, he had the advantage of copying many excellent pictures, especially some of Titian and Van Dyck. How much he was beholden to the latter, may easily be seen in all his works; no painter having ever come up so near to the perfection of that excellent master, as this happy imitator. He was also further indebted to the generosity of Van Dyck, in presenting him to Charles I. who took him into his immediate protection, kept him in Oxford all the while his majesty continued in that city, sat several times to him for his picture, and obliged the prince of Wales, prince Rupert, and most of the lords of his court, to do the like. He was a fair middle-sized man, of a ready wit and pleasing conversation;



fation; was somewhat loose and irregular in his way of living; and, notwithstanding the opportunities he had of making his fortune, died poor at his house in St. Martin's-lane, in 1647.

It is to be observed of our artist, that, as he had the misfortune to want suitable helps in his beginning to apply himself to painting, so he also wanted more encouragement than the unhappy times he flourished in could afford. Nevertheless, he shone out through all disadvantages; and it is universally agreed, that, had his education and encouragement been answerable to his genius, England might justly have been as proud of her Dobson, as Venice of her Titian, or Flanders of her Van Dyck. He was both a history and face painter; and there are in the collections of the curious several of his pictures of both kinds.

DODART (DENYS), physician of Lewis XIV. and member of the french academy of sciences, was born at Paris, in 1634. Among other things, he is the author of a "*Statica medicina gallica*:" and he greatly cultivated the theory of insensible perspiration, treading closely in the steps of Sanctorius. He made the following experiment upon himself. Upon the first day of Lent 1677, he weighed 116 pounds and one ounce: after undergoing the discipline and abstinence of Lent, he weighed, on Easter-eve, no more than 107 pounds and 12 ounces. He lost during this season, therefore, eight pounds and five ounces. These attentions he is said to have continued for 33 years. He died in 1707, universally regretted. "He was," says Fontenelle, "of a very religious and serious character, yet not austere and gloomy." Guy Patin, who was as covetous of eloges, as he was prodigal of satire, called him "*monstrum sine vitio*," a prodigy of wisdom and science without any defect.

Claude Dodart, his son, who was also first physician to the king, died at Paris in 1720, and left "*Notes sur l'histoire générale des drogues, par Pierre Pomey*."

DODD (DR. WILLIAM), an ingenious divine, of curious but unfortunate memory, was born in 1729, at Bourne in Lincolnshire; of which place his father, being a clergyman, was vicar. Trained at a private school in classical learning, he was sent in 1745 to Clare-hall in Cambridge; where he gave early proofs of parts and scholarship, and so early as in 1747 began to publish little pieces of poetry. He continued to make frequent publications in this light way, in which however there were always marks of sprightliness and ingenuity. Jan. 1750 he took the degree of B. A. with reputation; and that of master in 1757. Before he was in orders he had begun and finished his selection of "*The Beauties of Shakspeare*," which he published soon after in 2 vols. 12mo. and, at the conclusion of the preface, tells us, as if resigning all pursuits of the profane kind, that "better and more important things henceforth de-

manded

manded his attention :” nevertheless, in 1755, he published the hymns of Callimachus, translated from the greek into english verse, &c. This work was dedicated to the duke of Newcastle, by the recommendation of Dr. Keene, bishop of Chester ; who, having conceived a good opinion of Dodd at the university, was desirous of bringing him forward into the world.

In 1753 he received orders ; and, being now settled in London, soon became a very popular and celebrated preacher. He obtained several lectureships ; that of West-ham and Bow, that of St. James Garlickhithe, and that of St. Olave Hart-street : and he advanced his theological character greatly, by an almost uninterrupted publication of sermons and tracts of piety. For the same purpose also, he was very zealous in promoting and assisting at charitable institutions, and distinguished himself much in regard to the Magdalen hospital, which was opened in August 1758 : he became preacher at the chapel of this charity, for which he was allowed yearly 100l. But, notwithstanding his attention to spiritual concerns, he was by no means negligent in cultivating his temporal interests. In 1759 he published in 2 vols. 12mo. bishop Hall’s Meditations, and dedicated them to Miss Talbot, who lived in the family of archbishop Secker ; and, on the honour the marquis of Granby acquired in Germany, addressed an ode to the marchioness. His dedication to Miss Talbot was somehow or other so worded, as unfortunately to miss its aim ; for it gave such offence to the archbishop, that, after a warm epistolary expostulation, his grace insisted on the sheet being cancelled in all the remaining copies.—This lady was the author of two vols. of essays, printed in 1772, and of other pieces ; and died Jan. 9, 1770, in her 49th year.

Dr. Squire, who in 1760 was made bishop of St. David’s, had published the year before a work, intituled, “ Indifference for religion inexcusable :” on the appearance of which, Dodd wrote a sonnet, and addressed it to the author, who was so well pleased with this mark of his attention, that in 1761 he made him his chaplain, and in 1763 procured for him a prebend of Brecon. He also puffed and flattered this bishop, who was of a humour to like it, in a paper called “ The Public Ledger :” for, as we have hinted already, his attention was not so confined to things of the other world, as to hinder him from engaging in the manœuvres of this. Thus, besides writing constantly in the paper just mentioned, he is supposed to have defended the measures of administration, in some political pieces ; and from 1760 to 1767 he superintended and contributed largely to “ The Christian’s Magazine,” for which he received from the proprietors 100l. yearly. The truth is, Dodd’s finances by no means answered his style and manner of living : they were indeed much too small for it ; and this obliged him to recur to such

such methods of augmenting them. Happy, if he had never resorted to expedients worse than these!

Still, however, he preserved theological appearances; and he now meditated a design of publishing a large commentary on the Bible. In order to give the greater éclat to this undertaking, and draw the public attention upon it, it was announced, that lord Masham presented him with MSS. of Mr. Locke, found in his lordship's library at Oates [E]; and that he had helps also from MSS. of lord Clarendon, Dr. Waterland, Gilbert West, and other celebrated men. He began to publish this commentary, 1765, in weekly and monthly numbers; and continued to publish it regularly till it was completed in 3 vols. folio. It was dedicated to his patron bishop Squire, who, alas! died in May the year following, 1766; and was lamented (we believe very sincerely) by our commentator, in a funeral sermon dedicated to his widow [F]. This year he took the degree of LL.D. at Cambridge, having been made a chaplain of the king some time before. His next publication was a volume of his poems, in 8vo. In 1769 he published a translation from the french of, "Sermons preached before Lewis XV. during his minority, by Maffillon, bishop of Clermont." They were called "Sermons on the duties of the great," and inscribed to the prince of Wales. In 1771 he published Sermons to Young Men, 3 vols. 12mo. These he dedicated to his pupils Charles Ernst and Philip Stanhope, now earl of Chesterfield: he became tutor to the latter, by the recommendation of bishop Squire to the late earl of Chesterfield.

In 1772 he was presented to the living of Hockliffe in Buckinghamshire: but what could such preferment as this avail? The habits of expence had gained a wonderful ascendancy over him: he was vain; he was pompous; which persons emerging from low situations in life are apt to be; and thus became involved and sinking under debts. To relieve himself, he was tempted to a step which ruined him for ever with the public; and this was, to procure by indirect means the rectory of St. George's, Hanover-square. On the preferment of Dr. Moïse to the see of Bath and Wells, in 1774, that rectory fell to the disposal of the crown: upon which, Dodd caused an anonymous letter to be sent to lady Apfley, offering the sum of 3000l. if by her means he could be presented to the living. Alas! he was unfortunate in his woman: the letter was immediately

[E] See article CHILLINGWORTH.

[F] On this occasion some wag wrote the following epigram:

Dodd bit his sacred lip that day,  
 And furl'd his righteous brow,  
 When an arch priest was heard to say,  
 Soho! who 'il squire you now?

communicated to the chancellor; and, after being traced to the sencer, laid before the king. His name was ordered to be struck out of the list of chaplains: the prefs abounded with satire and invective: he was abused and ridiculed in the papers of the day: and, to crown the whole, the transaction became a subject of entertainment, in one of Foote's performances at the Hay-market.

Stung with shame, if not remorse, he decamped for a season; and went to his pupil then at Geneva, who added to Hockliffe the living of Winge in the same county: but this availed nothing; his extravagance continued undiminished, and drove him to schemes which covered him with infamy. He descended so low as to become the editor of a news-paper, and is said to have attempted a disengagement from his debts by a commission of bankruptcy, in which however he failed. From this period every step led to complete his ruin. In the summer of 1776 he went to France; and, as if he had a mind to wanton in folly, paraded in a phaeton at the races on the plains of Sablons, tricked out in all the foppery of french attire. He returned in the beginning of winter, and proceeded to exercise his function as usual; particularly at the Magdalen chapel, where his last sermon was preached, Feb. 2, 1777. Two days after this, he signed a bond, which he had forged as from his pupil lord Chesterfield, for the sum of 4200*l.* and, upon the credit of it, obtained a considerable sum of money: but, detection instantly following, he was committed to prison, tried and convicted at the Old Bailey, Feb. 24, and executed at Tyburn, June 27. The unusual distance between the pronouncing and executing of his sentence was owing to a doubt for some time, respecting the admissibility of an evidence, whose testimony had been made use of to convict him.

The historian of his life prefixed to his *Thoughts in prison*, 1781, 12mo. and from whose accurate relation we have extracted these particulars, has subjoined a list of his writings, consisting of 55 articles; chiefly upon subjects of religion and piety, and by no means without merit in their way. But certainly the most curious of all, and a really curious work it is, all things considered, are, his "*Thoughts in prison*, in five parts, viz. the Imprisonment, the Retrospect, public Punishment, the Trial, Futurity:" to which are added, his speech in court before sentence was pronounced on him; his last prayer, written the night before his death; the convict's address to his unhappy brethren, and other miscellaneous pieces. Prefixed to the MS. is the ensuing note by himself: "April 23, 1777. I began these thoughts merely from the impression of my mind, without plan, purpose, or motive, more than the situation and state of my soul. I continued them on a thoughtful and regular plan: and

I have

I have been enabled wonderfully—in a state, which in better days I should have supposed would have destroyed all power of reflection—to bring them nearly to a conclusion. I dedicate them to God, and to the *reflecting serious* amongst my fellow-creatures; and I bless the Almighty for the ability to go through them, amidst the terrors of this dire place, and the bitter anguish of my disconsolate mind.—The thinking will easily pardon all inaccuracies, as I am neither *able* nor *willing* to read over these melancholy lines with a *curious* and *critical* eye. They are imperfect, but the language of the heart; and, had I time and inclination, might and should be improved. But—  
W. D.”

This ill-fated man was married so early as April 1751, even before he was in orders, or had any certain means of supporting himself; but his wife, “though largely endowed with personal attractions, was certainly deficient in those of birth and fortune.” So saith his biographer, who makes no mention of any children by her.

A short time before his commitment he had offered proposals and received subscriptions for the publication of a history of Free-masonry, in 2 vols. 4to. 2l. 2s.

DODDRIDGE (DR. PHILIP), an eminent dissenting minister, was the son of Daniel Doddridge, an oilman in London, where he was born June 26, 1702. He was brought up in the early knowledge of religion by his pious parents; but was first initiated in the elements of the learned languages under one Mr. Stott, a minister, who taught a private school in London. In 1712 he was removed to Kingston upon Thames: and, about the time of his father’s death, which happened in 1715, removed again to a private school at St. Alban’s. Here he happily commenced an acquaintance with Dr. Samuel Clarke, minister of the dissenting congregation there; who became not only the instructor of his youth in the principles of religion, but his guardian when a helpless orphan, and a generous and faithful friend in all his advancing years; for by his own and his friends’ contribution he furnished him with means to pursue his studies. The duchess of Bedford, being informed of his circumstances, character, and strong inclination to learning, by his uncle Philip Doddridge, then steward to that noble family, made him an offer, that if he chose to be educated for the ministry of the church of England, and would go to either of its universities, she would support the expence of his education; and, if she should live till he had taken orders, would provide for him in the church. This proposal he received with the warmest gratitude, but in the most respectful manner declined it; as he could not then satisfy his conscience to comply with the terms of *ministerial conformity*.

Oct. 1719 he was placed under Mr. Jennings, who kept an academy at Kibworth in Leicestershire; and, during his studies at this place, he was noted for his diligence, serious spirit,  
and

and extraordinary care to improve his talents. He was first settled, as a minister, at Kilworth in that county, where he preached to a small congregation in an obscure village; but, on Mr. Jennings's death, succeeded to his academy, and soon after was called to the care of a large dissenting congregation at Northampton, whither he carried his academy, and the number of his pupils increased. Here he spent the remainder of his life, which, being entirely employed in his closet, in his academy, and in his congregation, cannot be supposed to afford many incidents to gain the attention of the generality of readers. He died at Lisbon, where he went for the recovery of his health; and his remains were interred in the burying-ground belonging to the british factory there. A handsome monument was erected to his memory in his meeting-house at Northampton, at the expence of the congregation: and an epitaph, by his friend Gilbert West, inscribed on it.

In 1730 he published, "Free thoughts on the most probable means of reviving the dissenting interest;" in 1742 a piece against "Christianity not founded on argument;" and, in 1747, "Some remarkable passages in the life of colonel James Gardiner, who was slain by the rebels at Preston Pans, Sept. 21, 1745." His other productions appertained to religion; and were chiefly of the practical kind: as, in 1732, "Sermons on the education of children;" in 1735 "Sermons to young people;" in 1733 "The principles of the christian religion, in verse, for children and youth;" in 1736 "Ten sermons on the power and grace of Christ, and the evidences of his glorious gospel;" in 1741 "Practical discourses on regeneration;" and in 1745 another practical treatise intituled, "The rise and progress of religion in the soul, illustrated in a course of serious and practical addresses, suited to persons of every character and circumstance, with a devout meditation or prayer added to each chapter." Dr. Watts had projected such a work as this last himself; but his growing infirmities preventing the execution, he recommended it to Dr. Doddridge, and, after it was finished, revised it as far as his health would permit.

After the decease of Dr. Doddridge, his lesser pieces were re-printed in three small volumes; but his capital work, and which he had been preparing from his entrance on the ministry, was, "The Family Expositor, containing a version and paraphrase of the new Testament, with critical notes, and a practical improvement of each section," in 6 vols. 4to. It may be mentioned also, that he revised the works of archbishop Leighton, which were printed at Edinburgh, 1748, in 3 vols. 8vo.

DODOENS, or DODONÆUS, (RAMBERT) of Malines, born in 1518, physician to the emperors Maximilian II. and Rodolph II. died in 1585, at the age of 67. He left several works on the art he practised; among others a *History of Plants*,  
Antwerp,

Antwerp, 1616, folio; translated into french by l'Ecluse, Antwerp, 1657, fol. It is more methodical than any that appeared before it.

DODSLEY (ROBERT), an eminent bookfeller and ingenious writer, was born at Mansfield in Nottinghamshire, 1703. He was not indebted to education for his literary fame; for he had no knowledge, as he himself informs us, of the learned languages. His first setting out in life was in a servile station (footman to the honourable Mrs. Lowther), from which, however, his abilities very soon raised him; for, having written "the Toyshop," and that piece being shewn to Mr. Pope, the delicacy of satire which is conspicuous in it, though clothed with the greatest simplicity of design, so strongly recommended its author to the notice of that celebrated poet, that he continued from that time to the day of his death a warm friend and zealous patron to Mr. Doddsley; and although he had himself no connection with the theatres, yet procured him such an interest as insured its being immediately brought on the stage, where it met with the success it merited: as did also a farce called "The King and Miser of Mansfield," on the plan of the *Parti de chaise de Henri IV.* which made its appearance in the ensuing year, viz. 1730. From the success of these pieces he entered into that business which of all others has the closest connection with, and the most immediate dependence on, persons of genius and literature, viz. that of a bookfeller. In this station, Mr. Pope's recommendation, and his own merit, soon obtained him not only the countenance of persons of the first abilities, but also of those of the first rank, and in a few years raised him to great eminence in his profession, in which he was almost, if not altogether, at the head. Yet, neither in this capacity, nor in that of a writer, had success any improper effect on him. In one light he preserved the strictest integrity, in the other the most becoming humility. Mindful of the early encouragement his own talents met with, he was ever ready to give the same opportunity of advancement to those of others, and has on many occasions been not only the publisher but the patron of genius. But there is no circumstance which adds more lustre to his character, than the grateful remembrance he retained and ever expressed, to the memory of those to whom he owed the obligation of his first being taken notice of in life. We shall not, however, dwell any longer on the amiableness of Mr. Doddsley's character as a man, but proceed to consider him in a literary point of view. As a writer, there is an ease and elegance that runs through all his works, which sometimes are more pleasing than more laboured and ornamented manner. In verse, his numbers are flowing, if not sublime, and his subjects constantly well chosen and entertaining.

ing. In prose he is familiar, yet chaste; and in his dramatic pieces he has ever kept in his eye the one great principle, *delectando pariterque monendo*; some general moral is constantly conveyed in the general plan, and particular instruction dispersed in the particular strokes of satire. The dialogue moreover is easy, the plots are simple, and the catastrophes interesting and pathetic.

Mr. Doddsley by his profession acquired a very handsome fortune, with which he retired from business before his death, which happened Sept. 25, 1764, in the 61st year of his age, at the house of his friend Mr. Spence, at Durham. He wrote six dramatic pieces, which are enumerated in the *Biographia Dramatica*; and besides these, he published in his life-time a little collection of his own works in one volume 8vo. under the modest title of "Trifles, 1745," and a poem of considerable length, intituled, "Public Virtue, 1754," 4to. A second volume of "Trifles" was collected after his death, consisting of 1. Cleone; 2. Melpomene, or the regions of terror and pity, an ode; 3. Agriculture, a poem; and 4. The Œconomy of human life.

Mr. Doddsley also executed two works of great service to the cause of genius, as they are the means of preserving pieces of merit, that might otherwise sink into oblivion, viz. the publication of a collection of poems by different eminent hands, in six vols. 12mo. and a collection of plays by old authors, in 12 vols. of the same size. Both these have since had the good fortune to be republished by a gentleman of first-rate abilities, who handsomely records the merits of his predecessor: "The first edition of the present volumes was one of the many excellent plans produced by the late Mr. Robert Doddsley, a man to whom literature is under so many obligations, that it would be unpardonable to neglect this opportunity of informing those who may have received any pleasure from the work, that they owe it to a person whose merit and abilities raised him from an obscure station in life to affluence and independence. Modest, sensible, and humane, he retained the virtues which first brought him into notice, after he had obtained wealth sufficient to satisfy every wish which could arise from the possession of it. He was a generous friend, an encourager of men of genius; and acquired the esteem and respect of all who were acquainted with him. It was his happiness to pass the greater part of his life with those whose names will be revered by posterity; by most of whom he was loved as much for the virtues of his heart, as he was admired on account of his excellent writings. After a life spent in the exercise of every social duty, he fell a martyr to the gout." He was buried in the abbey church-yard at Durham, with a suitable inscription on his tomb-stone.

DODSWORTH



DODSWORTH (ROGER), son of Matthew Dodsworth, registrar of York cathedral, and chancellor to abp. Matthews, was born July 24, 1585, at Newton Grange, in the parish of St. Oswald, in Rydale, Yorkshire; died in August 1654; and was buried at Rufford, Lancashire: "of wonderful industry, but less judgment; always collecting and transcribing, but never published any thing." Such is the report of him by Wood; who in the first part of it, Mr. Gough observes, drew his own character. "One cannot approach the borders of this county," adds this topographer, in his account of Yorkshire, "without paying tribute to the memory of that indefatigable collector of its antiquities, Roger Dodsworth, who undertook and executed a work, which, to the antiquaries of the present age, would have been the stone of Tydides." 122 volumes of his own writing, besides original MSS. which he had obtained from several hands, making all together 162 volumes folio, now lodged in that grand repository of our antient muniments the Bodleian library at Oxford, are lasting memorials what this county owes to him, as the two volumes of the *Monasticon* (which, though published under his and Dugdale's names conjointly, were both collected and written totally by him) will immortalize that extensive industry which has laid the whole kingdom under obligation. The patronage of general Fairfax (whose regard to our antiquities, which the rage of his party was so bitter against, should cover his faults from the eyes of antiquaries) preserved this treasure, and bequeathed it to the library where it is now lodged. Fairfax preserved also the fine windows of York cathedral; and when St. Mary's tower, in which were lodged innumerable records, both public and private, relating to the northern parts, was blown up during the siege of York, he gave money to the soldiers who could save any scattered papers, many of which are now at Oxford; though Dodsworth had transcribed and abridged the greatest part before. Thomas Tomson, at the hazard of his life, saved out of the rubbish such as were legible; which, after passing through several hands, became the property of Dr. John Burton of York, being 1868, in thirty bundles. Wallis says they are in the cathedral library. Fairfax allowed Dodsworth a yearly salary to preserve the inscriptions in churches.

Fairfax died in 1671; his nephew Henry Fairfax, dean of Norwich, gave Roger Dodsworth's 160 volumes of collections to the university of Oxford; but the MSS. were not brought thither till 1673, and then in wet weather, when Wood with much difficulty obtained leave of the vice-chancellor to have them brought into the muniment-room in the school-tower, and was a month drying them on the leads. Hearne, in a transport of antiquarian enthusiasm, "blesses God that he was pleased

out of his infinite goodness and mercy to raise up so pious and diligent a person, that should by his blessing so effectually discover and preserve such a noble treasure of antiquities as is contained in these volumes !”

DODWELL (HENRY), a very learned man, was born at Dublin, in October 1641; yet, though his birth happened in Ireland, was descended from parents of english extraction. His grandfather was a clergyman, and his father a soldier; his mother was daughter to sir Francis Slingsby, uncle to that sir Henry Slingsby who was beheaded by Cromwell in 1658, for being concerned in a plot against him. In the first six years of his life, he was confined with his mother within the city of Dublin, on account of the irish rebellion; where, though they enjoyed security, yet they received no advantage from an estate they had at Connaught, it being possessed by the rebels. In 1648 his parents brought him to England; and after some stay at London, went to York, and placed him at a free-school, where he continued five years, and laid the foundation of that great learning which he afterwards acquired. His father, after having settled him and his mother at York, went to Ireland to look after his estate, but died of the plague at Waterford; and his mother, going thither for the same purpose, fell into a consumption, of which she died, in her brother sir Henry Slingsby's house. By the loss of his parents, he was reduced to such necessities, that he was obliged to use charcoal, because he had not wherewithal to buy pens and ink; and he suffered very much, by reason of his beard not being regularly paid. He continued in this miserable condition till 1654; when his uncle Mr. Henry Dodwell, rector of Newbourn and Hemley in Suffolk, sent for him, discharged his debts, and not only assisted, but perfected him in his studies. With him he remained a year, and was then sent to Dublin, where he was at school a year longer. In 1656 he was admitted into Trinity-college of that city, under the learned Dr. John Stearne; and of this college was successively chosen scholar and fellow: but in 1666 he quitted his fellowship, to avoid going into orders, as the statutes of his college required. The famous bishop Jeremy Taylor offered to use his interest for procuring a dispensation of the statute; but Dodwell refused to accept of this, lest it should be an ill precedent, and of bad consequence afterwards to the college.

He came over to England in 1666; and, as Wood informs us, resided at Oxford, for the sake of the public library. From thence he returned to his native country for a time; and, in 1672, published a posthumous treatise of his tutor Dr. Stearne, intitled, “*De obstinatione: opus posthumum, pietatem christiano stoicam scholastico more suadens.*” By obstinatio, Dr. Stearne meant “firmness, or the not sinking under adversities and

and misfortunes." Dodwell was not content with barely publishing this work, according to the request of his tutor a little before his death; but he wrote a preface to it, which he calls "Prolegomena apologetica, de usu dogmatum Philosophicorum, &c." wherein he apologizes for his tutor, who, by quoting so often in that book, and setting a high value upon, the writings and maxims of the heathen philosophers, particularly the Stoics, might seem to some to depreciate the holy scriptures. In 1673 he wrote a preface, without his name, to a book, intituled, "An introduction to a devout life," by Francis de Sales, the last bishop and prince of Geneva; which was published at Dublin in english this same year, in 12mo. From this time he began to present the world with productions of his own; which, being exceedingly numerous, and relating merely to controversies about the nonjurors, and other matters that no longer exist, we will not intermix with our account of his life. In 1674 he came over to England, and settled in London; where he soon became acquainted with many learned men, particularly, in 1675, with Lloyd, afterwards successively bishop of St. Asaph, Lichfield and Coventry, and Worcester. The friendship and intimacy he contracted with that eminent divine was so great, that he attended him to Holland, when he was appointed chaplain to the princess of Orange. April 1688 he was elected, by the university of Oxford, Camden's professor of history, in his absence, and without his knowledge or application; and, in May, was incorporated . . . A. there. But this employment he did not hold long; being deprived of it Nov. 1691, for refusing to take the oaths of allegiance to king William and queen Mary.

After he lost his professorship, he continued for some time at Oxford; and then retired to Cookham, a village near Maidenhead in Berkshire. When their majesties had nominated bishops to fill the sees of those who would not acknowledge their authority, he separated from the church of England; considering the new bishops, and those who joined them, as nothing better than schismatics. While he resided at Cookham, he became acquainted with Mr. Francis Cherry of Shottesbrooke; for the sake of whose conversation he removed to Shottesbrooke, where he spent the remainder of his life. About this time, having lost one or more of the Dodwells, his nephews, whom he designed for his heirs, he married the daughter of a person in whose house he had lodged at Cookham. His marriage was in June 1694; and it proved a very fruitful one, for he had ten children, six of whom survived him. In 1705, observing that the deprived bishops were reduced to a small number, he entertained thoughts of joining himself to the church again; which, as we shall see presently, occasioned him to write some pamphlets; but he did not stir in good earnest about it till Jan. 1711. Then upon the

death of Lloyd, the deprived bishop of Norwich, he, with some other friends, wrote to Kenn of Bath and Wells, the only surviving deprived bishop, to know whether he challenged their subjection? Kenn returned for answer, that he did not; and desired, that the breach might be closed by their joining with the bishops possessed of their sees. Accordingly, Dodwell joined from that time in communion with the church. This learned and pious man, after a very studious and ascetic life, died at Shotiesbrooke, June 7, 1711, in his 70th year. He was, as to his person, of a small but well-proportioned stature, of a sanguine and fair complexion, of a grave and serious, yet comely and pleasant, countenance. His industry and application were prodigious. He generally travelled on foot, and read as he walked; always carrying with him, in his journeys, books fitted to his pockets. He was possessed, in an eminent degree, of all moral virtues, and christian graces; and though his being a nonjuror gives us no very great idea of his judgement, yet it shews him to have been a man who acted upon principle, and who could not be brought to stoop to interest or ambition.

Besides his controversial pieces he wrote: 1. A discourse concerning Sanchoniathon. 2. *Dissertationes Cyprianicæ*, 1682. 3. *Annals of Thucydides and Xenophon*, 1702, 4to. 4. *Annales Velleiani, Quintiliani, Statiani*, 1698, 8vo. 5. An account of the *Geographi minores*. 6. *De veteribus Græcorum Romanorumque cyclis, obiterque de cyclo Judæorum, ætate Christi, dissertationes decem, cum tabulis necessariis*, 1701, 4to. Dr. Edmund Halley styles it "a most excellent book, the most elaborate of all our author's pieces, and which seems to have been the work of the greatest part of his life." He published some smaller pieces about the same time. 7. A piece or two of a chronological and critical kind, printed in the first volume of Grabe's *Spicilegium*. 8. *Chronology of Dionysius Halicarnassensis*, in the Oxford edition of that historian, by Dr. Hudson, 1704. 9. *Exercitationes duæ: prima de ætate Phalaridis, secunda de ætate Pythagoræ philosophi*. These dissertations were drawn up on occasion of the dispute between Bentley and Boyle.

Hitherto Dodwell had acted in such a manner as to be applauded by all, except those who hated or despised the nonjurors; but about this time he published some opinions, that drew upon him almost universal censure. For, in order to exalt the powers and dignity of the priesthood in that one communion which he imagined to be the peculium of God, and to which he had joined himself, he endeavoured to prove, that the doctrine of the soul's natural mortality was the true and original doctrine; and that immortality was only at baptism conferred upon it, by the gift of God, through the hands of one set of regularly ordained clergy. In support of this opinion, he published, 10. An epistolary

tolary discourse, proving from the scriptures and the first fathers, that the soul is a principle naturally mortal; but immortalized actually by the pleasure of God, to punishment or reward, by its union with the divine baptismal spirit. Wherein is proved, that none have the power of giving this divine immortalizing spirit, since the apostles, but only the bishops, 1706, 8vo. At the end of the preface is a dissertation, to prove, that sacerdotal absolution is necessary for the remission of sins, even of those who are truly penitent. This work gave great offence, and was roundly attacked by several writers; by Chishull, Norris, and Clarke, in particular. The controversy between Clarke and Collins upon the soul's immortality, occasioned by this book, is well known (See art. CLARKE and COLLINS). Dodwell vindicated himself, in the three following pieces: 11. A preliminary defence of the epistolary discourse concerning the distinction between soul and spirit, 1707, 8vo. 12. The scripture account of the eternal rewards or punishments of all that hear of the gospel, without an immortality necessarily resulting from the nature of souls themselves, that are concerned in those rewards or punishments, 1708, 8vo. 13. The natural mortality of human souls clearly demonstrated from the holy scriptures and the concurrent testimonies of the primitive writers, 1708, 8vo.

When Dodwell joined himself to the church again, upon the deaths of the deprived bishops, some of his friends and party refused it. This greatly troubled him, and occasioned him to write, 14. The case in view now in fact: proving, that the continuance of a separate communion, without substitutes in any of the late invalidly-deprived sees, since the death of William late Lord bishop of Norwich, is schismatical, 1711, 8vo. 15. A discourse concerning the use of incense in divine offices: proving it an innovation, &c. 1711, 8vo. 16. Julii Vitalis epitaphium, cum notis Henrici Dodwelli, & commentario G. Musgrave. Accedit Dodwelli epistola ad cl. Goezium de Puteolana & Bajana inscriptionibus, 1711, 8vo. This epitaph of Julius Vitalis, on which Dodwell wrote notes, was found at Bath, and published by Hearne, at the end of his edition of king Alfred's life by sir John Spelman. The letter to Mr. Goetz, professor at Leipzig, was written by Dodwell in 1700, being an explication of an inscription on Memonius Calistus, found at Puteoli; and on another found at Baïæ. 17. De ætate & patria Dionysii Periegetæ. This dissertation, on the age and country of Dionysius the geographer, was printed in the Oxford edition of that author in 1710, 8vo. 18. De Parma cquestri Woodwardiana dissertatio, &c. This dissertation he was prevented by death from finishing: it was published by Hearne in 1713, 8vo. We have already mentioned four letters which passed between bishop Burnet and Mr. Dodwell, published by Nelson in 1713, 12mo. Mr.

Brokesby speaks of some other pieces of his; and Hearne informs us of a latin dissertation upon a fragment supposed to be Livy's, in his notes on the sixth book of that author: but, as these were never published, there is no occasion to insist upon them. From this long catalogue of writings, and which might have been made much longer, the reader must needs conceive a very high opinion of this author's learning and great reading: and indeed, moral and religious qualities apart, that was all his merit, whatever it may amount to. It must be owned that his parts and judgement did not bear any proportion to his reading. His style is very obscure and embarrassed, his learning exceedingly perplexed, and fitter to throw darkness than light upon a subject: and his zeal so little under the direction of judgement, that, while busied about supporting peculiarities of his own, he often hurt the cause of christianity in general, by exposing himself and it to the scoffs of unbelievers.

DOGGET (THOMAS), an author and an actor, was born in Castle-street, Dublin, and made his first theatrical attempt on the stage of that metropolis; but not meeting with the encouragement there that his merit undoubtedly had a right to, he came over to England, and entered himself in a travelling company, but from thence very soon was removed to London, and established in Drury-lane and Lincoln's-inn-fields theatres, where he was universally liked in every character he performed, but shone in none more conspicuously than those of Fordlewife in the Old Batchelor, and Ben in Love for Love, which Mr. Congreve, with whom he was a very great favourite, wrote in some measure with a view to his manner of acting.

In a few years after he removed to Drury-lane theatre, where he became joint manager with Wilks and Cibber, in which situation he continued, till on a disgust he took in the year 1712, at Mr. Booth's being forced on him as a sharer in the management, he threw up his part in the property of the theatre, though it was looked on to have been worth 1000*l.* per annum. He had, however, by his frugality, saved a competent fortune to render him easy for the remainder of his life, with which he retired from the hurry of business in the very meridian of his reputation. As an actor he had great merit, and his contemporary Cibber informs us that he was the most an original, and the strictest observer of nature, of any actor of his time. His manner, though borrowed from none, frequently served for a model to many; and he possessed that peculiar art which so very few performers are masters of, viz. the arriving at the perfectly ridiculous, without stepping into the least impropriety to attain it. And so extremely careful and skilful was he in the dressing of his characters to the greatest exactness of propriety, that the least article of what he wore seemed in some measure to speak  
and

and mark the different humour he presented; a necessary care in a comedian, in which many performers are but too remiss.

Dogget lived until Sept. 22, 1721, having, as before observed, made himself independent of business, by his care and oeconomy while he remained in it. In his political principles he was, in the words of sir Richard Steele, a "whig up to the head and ears;" and so strictly was he attached to the interests of the house of Hanover, that he never let slip any occasion that presented itself of demonstrating his sentiments in that respect. The year after George I. came to the throne, this actor gave a waterman's coat and silver badge, to be rowed for by six watermen, on the 11th day of August, being the anniversary of that king's accession to the throne; and at his death bequeathed a certain sum of money, the interest of which was to be appropriated annually, for ever, to the purchase of a like coat and badge, to be rowed for in honour of the day. Which ceremony is every year performed on the 11th of August, the claimants setting out on a signal given at that time of the tide when the current is strongest against them, and rowing from the Old Swan near London-bridge, to the White Swan at Chelsea.

As a writer, Dogget has left behind him only one comedy, which has not been performed in its original state for many years, intitled, "The Country Wake, 1696," 4to. It has been altered however into a ballad farce, which frequently makes its appearance under the title of, *Flora: or, Hob in the Well.*

DOISSIN (Louis), a jesuit, is known by two latin poems; one on the art of sculpture, the other on that of engraving, written in an easy, elegant and noble style. Both poems appeared in 1752, 1 vol. 12mo. and were translated into french in 1757, 12mo. The precepts concerning these two arts are dictated and embellished by the imagination. But the poet is particularly admirable in his description of the chefs-d'œuvres of sculpture, whether antient or modern; in his animated pictures he gives breath and life to the Venus of Praxiteles, the Laocoon of the Vatican, the famous cow of Miron, the fine statues of the Tuileries, of St. Cloud, of Marly, of Versailles, &c. Pere Doissin died in 1753, at the age of 32, lamented by all who love the latin muse.

DOLBEN (JOHN), son of William Dolben, D. D. was born at Stanwick in Northamptonshire in 1624, and descended from an ancient family in North-Wales. He was elected student of Christ-Church, Oxon, from Westminster-school. He carried arms for the king in the garrison at Oxford; and distinguishing himself handsomely in that service, had the colours given him, and was afterwards made a major. But when the royal cause sunk, and the army was disbanded, he returned to Christ-Church, commenced

commenced M. A. and was turned out by the parliamentary visitors in 1648. Upon king Charles the second's restoration, he was installed canon of Christ-Church, made archdeacon of London, clerk of the closet, and dean of Westminster. In 1666 he was promoted to the bishopric of Rochester, and from thence to the archbishopric of York in 1683, and died in 1686. This archbishop was a person of great natural parts, and a celebrated preacher. He has written several sermons, preached before king Charles II. and elsewhere.

DOLCE (LEWIS), born at Venice in 1508, died in the same city in 1568, aged 60, was laid in the same grave that had received Roscelli, his severe censor, but three years before. He is more known by his poetical performances, and by various translations of antient authors, than by any brilliant actions. He was one of the best writers of his age, says Baillet. His style is flowing, pure and elegant; but he was forced by hunger to spin out his works, and to neglect that frequent revision which is so necessary to the finishing of a piece. The following are in repute: 1. Dialogo della pittura, intitolato P'Areino, Venice 1557, 8vo. This work was reprinted, with the french on the opposite page, at Florence 1735. 2. Cinque primi canti del Sacripante, Vinegia 1535, 8vo. 3. Primaleone, 1562, 4to. 4. Achilles; and Æneas, 1570, 4to. 5. La prima imprefe del conte Orlando, 1572, 4to. 6. Poems in different collections, among others in that of Berni.

DOLET (STEPHEN), a very learned man, and memorable for being burnt at Paris for his opinions in religion, was born at Orleans in 1508. He applied himself to reform the french language, and polish it from the barbarism with which it was incrufted; nay, what is more, as Baillet tells us, he thought himself destined by heaven to this task, and set himself to compose some treatises on the matter; but the public, it seems, was not disposed to listen to his pretended vocation. He wrote some latin and french verses, which in Bayle's judgement are not amifs; for as to the severity and contempt with which Julius Scaliger treated him and his poetry, it has no weight with Bayle, who imputes it to a private motive of resentment, which Scaliger had conceived against Dolet, for interfering with him in defending the ciceronians against the ridicule of Erasimus. Dolet's attempts to promote good literature gained him a great share in the affection of Castellan, who was a very learned prelate, and much beloved by Francis I. whose natural son, by the way, Dolet is said to have been; though Bayle is of opinion, that Francis was too young, when Dolet was born, to have been his father. We must not forget to observe, that Dolet, though a learned man and an author, was in the mean time a printer and bookseller at Lyons, and printed some of his own writings.



He would have printed the french translation of most of Plato's works, which he himself had made, if he had lived; this translation however he must have made from the latin, which he understood well, and not from the greek, which he is said not to have understood at all. The first time he was imprisoned for religion, his friend Castellan interceded for him, and got him released, upon his promising to be a good catholic. But Dolet relapsing into his former licentious way, nobody durst appear for him when he was imprisoned the second time; so that being abandoned to the fury of the inquisitors, he was condemned to be burnt to death for atheism; and this punishment he underwent Aug. 3, 1546, which was the day of his nativity. A letter was published by Almeloveen, in his "Amœnitates Theologico-Philologicæ," printed at Amsterdam in 1694, which testifies, that Dolet recommended himself to the holy virgin, and to St. Stephen, a little before he was strangled; but Bayle thinks these kind of testimonies much to be suspected. It has been said too, that Dolet was persecuted for lutheranism, and not for atheism; but this is not true: for Beza, in the ecclesiastical history of the reformed churches of France, has not placed him in his martyrology of protestants, and Calvin has plainly ranked him with the impious and blasphemers. "It is publicly known," says he, "that Agrippa, Servetus, Dolet, and others of the same stamp, looked on the gospel with gigantic disdain, and at last fell into such a state of phrensy and distraction, that they not only opened their mouths with horrid blasphemy against the son of God; but maintained that, as to animal life, there was no difference between them and swine."

DOMAT (JOHN), a french lawyer, was born of a good family at Clermont in Auvergne, in 1625. Father Sirmond, who was his great uncle, had the care of his education, and sent him to the college at Paris, where he learned the latin, greek, italian, and spanish tongues, applied himself to the study of philosophy and the belles lettres, and made himself a competent master in the mathematics. Afterwards he went to study the law, and to take his degrees at Bourges, where the professor Emerville made him an offer of a doctor's hood, though he was but 20 years of age. Upon his return from Bourges, he attended the bar of the high court of judicature at Clermont, and began to plead with extraordinary success. In 1648 he married, and by that marriage had 13 children. Three years before, he had been made advocate to the king, in the high court of Clermont; which place he filled for 30 years with such uncommon reputation for integrity as well as ability, that he became arbiter, as it were, of all the great affairs of the province. The confusion which he had observed in the laws, put him upon forming a design of reducing them to their natural order. He drew up a plan for this purpose,

purpose, and communicated it to his friends; who approved of it so much, and thought it so useful, that they persuaded him to shew it to some of the chief magistrates. With this view he went to Paris in 1685; where the specimen of his work, which he carried along with him, was judged to be so excellent, that Lewis XIV. upon the report which Pelletier, then comptroller-general, made to him of it, ordered Domat to continue at Paris, and settled upon him a pension of 2000 livres. Henceforward he employed himself at Paris, in finishing and perfecting his work; the first volume of which, in 4to. was published there, under the title of "The civil laws in their natural order, 1689." Three other volumes were published afterwards, which did their author the highest honour; who, upon the publication of the first, was introduced by Pelletier to present it to the king. It was usual to recommend this work to young lawyers and divines, who would apply themselves to the study of morality and the civil law.

Domat died at Paris in 1696. He was intimately acquainted with the celebrated Pascal, who was his countryman, and with whom he had many conferences upon religious subjects. He used also to make experiments with him upon the weight of the air, and in other branches of natural philosophy. He was at Paris when Pascal died there Aug. 19, 1662, and was entrusted by him with his most secret papers.

DOMENICHINO, an Italian painter, was descended of an honourable family, and born in the city of Bologna, 1581. He was at first a disciple of Calvert, the Fleming: but soon quitted his school for a much better of the Caraccis, being instructed at Bologna by Lewis, and at Rome by Hannibal, who had so great a value for him, that he took him to his assistance in the Farnese gallery. He was so extremely laborious and slow in his productions, that his fellow disciples looked upon him as a person that lost his time. They were wont to call him "the ox;" and said "he laboured as if he was at plow." But Hannibal Caracci, who knew him better, told them that "this ox, by dint of labour, would in time make his ground so fruitful, that painting itself would be fed by what it produced:" a prophecy, which Domenichino lived to fulfil; for though he was not, properly speaking, a genius, yet, by the goodness of his sense, and the solidity of his reflections, he attained to such a mastery in his art, that there are many excellent things to be learned from his pictures. He always applied himself to his work with much study and thoughtfulness, and never offered to touch his pencil, till he found a kind of enthusiasm or inspiration upon him. His talent lay principally in the correctness of his style, and in expressing the passions and affections of the mind. In both these he was so admirably judicious, that Nicholas

cholas Pouffin, the french painter, used to say, his communion of St. Jerom, and Raphael's celebrated piece of the transfiguration, were the two best pictures in Rome.

He was made the chief architect of the apostolical palace by pope Gregory XV. for his great skill in that art. He was likewise very well versed in the theory of music, but not successful in the practice. He loved solitude; and it was observed, that, as he went along the streets, he took notice of the actions of private persons he met, and often designed something in his pocket book. He was of a mild temper and obliging carriage, yet had the misfortune to find enemies in all places, wherever he came. At Naples particularly he was so ill treated by those of his own profession, that, having agreed among themselves to disparage all his works, they would hardly allow him to be a tolerable master: and they were not content with having frightened him for some time from that city, but afterwards, upon his return thither, never left persecuting him, till by their tricks and vexations they had wearied him out of his life. He died in 1641, not without the suspicion of poison.

DOMINIC (DE GUZMAN), a Spaniard, founder of the order of the predicants, was born at Calahorra, a town of Arragon, in 1170. His mother, it is said, when she was with child of him, dreamed, that she had a dog worrying fire in her womb: prefiguring, as it were, his future character, and the peculiar part he was destined to act. And never was a dream more accurately fulfilled; for when pope Innocent IV. sent an army of croisés against the Albigenss, knowing no other way to bring home a wandering sheep, than by worrying it to death, this ignivomous cur was employed to bark against them, which he did with great zeal and fury: preaching continually, and shewing beyond contradiction, how right, lawful, and pious an act it was, to convert those heretics by the sword of the flesh, who would not be converted by the sword of the spirit: in which manner he may be said to have converted above 100,000 souls. At the same time Innocent established an inquisition at Toulouse and other suspected places; because the bishops could not spare time, from the management of their temporal affairs, to attend to the extirpation of heresy. He made Dominic an inquisitor in Languedoc, where he began to set his order on foot; and went to get it confirmed by the general council at Lateran, in 1215. This Dominic persuaded pope Honorius III. to institute the office of Master of the sacred Palace, by which the popes were eased of a very burdensome part of their administration; namely, the inspecting explications of scripture, and examining new books. Dominic was the first who filled this office; and he began by reading public lectures upon St. Paul's epistles. He died at Bologna in Italy in 1221, and was afterwards

wards made a faint for the amazing services he had done the church.

The celebrated doctors and writers of this order are very numerous; amongst whom the chief are, Thomas Aquinas, Albertus Magnus, cardinal Cajetan, Lewis of Granada, Dominicus Soto, &c. The dominicans are said to have furnished the church of Rome with three popes, 48 cardinals, 23 patriarchs, 1500 bishops, 600 archbishops, 43 nuncios or legates, 69 masters of the sacred palace, 84 confessors to the kings of Spain, Castile, or Arragon, 15 confessors to the kings of Portugal, 16 to the kings of France, six to the kings of England, and 21 to the kings of Poland: which is enough to make one suspect, that most of that worldly pomp and grandeur, with which our eyes are so apt to be dazzled, had originally no better foundation, than that of either folly or knavery, and that to be a faint it is not necessary to have any thing of the spirit of Christ.

DOMINICHINI (Lodovico), a very voluminous Italian writer in prose and verse, famous for his translations of antient authors. He was born at Placentia, and died in 1574. Though he was a good scholar, as he wrote for bread, we must pardon some inaccuracies in his writings. In Baretti's Italian library is a list of all his works and translations.

DOMINIS (MARK ANTONY DE), archbishop of Spalato in Dalmatia, flourished in the beginning of the xvth century. He was remarkable for a fickleness in religious matters, which tossed him about from place to place, and at length proved the ruin of him: otherwise he was a man of great abilities and learning. He was entered early amongst the jesuits, but left that society to be bishop of Segni, and afterwards archbishop of Spalato. This elevation should, one would have thought, have settled his principles, and removed all his difficulties; as it did Synesius's of old, who was no sooner made a bishop, than all his great and numerous scruples about the resurrection immediately vanished. "Facillime enim," says Cave, "simul ac episcopus creatus est, resurrectionis etiam doctrinam credidit." It had not however this good effect upon de Dominis. His inconstancy still continued; and, instead of growing more firmly attached to the church of Rome on account of his preferment, he became every day more and more disaffected to it. This induced him to write his famous books de Republica Ecclesiastica, which were afterwards printed in London; and in which he aimed a capital blow at the papal power. These books were read over and corrected, before publication, by our bishop Bedell, who was then at Venice, in quality of chaplain to sir Henry Wotton, ambassador there from James I. For de Dominis coming to Venice, and hearing a high character of Bedell, readily discovered his secret, and communicated his copy

to him. Bedell took the freedom he allowed him, of correcting many ill applications of texts in scripture, and quotations of fathers: for, that prelate, being ignorant of the greek tongue (a common thing in those days even amongst the learned), had committed many mistakes both in the one and the other. De Dominis took all this in very good part, entered into great familiarity with Bedell, and declared his assistance so useful, and indeed so necessary to him, that he could, as he used to say, do nothing without him.

When Bedell returned to England, Dominis came over with him, and was at first received by the english clergy with all possible marks of respect. Here he preached and wrote against the romish religion, and is said to have had the chief hand in publishing father Paul's history of the council of Trent, at London, which was inscribed to king James, in 1619. His view seems to have been to reunite the romish and english churches, which he thought might easily be effected, by reforming some abuses and superstitions in the former; "for," as Grotius says, "then, as he imagined, the religion of protestants and catholics would be the same." After he had staid in England some years, he was made to believe, upon the promotion of pope Gregory XIV. who had been his school-fellow and old acquaintance, that the pope intended to give him a cardinal's hat, and to make use of him in all affairs; so that he fancied he should be the instrument of a great reformation in the church. This snare was laid for him chiefly by the artifice of Gondemar, the spanish ambassador; and his own ambition and vanity (for it seems he had a great deal of both) made him easily fall into it. Accordingly he returned to Rome in 1622, where he abjured his errors in a very solemn manner. He was at first, it is said, well received by the pope himself; but happening to say of cardinal Bellarmine, who had written against him, that he had not answered his arguments, he was complained of to the pope, as if he had been still of the same mind as when he published his books. He excused himself, and said, that though Bellarmine had not answered his arguments, yet he did not say they were unanswerable; and he offered to answer them himself, if they would allow him time for it. This imprudent way of talking, together with the discovery of a correspondence which he held with some protestants, furnished a sufficient plea for seizing him; and he was thrown into prison, where he died in 1625. It was discovered after his death, that his opinions were not agreeable to the doctrine of the church of Rome; upon which his corpse was dug up, and burnt with his writings in Flora's Field, by a decree of the inquisition.

DONATO, architect and sculptor, native of Florence, flourished in the xvith century. He was made choice of by the public

public of Venice, to erect at Padua an equestrian statue in bronze decreed by that republic to Gatamellata, general of the venetian forces. Cosmo de Medicis employed him on several works of no less importance. He also made for the senate of his country a Judith cutting off the head of Holofernes, which he looked on as his masterpiece.

DONATO (JEROM), a nobleman of Venice, who died in the beginning of the xvth century. He was very useful to his country; served it as a commander more than once; and was the means of reconciling that republic and pope Julius II. though he had the misfortune to be carried off by a violent fever at Rome before the treaty was concluded between them. He was also a man of learning; and published a translation of "Alexander Aphrodiceus de Anima." His letters are likewise well written; which made Erasmus say of him, that he was capable of performing any thing in the way of learning, if his mind had not been dissipated by other employments. Pierius Valerianus has placed him in the list of unfortunate learned men, for which he gives three reasons: first, because his domesticities obeyed him ill; secondly, because he did not live to see the happiness, which would arise to his country from the conclusion of his treaty; thirdly, because a great many books, which he had written to immortalize his name, remained unpublished. Now, as it seems to us, the first of these grievances might have been redressed; the second was no grievance at all, since he had actually attained his point; and, thirdly, we cannot think it any misfortune to a dead man, that such a number of syllables, as used to compose his name, are no longer put together, and founded amongst the living. We must not omit an ingenious reply of his, when ambassador from Venice to pope Julius II who asked him for the title to the claims of his republic to the sovereignty of the Adriatic. "Your holiness will find the concession of the Adriatic," said he to the pontiff, "at the back of the original record of Constantine's donation to pope Sylvester, of the city of Rome and the other territories of the church." A bold answer, when we consider how dangerous it was to dispute the authenticity of this writ of donation, inasmuch that in 1478 several persons were condemned to the flames at Strasburg for expressing their doubts of it.

DONATO (ALEXANDER), a jesuit of Sienna, died at Rome in 1640, published in that city in 1639, in 4to. A description of antient and modern Rome, *Roma vetus & recens*. It is far more accurate and better composed than all those that had been given before to the public. Grævius has inserted it in the 3d volume of his *Roman Antiquities*. We have likewise poems of his, Cologne, 1630, 8vo. and other works.

DONATO (MARCELLUS), count of Pouzano, and chevalier of

of St. Stephen of Florence, enjoyed considerable posts at Mantua, and died at the beginning of the xviii<sup>th</sup> century. He wrote scholia on the latin writers of the roman history, Frankfort, 1607, 8vo. a work abounding in erudition.

DONATUS, bishop of Casenoire in Numidia, is regarded as the prime author of the sect of the donatists, which took its rise in the year 311. Cecilianus having been chosen to succeed Mensurius in the episcopal chair of Carthage, the election was contested by a powerful party, headed by a lady named Lucilla, and two priests, Brotus and Celestius, who had themselves been candidates for the disputed see. They caused Majorinus to be elected, under pretence that the ordination of Cecilianus was null, as having, according to them, been performed by Felix, bishop of Aptonga, whom they accused of being a traitor; that is, of having delivered to the pagans the sacred books and vessels during the persecution. The african bishops were divided pro and con. Donatus headed the partisans of Majorinus. In the mean time, the affair being brought before the emperor, he referred the judgment to three bishops of Gaul, Maternus of Cologne, Reticus of Autun, and Marinus of Arles, conjointly with the pope Miltiades. These prelates, in a council held at Rome in 313, composed of fifteen italian bishops, and wherein Cecilianus and Donatus appeared, each with ten bishops of their party, decided in favour of Cecilianus; but the division soon being renewed, the donatists were again condemned by the council of Arles in 314; and lastly by an edict of Constantine, of the month of November 316. Donatus, who was returned to Africa, there received the sentence of deposition and of excommunication pronounced against him by pope Miltiades.—See the following article.

DONATUS, a bishop of a religious sect in Africa, which was founded indeed by another Donatus, but took its name from him, as being the more considerable man of the two. He maintained, that, though the three persons in the trinity were of the same substance, yet the son was inferior to the father, and the holy ghost to the son. He began to be known about the year 329, and greatly confirmed his faction by his character and writings. He was a man of great parts and learning; but haughty withal. He did not spare even the emperors themselves: for when Paulus and Macarius were sent by Constans with presents to the churches of Africa, and with alms to relieve the poor, he received them in the most reproachful manner, rejected their presents with scorn, and asked in a kind of fury, "What had the emperor to do with the church?" He was banished from Carthage about the year 356, as Jerom notes it, and died in exile: though authors are not agreed as to the precise time either of his banishment or of his death. The emperors were

obliged to issue many severe edicts to restrain the fury and intemperance of this very factious sect. The donatists had a great number of bishops and laity of their party; some of whom distinguished themselves unhappily, by committing outrages upon those who differed from them. They had a maxim, which they firmly maintained upon all occasions, "That the church was every where sunk and extinguished, excepting in the small remainder amongst themselves in Africa." This, it is to be feared, is a maxim not peculiar to the donatists, but held in effect by all other churches, though they may not choose to make an explicit declaration of it. The donatists affirmed baptism in other churches to be null and of no effect; while other churches allowed it to be valid in theirs: from which they inferred, that it was the safer to join that community where baptism was acknowledged by both parties to be valid, than that where it was allowed to be so only by one. In this the papists, it is well known, have imitated the donatists, by availing themselves of the same foolish sophism: the protestants, say they, allow salvation to be had in the church of Rome; the papists deny this in the churches of protestants: therefore it is safer to be a papist than a protestant. As if it were not possible for a church to be in possession of the true faith, while it extends its charity to those who have it not.

DONATUS (ÆLIUS), a grammarian in the fourth century, who lived at Rome in the time of Constantius, and was master of the celebrated St. Jerom. He wrote notes upon Terence and Virgil, and made a grammar. Vossius mentions him amongst his latin historians, on account of the lives of Virgil and Terence, of which some have fancied him to be the author: but he believes, that the first was written by Tiberius Claudius Donatus, as it is certain the latter was by Suetonius.

DONDUS, or DE DONDIS (JAMES), a famous physician of Padua, surnamed *Aggregator*, on account of the great quantity of remedies he had made, was not less versed in mathematics than in medicine. He invented a clock of a new construction. It shewed not only the hours of the day and night, the days of the month, and the festivals of the year, but also the annual course of the sun, and that of the moon. The success of this invention got him the appellation of *Jacques de l'Horloge*, a name ever afterwards retained by the family. It was likewise Dondus who first found out the secret of making salt from the water of the well of Albano in the Paduan. He died in 1350, leaving several works in physics and medicine. We have by him: *Promptuarium medicinæ*, Venice 1481, folio; and, in company with John de Dondis, his son, *De fontibus calidis patavini agri*, in a treatise *De Balneis*, Venice, 1553, folio.

DONEAU (HUGH), DONELLUS, of Chalons-sur-Saône, professor



essor of law at Bourges and at Orleans, was saved by his scholars from the massacre of St. Barthélemi. His attachment to calvinism having obliged him to escape into Germany, he there professed jurisprudence with the same success as he had done in France, and died at Altorf in 1591, at the age of 64. He ingeniously mixed the useful and the agreeable in his works. They were collected under the title of *Commentaria de jure civili*, 5 vols. folio, reprinted at Lucca, in 12 vols. folio, whereof the last appeared in 1770. 2. *Opera posthuma*, 8vo. The most valuable of his writings is his book on the subject of last wills and testaments. He is said to have treated this matter with great learning and precision.

DCNI (ANTHONY FRANCIS), a Florentine, first a monk and then a secular priest; died in 1574, at the age of 61. He was member of the academy of the Peregrini, in which he took the academical name of Bizzaro, perfectly suitable to his satirical and humourous character. His works are: 1. *Letters*, in italian, 8vo. 2. *La Libreria*, 1557, 8vo. 3. *La Zucca*, 1565, 4 parts, 8vo. with plates. 4. *I mondi celesti, terrestri ed infernali*, 4to. there is an old french translation of it. 5. *I marmi, civè Raggionamenti fatti a i marmi di Fiorenza*, Venice, 1552, 4to.

DONI D'ATTICHI (LEWIS), of a noble family, originally of Florence, entered himself of the minims. Cardinal Richelieu, who became acquainted with him during his retirement at Avignon, was so struck with his modesty and learning, that he gave him the bishopric of Riez, in which diocese he did much good. From the see of Riez he was translated to that of Autun, and died in 1664, at the age of 68. He published: 1. *A history of the Minims*, 4to. 2. *The life of queen Joan, foundress of the Annonciades*, 8vo. 3. *The life of cardinal de Berulle*, in latin, 8vo. 4. *The history of the cardinals*, in latin, 1660, 2 vols. folio, &c. His latin works are more tolerable in regard to style than those in french, the diction of which is become obsolete, which moreover was never very brilliant.

DONNE (JOHN), an english poet and divine, was born in London, 1573, and descended by his mother from the family of sir Thomas More. He was educated in his father's house under a private tutor, till the 11th year of his age, and was then sent to the university of Oxford; where it was observed of him, as formerly of the famous Picus Mirandula, that "he was rather born wise than made so by study." He was a commoner of that hall; but declined taking his first degree, by the advice of his relations, who, being of the romish religion, disliked the oath tendered upon that occasion. After he had continued three years at Oxford he removed to Cambridge; and from thence, about three years after, to Lincoln's-inn. But, before his

his admission into that society, his father, who was a merchant, died, and left him 3000*l.* which made him lay aside the study of the law. His mother and friends used their utmost endeavours to keep him firm to popery, and for that end provided him tutors of that persuasion; but Donne was naturally a free enquirer; and therefore, when he was not above 19 years old, set himself wholly to consider the points of religion controverted between the romish and the reformed churches. The result of this enquiry was a thorough conversion to protestantism.

About the 21<sup>st</sup> year of his age, he resolved to travel; and, in the years 1596 and 1597, he accompanied the earl of Essex in his expedition against Cadiz and the Azores islands. He did not return, but staid some years in Spain and Italy, where he made many useful observations on those countries, and learned their languages to perfection. He designed to go to the holy land, for the sake of viewing Jerusalem and the sepulchre of our Saviour; but was prevented, though he was then in the farthest part of Italy, by the disappointment of company and a safe convoy for this romantic expedition. Soon after his return to England, he was appointed by sir Thomas Egerton, lord-keeper of the great seal, his chief secretary, in which post he continued five years; during which time he fell in love with Anne, the daughter of sir George More, then chancellor of the garter, and niece to the lord-keeper's lady. He married her privately in 1602; which marriage was attended with great inconveniences and troubles to himself. For sir George was so transported with anger, that he most earnestly solicited the lord-keeper to turn Donne out of his place; who, however, at his dismissal, said, that "he parted with a friend, and such a secretary as was fitter to serve a king than a subject." Sir George's anger was not satisfied with this; he never rested, till our author and his fellow collegian Mr. Samuel Brooke, afterwards master of Trinity college in Cambridge, who married him, and his brother Mr. Christopher Brooke, who gave Mrs. Donne in marriage, and witnessed it, were all committed to three several prisons. Donne was first set at liberty, and never ceased his endeavours till he had procured the enlargement of his two friends. However, his wife was detained from him; and he was obliged to recover her by a long and tedious suit at law. His circumstances being greatly reduced by this, he and his wife were entertained by their relation sir Francis Wolley, of Pitford in Surry, for some years; which gentleman, a little before his death, procured a reconciliation between sir George and his son-in-law and daughter; sir George engaging to pay Donne 800*l.* on a certain day, as a portion with his wife, or 20*l.* quarterly for their maintenance, as the interest for it, till their portion was paid. Sir George was so far reconciled

to them, before he allowed them any thing, as to solicit the lord-keeper for Donne's re-admission into his place; but the lord-keeper answered that, "though he was unfeignedly sorry for what he had done, yet it was inconsistent with his place and credit to discharge and re-admit servants at the request of passionate petitioners."

During his residence at Pitford, he applied himself with great diligence to the study of the civil and canon laws; and, about this time, was solicited by Morton, afterwards bishop of Durham, to go into orders, and to accept of a benefice, which Morton would have resigned to him. Donne declined this offer, for many reasons, but chiefly "because some former irregularities of his life had been too notorious not to expose him to the censure of the world, and perhaps bring dishonour to the sacred function. Besides, being determined by the best casuists, that God's glory should be the first end, and a maintenance the second motive to embrace that calling, his present condition was such, that he feared he could not reconcile his conscience to that rule." After the death of sir Francis Wolley, he took a house for his wife and children at Mitcham in Surry, and lodgings for himself near Whitehall in London; where he was much visited and caressed by the nobility, foreign ministers, and other persons of distinction. Some time after he removed his family to London; and sir Robert Drury gave him commodious apartments in his own house in Drury-lane. April 1610 he was incorporated M. A. in the university of Oxford, having before taken the same degree in Cambridge. About two years afterwards he accompanied sir Robert Drury to Paris.

Before this journey into France, during his stay there, and after his return, many of the nobility and others solicited the king to confer some secular employment on him; but his majesty, considering him better qualified for the service of the church, did not listen to their application. For, the disputes concerning the oaths of allegiance and supremacy having lately been agitated, our author, by king James's especial command, had written a treatise on that subject, which was printed in 1610, 4to. The king himself had engaged in this controversy, as appears by his works still extant; but, discoursing with Donne upon the subject, he was so pleased with his clearness in stating the objections made to the taking those oaths, and with his answers to them, that he commanded him to draw them up in form, and bring them to him. This Donne performed in the compass of six weeks, and they were published under the title of "Pseudo-martyr [G]."

It

[G] We have a large volume of Dr. Donne's sermons, in the false taste of the times; but the book which made his for-

tune was his Pseudo-Martyr, to prove that papists ought to take the oath of allegiance. In this book, though Hooker had then written

It is dedicated to the king, with a preface addressed to the priests and jesuits, and to their disciples in this kingdom. His majesty was now very pressing to have him in orders. Donne himself has informed us that "he almost descended to a persuasion, almost to a sollicitation of him to do it." Desirous, however, to qualify himself for this function by a closer application to divinity and the learned languages, he deferred his compliance with the king's sollicitations till about three years after. He was then ordained by King, bishop of London, who was his good friend, and had been chaplain to the lord-keeper Egerton, at the same time that Donne was his secretary. He was presently after made one of the chaplains in ordinary to his majesty; and, about the same time, attending the king to Cambridge, was there created D. D. at his majesty's recommendation. Immediately upon his return from Cambridge, his wife died upon the birth of her 12th child. This calamity, which happened in August 1617, overwhelmed him with grief.

Within the first year of his taking orders, he had 14 advowsons of benefices offered him; but, being unwilling to leave London, he refused them all, they lying in the country. In the latter end of 1617 he was chosen preacher of Lincoln's-inn; and two years after, by his majesty's appointment, attended the earl of Doncaster, in his embassy to Germany. In 1621 he was made dean of St. Paul's; and there was something singular in the circumstances of conferring it. The deanery becoming vacant, the king sent for Dr. Donne, and ordered him to attend him the next day at dinner. When his majesty was set down, before he had eat any meat, he said: "Dr. Donne, I have invited you to dinner; and though you sit not down with me, yet I will carve to you of a dish, that I know you love well; for, knowing you love London, I do therefore make you dean of St. Paul's; and when I have dined, then do you take your beloved dish home to your study; say grace there to yourself, and much good may it do you." Soon after, the vicarage of St. Dunstan in the West, and another benefice, fell to him, the advowson of the former having been given him by the earl of Dorset, of the latter by the earl of Kent; which, together with his deanery, enabled him to live in a manner suitable to his rank, and to make a proper provision for his children. In 1624 he was

his Ecclesiastical Polity, he has approved himself entirely ignorant both of the origin and end of civil government. In the 168th page and elsewhere, he holds, that when men congregate to form the body of civil society, then is that soul of it, sovereign power, sent into it immediately from God, just as he sends the soul into the human embryo, when the two sexes propagate

their kind. In the 191st page, and elsewhere, he maintains that the office of the civil sovereign extends to the care of souls. For this absurd and blasphemous trash, James I. made him dean of St. Paul's; all the wit and sublimity of his genius having never enabled him to get bread throughout the better part of his life.—WARBURTON.

chosen

chosen prolocutor of the convocation; on which occasion he spoke a latin oration, as his inauguration-speech, which is still extant in the collection of his poems. About the same time he was appointed by the king to preach several occasional sermons, at Paul's cross, and in other places; when he was represented to his majesty, as having fallen in with the general humour of the pulpits, and insinuated fears of the king's inclination to popery. The king sent for him, and gave him an opportunity of justifying himself in his presence; which he did so clearly and satisfactorily, that the king said, "he was right glad he rested no longer under the suspicion." Donne then kneeled down, thanked his majesty, and protested his answer was faithful, and free from all collusion; and therefore desired that he might not rise, till, as in like cases he always had from God, so he might have from his majesty some assurance, that he stood clear and fair in his opinion. At which the king raised him up from his knees, and protested that he believed him, knowing him to be an honest man, and not doubting of his affection. And then dismissing him, he said to some lords about him, "My doctor is an honest man; and, my lords, I was never better satisfied with an answer, than with that he hath now made me; and I always rejoice, when I think that by my means he became a divine."

He was about this time seized with a dangerous sickness, which inclined him to a consumption; but he recovered, and published upon that occasion a book of devotions, which he had composed in his illness. The second edition, printed 1624 in 12mo, is intituled, "Devotions upon emergent occasions in several steps of his sickness." He continued in perfect health till his 59th year; when, being with his eldest daughter Mrs. Harvey, at Abery-Hatch in Essex, in August 1630, he was taken with a fever, which brought on a consumption. However, he returned to London, and preached in his turn at court, as usual, on the first Friday in Lent; upon which occasion his text was, "To God the Lord belong the issues from death;" Psal. lxxviii. 20. It was called by the people about the court the doctor's own funeral sermon. He died March 31, 1631, and was buried in the cathedral church of St. Paul, where a monument was erected over him. He was "of stature moderately tall, of a straight and equally proportioned body, to which all his words and actions gave inexpressible addition of comeliness. The melancholy and pleasant humours were in him so tempered, that each gave advantage to the other, and made his company one of the delights of mankind. His fancy was imitably high, equalled only by his great wit, both being made useful by a commanding judgment. His aspect was cheerful, and such as gave a silent testimony of a clear knowing soul, and of a conscience at peace with itself. His melting eye shewed

that he had a soft heart, full of noble compassion; of too brave a soul to offer injuries, and too much a christian not to pardon them in others. He was by nature highly passionate; yet very humane, and of so tender a spirit, that he never beheld the miseries of mankind without pity and relief."

Besides the Pseudo-martyr, and book of devotions already mentioned, there are extant the following works of Donne, 1. Poems; consisting of songs and sonnets, epigrams, elegies, epithalamiums, satires, letters, funeral elegies, holy sonnets, &c. published at different times. They were printed together in one volume 12mo, in 1719, with the addition of elegies upon the author by several persons. Dryden has justly given Donne the character of "the greatest wit, though not the greatest poet of our nation:" And, in his dedication of Juvenal to the earl of Dorset, he says, "Donne alone, of all our countrymen, had your talent; but was not happy enough to arrive at your versification. And were he translated into numbers and english, he would yet be wanting in the dignity of expression. You equal Donne in the variety, multiplicity, and choice of thoughts; you excel him in the manner and the words. I read you both with the same admiration, but not with the same delight. He affects the metaphysics, not only in his satires, but in his amorous verses, where nature only should reign, and perplexes the minds of the fair sex with nice speculations of philosophy, when he should engage their hearts, and entertain them with the softness of love." A little farther, Dryden asks, "Would not Donne's satires, which abound with so much wit, appear more charming, if he had taken care of his words and of his numbers?" Whether Pope took the hint from this question or not, is uncertain; but he has shewed the world, that when translated into numbers and english, as Dryden expresses it, they are not inferior to any thing in that kind of poetry. 2. Paradoxes, problems, essays, characters, &c. 1653, 12mo. Part of this collection was published at different times before. 3. Three volumes of sermons, in folio; the first printed in 1640, the second in 1649, the third in 1660. Lord Falkland styles Donne "one of the most witty and most eloquent of our modern divines." 4. Essays in divinity, &c. 1651, 12mo. 5. Letters to several persons of honour, 1654, 4to. Both these published by his son. There are several of Donne's letters, and others to him from the queen of Bohemia, the earl of Carlisle, archbishop Abbot, and Ben Jonson; printed in a book, intituled, "A collection of letters made by sir Tobie Matthews, knt. 1660," 8vo. 6. The antient history of the septuagint; translated from the greek of Aristeas. 1633, in 12mo. This translation was revised and corrected by another hand, and published in 1685, 8vo. 7. ΒΙΑΘΑΝΑΤΟΣ: or, a declaration of the paradox or thesis, that self-homicide is not so naturally a sin,

fin, that it may not be otherwise, 1644, 1648, &c. 4to. Wood tells us, that he had seen the original under the author's own hand in the Bodleian library, dedicated to Edward lord Herbert of Cherbury. Walton calls this, "an exact and laborious treatise, wherein all the laws violated by self-murder are diligently surveyed and judiciously censured: a treatise written in his younger years, which alone might declare him then not only perfect in the civil and canon law, but in many other such studies and arguments, as enter not into the consideration of many, that labour to be thought great clerks, and pretend to know all things." Among Donne's letters is one to lord Herbert, sent with the *Biathanatos*; and another to sir Robert Carre, afterwards earl of Ancram, sent with the same book upon the doctor's going into Germany. In this letter he observes, that the book was written by him many years before; and "because," says he, "it is upon a misinterpretable subject, I have always gone so near suppressing it, as that it is only not burnt. No hand hath passed upon it to copy it, nor many eyes to read it; only to some particular friends in both universities, then when I writ it, I did communicate it; and I remember I had this answer, that certainly there was a false thread in it, but not easily found. Keep it, I pray, with the same jealousy: let any that your discretion admits to the sight of it, know the date of it, and that it is a book written by Jack Donne, not Dr. Donne. Reserve it for me, if I live; and if I die, I only forbid it the press and the fire. Publish it not, yet burn it not; but between those do what you will with it." These are all the works of Donne, that we know for certain to be his. Wood proposes a quære, whether he was author of a piece intituled, "A scourge for Paper Persecutors," printed in the reign of James I. the running-title of which, at the top of every page, is "Paper's Complaint." Besides 120 sermons, the publication of which we have already mentioned, he left: "The resultant of 1400 authors, most of them abridged and analysed with his own hand. All the business likewise that passed of any public consequence, either in this or any of our neighbouring nations, he abbreviated either in latin, or in the language of that nation, and kept them by him for useful memorials. So he did the copies of divers letters and cases of conscience, that had concerned his friends, with his observations and solutions of them, and divers other matters of importance, all particularly and methodically digested by him."

He had a son, John Donne, who was educated at Westminster school, and removed from thence to Christ-church Oxford, in 1622. Afterwards he travelled abroad, and took the degree of LL.D. at Padua in Italy; and June 1638 was admitted to the same degree in the university of Oxford. He died in 1662, and was buried in the churchyard of St. Paul Covent-Garden.

Wood

Wood tells us, that "he was no better all his life-time than an atheistical buffoon, a banterer, and a person of over-free thoughts, yet valued by Charles II. that he was a man of sense and parts; and that, besides some writings of his father, he published several frivolous trifles under his own name: among which is 'The humble petition of Covent-Garden against Dr. John Baber a physician,' anno 1662."

DOOLITTLE (THOMAS), according to Calamy, was born at Kidderminster in Worcestershire in 1630. He was designed for the law; but reading Baxter's *Saint's Rest*, he resolved on the ministry. Mr. Baxter, who thought him a promising youth, sent him to Pembroke hall, Cambridge; where he made such a proficiency in learning as fully answered his expectation. He was called to the pastorate of St. Alphage parish in London, which he held nine years, till the Bartholomew act passed. Mr. Granger says, he kept a private academy in Monkwell-street, Cripplegate, where he continued to preach, and trained up several ministers of note. He had the character of a serious and affectionate preacher, and was very assiduous in catechising. He published books of practical divinity to almost the time of his death, which happened on the 24th of May, 1707, aged 77. In the History of Europe for that year, he is said to have built the first meeting-house in London, and to have been the last survivor of the ejected ministers. His Treatise on the Sacrament has perhaps been oftener printed than any other book on that subject; and his *Call to delaying Sinners* has gone through many editions. His Memoirs are prefixed to his *Body of Divinity*. His son, Samuel Doolittle, was some time a minister at Reading in Berkshire.

DORBAY (FRANÇOIS), a french architect, pupil of the famous Le Vau, furnished the design of the church of the College des Quatre-Nations, and of several grand works at the Louvre and at the Tuilleries. He died in 1697 at Paris, the place of his nativity.

DORFLING, a famous prussian officer, from being a taylor attained to the rank of feldt-marshal, under Frederic William elector of Brandenburg. He signalized himself particularly against the Swedes in 1665. The history of this hero is very remarkable. Having finished his apprenticeship at Tangermund, it was his ambition to go and work at Berlin. To this end he must cross the Elbe in a boat; and not having money enough to pay his passage, the boatman refused to carry him. Stung by this affront, he despised a trade that seemed the cause of it, threw his knapsack into the river, and enlisted himself as a soldier. In this career he advanced with gigantic strides. He presently gained the esteem of his comrades, afterwards of his officers, and at last that of the elector his master.



master. This great prince, who was fond of war, understood it, and was forced to carry it on, rapidly promoted a man who united the virtues of the citizen with the talents of the soldier. In few words, Dorfling was raised to be feldt-marshal, and answered to the idea that should be formed of a man, who, from the humble condition of a soldier, becomes a general. So remarkable a series of good fortune did not fail to raise the jealousy of ignoble minds. There were people base enough to say, that Dorfling, though become a great man, had not lost the air of his vulgar origin: "Yes," said he to them who reported this mean observation to him, "I was once a taylor, I formerly cut out cloth; but now," continued he, clapping his hand to the hilt of his sword, "here is the instrument with which I cut off the ears of them that speak ill of me."

DORIA (ANDREW), a noble Genoese, the greatest mariner of his age, was born in 1468 at Oneille, a small town on the coast of Genoa, of which Ceva Doria, his father, was joint-lord. He adopted the military profession, and distinguished himself for several years in the service of different princes of Italy. On his return to his native country, he was twice employed in Corsica, where he fought against the rebels with so much success, that the whole island was reduced to the obedience of the republic. In consequence of the reputation for valour and prudence which Doria had acquired, he was appointed, about the year 1513, captain-general of the gallies of Genoa; and it is to be remarked, that he was upwards of 44 years of age when he took up the profession of a maritime warrior. The african pirates, who at that time infested the Mediterranean, gave him the first opportunities for acquiring fame. He pursued them with unremitting ardour, and in a short time enriched himself with so many captures, that the produce, joined to the assistance of his friends, enabled him to purchase four gallies. The revolutions that soon happened in the government of Genoa, in the sequel determined Doria to enter into the service of Francis I. After that prince was taken prisoner at Pavia, he became dissatisfied with the ministry of France; and yielding to the solicitations of Clement VII. he attached himself to that pontiff, who made him his admiral. But Rome being taken by the constable of Bourbon in 1527, the pope was no longer able to continue Doria in his pay, and persuaded him to go back into the service of France. Francis I. received him with open arms, and appointed him general of his gallies, with a salary of 36,000 crowns, to which he afterwards added the title of admiral of the seas of the Levant. Doria was then proprietor of eight well-armed gallies. It was to him that the French were indebted for the reduction of Genoa, from whence the Adorni were expelled that same year 1527.

The

The year following, Philippino Doria, his nephew and his lieutenant, whom he had dispatched with eight gallies to the coasts of the kingdom of Naples, in order to favour the operations of the french army there, commanded by Lautrec, gained a complete victory over the naval armament of the emperor at Capo-d'Orso, near the gulf of Salerno. The imperial fleet now destroyed, Naples, besieged by Lautrec, could no longer receive succours by sea: it was on the point of surrendering, and the capture of the capital would infallibly have brought on the conquest of the whole kingdom, when, all at once, Doria abandoned France to serve the emperor. This defection frustrated the enterprize against Naples, and effected the total failure of the french affairs in Italy. As to the motives that led him to this sudden change, it should seem as if the ministers of Francis I. jealous of the influence of this foreigner, who besides treated them with the haughtiness of a republican, and the bluntness of a sailor, had endeavoured to ruin him in the king's opinion, and had partly succeeded in their attempt. Doria, foured and angry, only waited for a pretext to give vent to his indignation; which his enemies soon gave him. They persuaded the king to appropriate to himself the town of Savona, belonging to the Genoese; to enlarge the port, and make it a rival of the metropolis. In vain did Doria make remonstrances to him in behalf of the republic, to turn him from his purpose; they were not only ill-received, but were wrongly interpreted; and he was represented to the king as a man that openly resisted his will. Nor did they stop here: they persuaded the king to arrest him; and twelve gallies, under the command of Barbezieux, received orders to go first to Genoa to take possession of his person; and then to proceed to Naples to seize upon his gallies, commanded by Philippino his nephew. But Doria, having foreseen the blow, had retired to Lerica in the gulph of La Spezia, from whence he dispatched a brigantine to his nephew, with orders to join him without delay. He thought himself authorised to act in this manner, the rather because the term of his engagement to the king was just expired. From this moment Doria made it his chief business to conclude his agreement with the emperor, who had been soliciting it for a long time. To those who have paid any attention to the workings of the human mind, what followed will not appear surprising, that Francis I. now sought by all means in his power to regain Doria to him; but neither the most magnificent promises, nor even the mediation of pope Clement VII. could induce him to alter his resolution. What must ever reflect honour on the memory of Doria, was his refusal on this occasion of the sovereignty of Genoa, which was offered him by the emperor. Preferring the title of restorer to that of master, he stipulated

pulated that Genoa should remain free under the imperial protection, provided she should succeed in throwing off the yoke of the French. He thought nothing now was wanting to his glory, but to be the deliverer of his country. The failure of the expedition against Naples emboldened him, the same year, 1528, to hazard the attempt: accordingly, presenting himself before Genoa with thirteen gallies and about 500 men, he made himself master of it in one night, without shedding a drop of blood. This expedition procured him the title of **FATHER AND DELIVERER OF HIS COUNTRY**, which was adjudged him by a decree of the senate. The same decree contained an order for a statue to be erected to him, and a palace to be bought for him out of the public money. A new government was then formed at Genoa by his advice, which is the government subsisting at this day; so that he was not only the deliverer, but likewise the legislator of his country. Doria met with all the advantages he could desire from his attachment to the emperor: this prince gave him his entire confidence, and created him general of the sea, with a plenary and absolute authority. He was then owner of twelve gallies, which by his treaty were to be engaged to the service of the emperor; and that number was now augmented to 22. Doria continued to signalize himself by several maritime expeditions, and rendered the most important services to the emperor. He took from the Turks, in 1532, the towns of Coron and of Patras, on the coast of Greece. The conquest of Tunis and the fort of Goulette, where Charles V. resolved to act in person in 1535, was principally owing to the valour and good conduct of Doria. It was against his advice, and reiterated remonstrances, that the emperor, in 1541, set on foot the unfortunate expedition to Algiers, where he lost a part of his fleet and a great number of soldiers, and cost Doria eleven of his gallies. Nor was he more favoured by fortune in the affair of Prevezzo, in 1539. Being, with the imperial fleet, in conjunction with that of the Venetians and the gallies of the pope, in presence of the turkish army, commanded by Barbarossa, and far inferior to his, he avoided the engagement under various pretences, and let slip the opportunity of a certain victory. For this he has been blamed by several historians. Some have even pretended (and, at that time, says Brantôme, it was the common report), that there was a secret agreement between Barbarossa and him, by which it was settled, that decisive opportunities should be mutually avoided, in order to prolong the war which rendered their services necessary, and furnished them the means of enriching themselves. The african corsairs had never a more formidable enemy to contend with than Doria; the amount of the prizes taken from them by himself or his lieutenants, was immense.

menſe. The famous Dragut, among others, was captured by Jeannetino Doria, with nine of his veſſels. The zeal and the ſervices of this great man were rewarded by Charles V. with the order of the golden fleece, the inveſtiture of the principality of Melphes, and the marquiſate of Turin in the kingdom of Naples, to him and his heirs for ever; together with the dignity of grand chancellor of that kingdom. It was not till about the year 1556, at the age of near 90, that he relinquished the care of his gallies, and the command of them in perſon. Then, ſinking under the weight of years, Philip II. king of Spain permitted him to conſtitute John Andrew Doria, his nephew, his lieutenant. He terminated his long and glorious career, the 25th of November, 1560, at the age of 93, without offspring, though he had been married, and very far from leaving ſo much property as might have been preſumed, from the great and frequent opportunities he had of amassing wealth; but the exceſs of his magnificence, and the little attention he paid to affairs of œconomy, had greatly diminished his fortune. Few men, without leaving a private ſtation, have ever played ſo great a part on the ſtage of the world as Doria: at home in Genoa, honoured by his fellow-citizens, as the deliverer and the tutelary genius of his country; abroad, with his gallies alone, holding, as it were, the rank of a maritime power. Few men have, even in the courſe of a long life, enjoyed a more uninterrupted courſe of proſperity. Twice was his ruin plotted: once in 1547, by the conſpiracy of John Lewis de Fieſco, aimed principally at him; but the enterpriſe failed by the death of its leader, at the very moment of its execution: the ſecond time, not long after, by that of Julius Cibo, which was detected, and coſt the author of it his head. Theſe two conſpiracies had no other effect than to give ſtill greater acceſſions of authority and fame to this great man, in Genoa, and through all Italy. He is accuſed by ſome authors of having been too cruel at times, in ſupport of which they cite this inſtance: the marquiſ de Marignan, who took Porto-Hercule in 1555, having taken priſoner Ottoboni de Fieſco, brother of Lewis, and an accomplice in his conſpiracy, delivered him over to Doria, to revenge on him as he pleaſed the death of Jeannetino Doria, who had been ſlain in that conſpiracy. Andrew, fired with rage, ordered Fieſco to be ſewn up in a ſack, and thrown into the ſea. Thoſe who have written on the ſide of Doria have prudently paſſed over in ſilence this action, as unworthy of him.—One of his pilots, who was frequently importuning him, coming up to him one day, told him he had three words to ſay to him. “I grant it,” returned Doria; “but remember, that if thou ſpeak more, I will have thee hanged.” The pilot, without being diſconcerted, replied: “money or diſmiſſion.” Andrew Doria, being ſatisfied with this

reply.

reply, ordered him to be paid his arrears, and retained him in his service.

**DORIGNY** (**MICHAEL**), an ingenious french painter, and engraver in aqua fortis, was born at St. Quintin in 1617. He was Vouet's son-in-law, scholar and imitator. He became professor of the academy of painting at Paris, and died in 1665 aged 47 years. He engraved only a few of his own compositions, and after Le Sueur. His paintings are many of them seen in the Castle de Vincennes.

**DORIGNY** (**NICHOLAS**), another ingenious french engraver, studied the art in Italy, and joined to a great harmony of lights and shades the most correct design. His finest pieces are, The bark of Lanfranco. The St. Petronilla of Guerchine. The descent from the cross, after Volterra. The transfiguration, after Raphael; and the death of St. Sebastian, after Dominichino. There is a softness in the last print, unusual with this great man. His cartoons are not equal to these pieces.

**DORING**, or **DORINK** (**MATTHIAS**) a german franciscan, professor of theology in his order, died at Kiritz, the place of his nativity, in 1494. He is said to be the author of the abridgment of the *Miroir historial* of Vincent de Beauvais, continued down to 1493. It is thought to be the same with what is commonly called the *Nuremberg Chronicle*, because the first edition of it was made in that city, 4to. 1572. Some writers attribute this chronicle, perhaps with more reason, to Haltmann Scheder. The author, whoever he be, was in some respects the forerunner of Luther. He inveighs with asperity against the vices of the cardinals, the bishops, the popes, and even against jubilees and indulgencies.

**DORNAVIUS** (**GASPAR**), a physician, orator and poet, born at Zigenrick in Voightland, died in 1631, in an advanced age, counsellor and physician to the princes of Brieg and Lignitz. He is the author of several works, which have been called learned fooleries. The most known of them are: 1. *Amphitheatrum sapientiæ Socraticæ*, 2 vols, folio. Hanover, 1619. 2. *Homo diabolus; hoc est: Auctorum veterum et recentiorum de calumniæ natura et remediis, sua linguâ editorum*, sylloge; Frankfort 1618, 4to. 3. *De incremento dominationis Turcicæ*, &c.

**DOSITHÆUS**, a reputed magician of Samaria, who pretended to be the Messiah, is looked upon as the first heresiarch. He applied to himself all the prophecies which are held by the church to regard Jesus Christ. He had in his train thirty disciples, as many as there are days in the month, and would not have any more. He admitted among them a woman whom he called the Moon. He observed the rite of circumcision and fasted often. To gain belief that he was taken from the earth

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by an ascension into heaven, he retired into a cavern, where, far from the prying eyes of the world, he starved himself to death. The sect of the Dositheans made great account of virginity. Proud of their chastity, they regarded with contempt the rest of mankind. A Dosithean would not associate with any one who did not think and live like him. They had some singular practices, to which they were strongly attached: such as that of remaining for 24 hours in the same posture they happened to be in when the sabbath began. This immobility of the Dositheans was drawn from the prohibition of working during the sabbath. In consequence of such practices the Dositheans thought themselves superior to the most enlightened men, to the most virtuous citizens, to the most beneficent souls; by continuing for 24 hours standing upright, with the right or the left hand extended, they pretended to please God far better than a man who should take great pains to comfort the afflicted, or to relieve the miserable. This sect subsisted in Ægypt till some time in the sixth century.

DOVE (NATHANAEL), an ingenious penman, author of a book intituled the Progress of Time, containing verses upon the 4 seasons, and the 12 months, in 16 quarto plates with ornaments, and contributed also 26 pages in several hands to G. Bickham's Universal Penman. He was a clerk in the victualling office on Tower Hill, where he died 1754 aged 44 years. Malley, in his Origin and Progress of Letters, observes that he kept an academy at Hoxton towards the year 1740.

DOUGLAS (GAWIN), descended of the antient family of Douglas, a younger son of Archibald, sixth earl of Angus, was born at Brechin in Scotland, in 1471, and educated in the university of St. Andrews; from whence he travelled to Italy. Here he soon evinced that the gloom of the monastery where he had passed his youth had not estranged him from the muses: for, while he studied theology, and submitted to the austerities of the cloister, he could employ himself in private in translating into beautiful verse the poem of Ovid de Remedio Amoris, and in cultivating the fine poetical genius he had received from nature. The advantages of foreign travel, and the conversation of the most eminent men in France, Italy and Germany, to whom his merit procured him the readiest access, completed his education. On his return to Scotland, in 1496, his first preferment was that of provost of the collegiate church of St. Giles in Edinburgh; a place at that time of great dignity and revenue. He at last obtained the bishopric of Dunkeld, anno 1515, after much opposition from the duke of Albany, then regent; insomuch that he and his friends were obliged, in order to get possession of the cathedral, to storm the belfry, and drive Crichton, who opposed him, out of it. On the death of James Stewart,

Stewart, archbishop of St. Andrew's, the natural son of James IV. killed at the battle of Flanders, Douglas was nominated to that see, but did not obtain possession of it: however, this loss was in some measure compensated to him, by the presentation to the rich abbacy of Aberbrothick, in commendam with his bishopric. Being afterwards obliged, by the persecutions of his enemies, to retire to London, he died there of the plague, in April 1522, in the 51st year of his age. He flourished in the reigns of James IV. and V. and would have been an ornament to any times. His chief works are: 1. A translation of Virgil's *Æneis*. 2. The palace of honour, a poem. 3. *Auræ narrationes, comœdiæ aliquot sacræ*. 4. *De rebus Scoticis liber*. His descriptions of May and of Winter, the first of which is prefixed as a prologue to the 12th book of his *Æneis*, have been very well modernised by Mr. Fawkes; who observes, in his preface, that Chaucer and Douglas may be looked upon as the two bright stars that illumined England and Scotland, after a dark interval of dulness, a long night of ignorance and superstition, and foretold the return of day, and the revival of learning.

DOUGLAS (WILLIAM), a scots lord in the 14th century, of one of the oldest families of that kingdom. Robert Bruce, king of Scotland, having made a vow to go on a crusade against the infidels, and not being able to fulfil it during his life, ordered Douglas to carry his heart to Palestine after his death, and to offer it on the altar of the holy sepulchre. The king dying in 1327, Douglas set out for the holy land; but was killed, it seems, on the way, with all his followers, consisting of the flower of the nobility of Scotland.

DOUGLAS (JAMES), an english anatomist, particularly excellent in the practice of the obstetric art. He was a practitioner in London at the commencement of the present century. The art is indebted to him for the following works: 1. *Bibliographiæ anatomicæ specimen*, printed for the first time at London; and afterwards, with considerable augmentations, at Leyden, 1734, 8vo. 2. *Miographiæ comparatæ specimen*; London, 1706. The author here points out the difference of muscles in man and in the canine species. It has been translated into latin, and printed at Leyden in 1729. 3. *Description of the Peritonæum*, London, 1730.

DOUSA (JANUS), a very learned man, was born of a noble family at Nortwick in Holland, 1545. He lost his parents when very young, and was sent to several schools; to one at Paris among the rest, where he made a great progress in greek and latin learning. When he had finished his education, he returned to his own country, and married; and though he was scarcely grown up, he applied himself to affairs of state, and was soon made a curator of the banks and ditches, which post he held

above 20 years, and then resigned it. But Doufa was not only a scholar and a statesman, but likewise a soldier; and he behaved himself so well in that capacity at the siege of Leyden in 1574, that the prince of Orange thought he could commit the government of the town to none so properly as to him. In 1575 the university was founded there, and Doufa made first curator of it; for which place he was well fitted, as well on account of his learning as by his other deserts. His learning was indeed prodigious; and he had such a memory, that he could at once give an answer to any thing that was asked him, relating to ancient or modern history, or, in short, to any branch of literature. He was, says Melchior Adam, and, after him, Thuanus, a kind of living library; the Varro of Holland, and the oracle of the university of Leyden. His genius lay principally towards poetry, and his various productions in verse were numerous: but what is more remarkable, he composed the annals of his own country, which he had collected from the public archives, in verse. He wrote also critical notes upon Horace, Sallust, Plautus, Petronius, Catullus, Tibullus, &c. His moral qualities are said to have been no less meritorious, than his intellectual and literary; for he was modest, humane, benevolent, and affable. He was admitted into the supreme assembly of the nation, where he kept his seat, and discharged his office worthily, for the last 13 years of his life. He died in 1604, and his funeral oration was made by Daniel Heinsius.

He left four sons behind him; the eldest of whom, Janus Doufa, would, if he had lived, have been a more extraordinary man than his father. Joseph Scaliger calls him the ornament of the world; and says, that in the flower of his age he had reached the same maturity of wisdom and erudition, as others might expect to attain after a life spent in study. Grotius also assures us, that his poems exceeded those of his father; whom he assisted also in composing the Annals of Holland. He was born in 1572; and, before he was well out of infancy, became, through the great care of his father, not only a good linguist and poet, but also a good philosopher and mathematician. To all this he afterwards added an exquisite knowledge of the civil law and of history. Besides a great many poems, which he composed in a very tender age, we have his notes and observations upon several latin poets. Those upon Plautus were the product of his 16th year; and he was not above 19 when he published his book *De Rebus Cœlestibus*, and his Panegyric upon a Shadow. His commentaries upon Catullus, Tibullus, and Propertius, were published the same year. His extraordinary fame and merit caused him to be made preceptor to the prince of Orange, and afterwards first librarian of the university of Leyden. He died at the Hague, in his return from Germany;

very



very immaturity, for his death happened in 1597, when he had not quite completed his 26th year.

Doufa's three other sons, George, Francis, and Theodorus, were all of them men of learning, though not so much above the common size as Janus was. George was a good linguist; travelled to Constantinople; and published a relation of his journey, with several inscriptions which he found there and elsewhere. Also, in 1607, he printed George Cedrenus's book, intituled, *De originibus urbis Constantinopolitanæ*, with Meurfius's notes upon it. Francis was far from wanting learning: for in 1600 he published the epistles of Julius Cæsar Scaliger; his annotations upon Aristotle's history of Animals; and some fragments of Lucilius, with notes of his own upon them. Theodorus, lord of Barkenstyen, published the chronicon of George Logotheta with notes, in 1614; and in 1638 wrote a treatise, called, *Farrago ethica variarum linguarum, variorumque auctorum, &c.*

DOUVRE (THOMAS DE), treasurer of the church of Bayeux, born in that city, of an antient family, is the first Norman whom William the conqueror placed in the archiepiscopal chair of York, which, from his learning and virtues, he appears to have worthily filled. He rebuilt his cathedral, instructed his people by his discourses and by his example, was a great benefactor to his clergy, and composed some books on church music. He died in the year 1100, after having held the see 28 years.

DOUVRE (THOMAS DE), nephew of the foregoing, clerk to Henry I. of England, was also archbishop of York in 1108. His father, Sampson de Douvre, before he became canon of Bayeux, and afterwards bishop of Worcester, had been married, and had at least one other son (Richard II.) who was bishop of Bayeux. Thomas had great disputes with St. Anselm, archbishop of Canterbury, concerning the primacy of their cathedrals. It is said, that being afflicted with a grievous illness, the physicians recommended to him a remedy not consistent with personal purity; but he declared, that he would rather expose himself to death, than purchase life at such a price. He recovered; and his recovery was ascribed to his constancy and faith. This archbishop died in 1114.

DOUVRE (ISABELLA DE), of the same family with the two last-mentioned, was mistress to Robert earl of Gloucester, bastard of Henry I. king of England, and had by him a son, Richard, whom that prince appointed to the see of Bayeux, in 1133. Having outlived her bloom, and being disgusted with the world, which was already disgusted with her, Isabella retired to Bayeux, there to finish her days, and there she died about the year 1166, in an extreme old age. It is thought that on her tomb was

placed that original epitaph, which is still to be seen against one of the outer walls of that cathedral :

Quarta dies Paschæ fuerat, cum clerus ad hujus,  
 Quæ jacet hic, vetulæ venimus exequias ;  
 Lætitiæque diem magis amisisse dolemus,  
 Quam centum tales si caderent vetulæ.

There is an imitation of this quatrain in the works of Senecé.

DOW (GERARD), born at Leyden in 1613, was pupil of the famous Rembrandt, and made great progress under that master. This artist confined his talents entirely to small pictures, for which he charged according to the time he was employed upon them. It was his custom to regulate his price by the rate of 20 sous of the country per hour : nothing can be more highly finished than his pieces : it is only by the help of a magnifying glass that we can distinguish the whole of the work. His figures, though extremely delicate, possess a singular expression and movement. His colouring is fresh and vigorous. Dow was never sparing of time in what he did. He was three days in representing a broom-stick, and five in painting the hand of a person who sat for his portrait. We cannot ascertain the year of his death ; but he died at an advanced age.

DOWALL (WILLIAM MAC) was born in Scotland in 1590, went to school at seven years under G. Nisbet at Musselburgh ; and, after receiving lectures on history one year from John Balfour, was entered of the university of St. Andrew's, where he took his master's degree in arts, previous to which he was appointed professor of philosophy, and continued in that post three years.

In 1614 he was invited to Groningen, where he read philosophical lectures, and studied the civil law ; took his doctor's degree in 1625, soon after which he was advanced to the post of judge-advocate to the army commanded by Ernestus Casimir, count of Nassau. In 1629 and 1635 he was sent on two several embassies to Charles I. king of Great Britain ; at whose court he strenuously supported the doctrine of *mare liberum*, then contending for by Grotius against Selden, principally with a view to the herring-fishery. After his return to Holland, Charles I. appointed him one of the council for Scotland, which dignity was continued to him by Charles II. after he took possession of that kingdom (probably in 1650), with the additional title of his ambassador to the united states. Dr. Mac Dowall was twice married ; at both times to dutch women, the last of whom he buried in 1652 ; and died himself at London ; but in what year we cannot discover.

DOWNHAM (JOHN), the author of a well-known and pious work, intituled, "The Christian Warfare," was the youngest son of the bishop of Chester, and was born in that city. He was bred

bred at Cambridge, and took the degree of B. D. He exercised his ministry in different parts of London, and was the first who discharged with reputation the lecture behind the Exchange. He died about 1644.

DOWNING (CALIBUT), an english divine and doctor of laws, notorious for his ambition. He held the vicarage of Hackney, near London, with the parsonage of Hickford in Buckinghamshire. But these not being sufficient for his avaricious disposition, he stood in competition with Dr. Gilbert Sheldon for the wardenship of All-Souls; and losing that, was a great suitor to be chaplain to the earl of Strafford, lord lieutenant of Ireland, thinking that road might lead to a bishopric. But failing there also, he joined the parliament party, and became a great promoter of their designs; and in a sermon preached before the artillery-company, Sept. 1, 1640, delivered this doctrine: "That for the defence of religion, and reformation of the church, it was lawful to take up arms against the king:" but fearing to be called in question for this assertion, he retired to the house of Robert earl of Warwick, at Little Lees in Essex. After this he became chaplain to the lord Robert's regiment, and in 1643 was a grand covenanter, and one of the assembly of divines; but died in the midst of his career, in 1644. He hath some political discourses and sermons in print, and was father of sir George Downing, made by king Charles II. secretary to the treasury, and one of the commissioners for the customs.

DRABICIUS (NICHOLAS), a celebrated enthusiast, was born about 1587, at Strausnitz in Moravia, where his father was burgo-master. He was admitted minister in 1616, and exercised his function at Drakotutz; and when he was obliged to seek a retreat in foreign countries, on account of the severe edicts of the emperor against the protestant religion, he retired to Leidnitz, a town in Hungary, in 1629. Having no hopes of being restored to his church, he turned woollen-draper; in which occupation his wife, who was the daughter of one, was of great service to him. Afterwards he forgot the decorum of his former character so much, that he became a hard drinker; but the other ministers, justly scandalized at his conduct, informed their superiors of it, who, in a synod called in Poland, examined into the affair. Here it was resolved, that Drabicius should be suspended from the ministry, if he did not live in a more edifying manner; and this obliged him to behave himself with more decency.

When he was upwards of 50 years of age, he commenced prophet. He had his first vision in the night of Feb. 23, 1638, and the second in the night of Jan. 23, 1643. The first vision promised him in general great armies from the north and east,

which should crush the house of Austria; the second declared particularly, that Ragotski, prince of Transylvania, should command the army from the east, and ordered Drabicius to inform his brethren, that God was about to restore them to their own country, and to revenge the injuries done to his people; and that they should prepare themselves for this deliverance by fasting and prayer. He received orders to write down what had been revealed to him; and to begin in the manner of the ancient prophets, "The word of the Lord came unto me." His visions, however, were not much regarded at first. These two were followed by many others in the same year 1643; and there was one, which ordered, that he should open the whole affair to Comenius, who was then at Elbing in Prussia. One of his visions, in 1644, assured him that the imperial troops should not destroy the refugees. They committed great ravages upon the territories of Ragotski, plundered the town of Leidnitz, and besieged the castle. Drabicius shut himself up there, and did not depend so entirely upon the divine assurances, as to think human means unnecessary. He even set his hand to the works: "he would not only be present," says Comenius, who blames him for it, "but also fire one of the cannon himself; whereas it would have been more proper for him to have been in a corner, and to have applied himself to prayer. But the imprudent zeal of this new Peter, presuming to defend the Lord with the material sword, was chastised by the Lord himself, who permitted part of the flame to recoil upon his face, and to hurt one of his eyes." The Imperialists raised the siege; but soon after besieged the place again, and took it. The refugees were plundered, and Drabicius fell into the hands of the Imperialists. This did not prevent him from going to Ragotski, and telling him, Aug. 1645, that God commanded him to destroy the house of Austria and the pope; and that, "if he refused to attack that nest of vipers, he would draw down upon his family a general ruin, which should not spare even him that pisseth against the wall." The prince already knew that Drabicius had assumed the character of a prophet: for Drabicius, according to the repeated orders which he had received in his ecstasies, had sent him a copy of his revelations, which Ragotski threw into the fire. The death of that prince, in Oct. 1647, plunged Drabicius into extreme sorrow; who was in the utmost fear lest his revelation should vanish into smoke, and himself be exposed to ridicule. But he had one ecstatic consolation, which re-animated him; and that was, that God would send him Comenius, to whom he should communicate his writings. Comenius, having business in Hungary in 1650, saw Drabicius there, and his prophecies; and made such reflections as he thought proper, upon the vision's having for

three years before promised Drabicius, that he should have Comenius for a coadjutor. Must it not seem strange, that Sigismund Ragotki, being urged by Drabicius to make war against the emperor, and by his mother to continue in peace with him, could not tell what to do, being attacked on both sides with terrible threats? Drabicius denounced against him the judgments of the Almighty, in case of peace; and his mother threatened him with her curse in case of war. Should not the prince have followed where reason and good policy would have led, and have left these mad people to have raved as long as they pleased, each in their own way? He sat down, however, in the utmost perplexity, recommended himself to the prayers of Drabicius and Comenius, and kept himself quiet till his death.

June 1654 Drabicius was restored to his ministry, and his visions presented themselves more frequently than ever; ordering from time to time that they should be communicated to his coadjutor Comenius, that he might publish them to all nations and languages, and particularly to the Turks and Tartars. Comenius found himself embarrassed between the fear of God, and that of men: he was apprehensive, that by not printing the revelations of Drabicius he should disobey God, and that by printing them he should expose himself to the ridicule and censure of men. He took a middle way: he resolved to print them, and not to distribute the copies; and upon this account he intituled the book, "Lux in Tenebris." But his resolution to conceal this light under a bushel did not continue long: it gave way to two remarkable events, which were taken for a grand crisis, and the unravelling of the mystery. One of these events was the irruption of George Ragotki into Poland: the other the death of the emperor Ferdinand III. But these events, far from answering the predictions, served only to confound them. Ragotki perished in his descent upon Poland; and Leopold, king of Hungary, was elected emperor in the room of his father Ferdinand III: by which election, the house of Austria was almost restored to its former grandeur, and the protestants in Hungary absolutely ruined. Drabicius was the greatest sufferer by this; for the court of Vienna, being informed that he was the person who sounded the trumpet against the house of Austria, sought means to punish him, and, as it is said, succeeded in it. What became of him, we cannot learn: some say, that he was burnt, for an impostor and false prophet; others, that he died in Turkey, whither he had fled for refuge: but neither of these accounts is certain.

The *Lux in Tenebris* was printed by Comenius at Amsterdam in 1657; and contains not only the revelations of our Drabicius,

but those of Christopher Kotterus, and of Christina Poniatovia. Comenius published an abridgement of it in 1660, with this title, "Revelationum divinarum in usum sæculi nostri factarum epitome." He reprinted the whole work, with this title, "Lux è tenebris novis radiis aucta, &c." These new rays were a sequel of Drabicius's revelations, which extended to the year 1666.

DRACO, a legislator of Athens, 624 years before the vulgar æra, gained a great reputation in the republic for his probity and his wisdom. Being declared archon, he framed laws for the reformation of his fellow citizens, which favoured of a cruel severity. The assassin, and the citizen convicted of laziness, were equally punished with death. So just as not to favour any one, he yet was not philosopher enough to know that he had the command of men. On being asked the motives of his severity, he answered: "that the smallest transgressions seemed to him to deserve death; and that he could not find any other punishment for the greatest." His laws, written in blood, according to the expression of the orator Demades, met the fate of all violent measures: they were first mitigated, and then neglected. The wise Solon repealed them all, excepting such as related to murder. The end of Draco was as deplorable as it was glorious. Having appeared at the theatre, the people applauded him with reiterated acclamations, and threw at him so many gowns and caps, according to the custom of those times, that he was stifled under the marks of esteem that he received.

DRAGUT-RAIS (that is, captain Dragut), born of obscure parents, in Natolia, at first servant to a pirate, became afterwards favourite of Barbarossa, and at last his successor. He led the companions of his maritime depredations to plunder, with as much capacity and success as that famous pirate. He set out by signalizing himself upon the coasts of Naples and Calabria. But in 1550 he was taken by surprise on the coast of Corfica, and made prisoner, with several of his ships, by Jeannetino Doria, nephew and lieutenant of the famous Andrew Doria, who would not restore him his liberty till after several years, and the payment of a considerable ransom. This long detention did not correct the robber. In 1560 he came and moored in the harbour of the isle of Gerbes. Andrew Doria blocked him in with his galleys, which cast anchor at the mouth of the harbour. The corsair, finding himself thus shut up, thought on a project for his deliverance; which succeeded. He made Doria believe, by the great preparations he seemed to be making for fortifying the banks of the harbour, that he was resolved to defend the entrance to the last extremity. At the same time, he employed people in levelling a way, which began at the place where his galleys were moored, and on which he raised a stage, composed of several pieces of timber, which he covered with boards

boards smeared with greafe, for eafing the paffage of whatever he intended to fide upon them. He now tugged his gallies, by means of capftans, upon thefe boards; and with wooden rollers drew them to a part of the ifland where the ground was much lower. He had already caufed a new canal to be dug, oppofite to the canal of Cantara (that where the Spaniards were), by which his gallies paffed from one fea to the other. Doria only learnt this extraordinary intelligence by the lofs of the capital of Sicily, which Dragut took almoft in fight of him. It was thus that the corfair extricated himfelf from his dangerous fituation: a refource long before employed by the Tarentines at the advice of Hannibal. He made himfelf mafter of the ifland by a horrible act of perfidy. Having invited to Tripoly, under the mask of friendship, a certain Solyman, who was the lord of it, he had him hanged, and then took poffeffion of it. Five years afterwards, in 1565, Solyman II. fent orders to Dragut to appear before Malta which he was juft befieging; the pirate came there with 15 gallies. One day, when he was reconnoiring the breach, a cannon ball which ftruck againft a rampart, ftrated a piece of ftone from it with fo much violence, that, hitting the ear of the corfair, he died of the blow a fhort time after.

DRAKE (Sir FRANCIS), one of our moft diftinguifhed naval heroes, who flourifhed in the reign of Elizabeth, was the fon of Edmund Drake, a failor, and born near Taviftock in Devonfhire, 1545. He was brought up at the expence, and under the care, of fir John Hawkins, who was his kinfman; and, at the age of 18, was purfer of a fhip trading to Bifcay. At 20 he made a voyage to Guinea: and at 22 had the honour to be made captain of the Judith. In that capacity he was in the harbour of St. John de Ulloa, in the gulph of Mexico, where he behaved moft gallantly in the glorious actions under fir John Hawkins, and returned with him to England with great reputation, though not worth a groat. Upon this he projected a defign againft the Spaniards in the Weft-Indies; which he no fooner publifhed, than he had volunteers enough ready to accompany him. In 1570 he made his firft expedition with two fhips; and the next year with one only, in which he returned fafe, if not with fuch advantges as he expected. He made another expedition in 1572, wherein he did the Spaniards fome mischief, and gained confiderable booties. In thefe expeditions he was much affifted by a nation of Indians, who then were, and have been ever fince, engaged in perpetual wars with the Spaniards. The prince of thefe people was named Pedro, to whom Drake prefented a fine cutlafs from his fide, which he faw the Indian greatly admired. Pedro, in return, gave him four large wedges of gold, which Drake threw into the common ftock, with this remarkable expreffion, that "he thought it but juft, that fuch as bore

bore the charge of so uncertain a voyage on his credit, should share the utmost advantages that voyage produced." Then embarking his men, with all the wealth he had obtained, which was very considerable, he bore away for England, where he arrived in August 1573.

His success in this expedition, joined to his honourable behaviour towards his owners, gained him a high reputation; and the use he made of his riches still a greater. For, fitting out three stout frigates at his own expence, he sailed with them into Ireland; where, under Walter earl of Essex, the father of the famous unfortunate earl, he served as a volunteer, and did many glorious actions. After the death of his noble patron, he returned into England; where sir Christopher Hatton, vice-chamberlain to queen Elizabeth, privy-counsellor, and a great favourite, introduced him to her majesty, and procured him countenance and protection at court. By this means he acquired a capacity of undertaking that grand expedition, which will render his name immortal. The first thing he proposed was a voyage into the South-seas through the Straits of Magellan, which was what hitherto no Englishman had ever attempted. The project was well received at court: the queen furnished him with means; and his own fame quickly drew together a force sufficient. The fleet, with which he sailed on this extraordinary undertaking, consisted only of five small vessels, compared with modern ships, and no more than 164 able men. He sailed from England Dec. 13, 1577, on the 25th fell in with the coast of Barbary, and on the 29th with Cape Verd. March 13, he passed the equinoctial, made the coast of Brazil April 5, 1578, and entered the river de la Plata, where he lost the company of two of his ships; but meeting them again, and taking out their provisions, he turned them adrift. May 29, he entered the port of St. Julian, where he continued two months, for the sake of laying in provisions: Aug. 20, he entered the Straits of Magellan; and Sept. 25 passed them, having then only his own ship. Nov. 25, he came to Machao, which he had appointed for a place of rendezvous, in case his ships separated: but captain Winter, his vice-admiral, having repassed the Straits, was returned to England: Thence he continued his voyage along the coasts of Chili and Peru, taking all opportunities of seizing Spanish ships, and attacking them on shore, till his crew were fated with plunder; and then coasting North-America to the height of 48 degrees, he endeavoured to find a passage back into our seas on that side, but could not. However, he landed, and called the country New Albion, taking possession of it in the name and for the use of queen Elizabeth; and, having careened his ship, set sail from thence, Sept. 29, 1579, for the Moluccas. He is supposed to have chosen this passage round, partly



ly to avoid being attacked by the Spaniards at a disadvantage, and partly from the lateness of the season, whence dangerous storms and hurricanes were to be apprehended. Oct. 13, he fell in with certain islands, inhabited by the most barbarous people he had met with in all his voyage: and, Nov. 4, he had sight of the Moluccas, and, coming to Ternate, was extremely well received by the king thereof, who appears, from the most authentic relations of this voyage, to have been a wise and polite prince. Dec. 10, he made Celebes, where his ship unfortunately ran upon a rock Jan. 9th following; from which, beyond all expectation, and in a manner miraculously, they got off, and continued their course. March 16, he arrived at Java Major, and from thence intended to have directed his course to Malacca; but found himself obliged to alter his purpose, and to think of returning home. March 25, 1580, he put this design in execution; and, June 15, doubled the cape of Good Hope, having then on board 57 men, and but three casks of water. July 12, he passed the Line, reached the coast of Guinea the 16th, and there watered. Sept. 11, he made the island of Tercera; and, Nov. 3, entered the harbour of Plymouth. This voyage round the globe was performed in two years and about ten months.

His success in this voyage, and the immense mass of wealth he brought home, raised much discourse throughout the kingdom; some highly commending, and some as loudly decrying him. The former alleged, that his exploit was not only honourable to himself, but to his country; that it would establish our reputation for maritime skill in foreign nations, and raise an useful spirit of emulation at home; and that, as to the money, our merchants having suffered much from the faithless practices of the Spaniards, there was nothing more just, than that the nation should receive the benefit of Drake's reprisals. The other party alleged, that, in fact, he was no better than a pirate; that, of all others, it least became a trading nation to encourage such practices; that it was not only a direct breach of all our late treaties with Spain, but likewise of our old leagues with the house of Burgundy; and that the consequences would be much more fatal, than the benefits reaped from it could be advantageous. Things continued in this uncertainty during the remainder of 1580, and the spring of the succeeding year. At length they took a turn in favour of Drake: for, April 4, 1581, her majesty, going to Deptford, went on board his ship; where, after dinner, she conferred on him the honour of knighthood, and declared her absolute approbation of all he had done. She likewise gave directions for the preservation of his ship, that it might remain a monument of his own and his country's glory. Camden, in his *Britannia*, has taken notice of an extra-  
ordinary

ordinary circumstance relating to this ship of Drake's, where, speaking of the shire of Buchan in Scotland, he says: "It is hardly worth while to mention the clayks, a sort of geese, which are believed by some with great admiration, to grow upon trees on this coast, and in other places, and, when they are ripe, they fall down into the sea, because neither their nests nor eggs can any where be found. But they, who saw the ship, in which sir Francis Drake sailed round the world, when it was laid up in the river Thames, could testify, that little birds breed in the old rotten keels of ships, since a great number of such, without life and feathers, stuck close to the outside of the keel of that ship." This celebrated ship, which had been contemplated many years at Deptford, at length decaying, it was broke up; and a chair, made out of the planks, was presented to the university of Oxford.

In 1585 he sailed with a fleet to the West-Indies, and took the cities of St. Jago, St. Domingo, Carthagena, and St. Augustin. In 1587 he went to Lisbon with a fleet of 30 sail; and, having intelligence of a great fleet assembled in the bay of Cadiz, which was to have made part of the armada, he with great courage entered that port, and burnt there upwards of 10,000 tons of shipping: which he afterwards merrily called, "burning the king of Spain's beard." In 1588, when the armada from Spain was approaching our coasts, he was appointed vice-admiral under Charles lord Howard of Effingham, high-admiral of England, where fortune favoured him as remarkably as ever: for he made prize of a very large galleon, commanded by don Pedro de Valdez, who was reputed the projector of this invasion. This lucky affair happened in the following manner: July 22, sir Francis, observing a great spanish ship floating at a distance from both fleets, sent his pinnace to summon the commander to yield. Valdez replied, with much spanish solemnity, that they were 450 strong, that he himself was don Pedro, and stood much upon his honour, and thereupon propounded several conditions, upon which he was willing to yield: but the vice-admiral replied, that he had no leisure to parley, but if he thought fit instantly to yield he might; if not, he should soon find that Drake was no coward. Pedro, hearing the name of Drake, immediately yielded, and with 46 of his attendants came aboard Drake's ship. This don Pedro remained above two years his prisoner in England; and, when he was released, paid him for his own and his captain's liberties, a ransom of 3500l. Drake's soldiers were well recompensed with the plunder of this ship: for they found in it 55,000 ducats, of gold, which was divided among them.

In the mean time it must not be dissembled, concerning the expedition in general, that, through an oversight of Drake, the  
admiral

admiral ran the utmost hazard of being taken by the enemy. For Drake being appointed, the first night of the engagement, to carry lights for the direction of the English fleet, was led to pursue some hulks belonging to the Hansetowns, and so neglected this office; which occasioned the admiral's following the Spanish lights, and remaining almost in the centre of their fleet till morning. However, his succeeding services sufficiently atoned for this mistake, the greatest execution done on the flying Spaniards being performed by the squadron under his command. It is remarkable, that the Spaniards, notwithstanding their loss was so great, and their defeat so notorious, took great pains to propagate false stories, which in some places gained so much credit as to hide their shame. It may be proper to observe, that a little before this formidable Spanish armament put to sea, the ambassador of his catholic majesty had the confidence to propound to queen Elizabeth, in latin verse, the terms upon which she might hope for peace; which, with an English translation by Dr. Fuller, we will insert in this place, because Drake's expedition to the West-Indies makes a part of this message. The verses are these:

Te veto ne pergas bello defendere Belgas:  
 Quæ Dracus eripuit nunc restituantur oportet:  
 Quas pater evertit jubeo te condere cellas:  
 Religio Papæ fac restituantur ad unguem.

These to you are our commands,  
 Send no help to th' Netherlands:  
 Of the treasure took by Drake,  
 Restitution you must make:  
 And those abbies build anew,  
 Which your father overthrew:  
 If for any peace you hope,  
 In all points restore the pope.

The queen's extempore return.

Ad Græcas, bone rex, sient mandata calendas.

Worthy king, know, this your will  
 At latter-lammas we'll fulfil.

In 1589 he commanded as admiral the fleet sent to restore don Antonio, king of Portugal, the command of the land-forces being given to sir John Norris: but they were hardly got to sea, before the commanders differed, and so the attempt proved abortive. The war with Spain continuing, a more effectual expedition was undertaken by sir John Hawkins and Drake, against their settlements in the West-Indies, than had hitherto been made during the whole course of it: but the commanders here again not agreeing about the plan, this also did not turn out so

successfully as was expected. All difficulties, before these two last expeditions, had given way to the skill and fortune of Drake; which probably was the reason why he did not bear these disappointments so well as he otherwise would have done. A strong sense of them is supposed to have thrown him into a melancholy, which occasioned a bloody-flux; and of this he died on board his own ship, near the town of Nombre de Dios in the West-Indies, Jan. 28, 1596. His death was lamented by the whole nation, and particularly by his countrymen, who had great reason to love him from the circumstances of his private life, as well as to esteem him in his public character. He was elected burges for Bosciney, alias Tintagal, in Cornwall, in the 27th parliament of Elizabeth; and for Plymouth in Devonshire, in the 35th. This town had very particular obligations to him: for in 1587 he undertook to bring water into it, through the want of which, till then, it had been grievously distressed: and he performed it by conducting thither a stream from springs at eight miles distance, that is to say, in a straight line: for in the manner he brought it, the course of it runs upwards of 20 miles.

Sir Francis Drake was low of stature, but well set, had a broad open chest, a very round head, his hair of a fine brown, his beard full and comely, his eyes large and clear, of a fair complexion, with a fresh, cheerful, and very engaging countenance. As navigation had been his whole study, so he understood it thoroughly, and was a perfect master in every branch, especially in astronomy, and in the application thereof to the art of sailing. He had the happiness to live under the reign of a princess, who never failed to distinguish merit, and, what is more, to reward it. He was always her favourite; and she gave an uncommon proof of it, in regard to a quarrel he had with his countryman sir Bernard Drake, whose arms sir Francis assuming, the other was so provoked at it, that he gave him a box on the ear. Upon this, the queen took up the quarrel, and gave sir Francis a new coat, which is thus emblazoned: "Sable, a fess wavy between two pole stars Argent," and for his crest, "a ship on a globe under ruff," held by a cable, with a hand out of the clouds, over it this motto, "auxilio divino;" underneath, "sic parvis magna;" in the rigging whereof is hung up by the heels a wivern, Gules;" which was the arms of Sir Bernard Drake. Her majesty's kindness however did not extend beyond the grave; for she suffered his brother Thomas Drake, whom he made his heir, to be prosecuted for a pretended debt to the crown; which prosecution hurt him a good deal. It is indeed true, that sir Francis died without issue, but not a bachelor, as some authors have written; for he left behind him a widow, Elizabeth, daughter and sole heiress of sir George Syd-  
enham

enham in the county of Devon, knight, who afterwards was married to William Courteney, esq. of Powderham castle in the same county.

DRAKE (JAMES), a celebrated political writer and physician, was born at Cambridge, in 1667; and, at 17, admitted a member of that university, where he soon distinguished himself by his uncommon parts and ingenuity. Some time before the revolution, he took the degree of B. A. and after that of M. A. but, going to London in 1693, and discovering a particular genius to the study of physic, he was encouraged in the pursuit of it by sir Thomas Millington, and the most eminent members of the college of physicians. In 1696 he took the degree of doctor in that faculty; and was soon after elected F. R. S. as likewise of the college of physicians. But whether his own inclination led him, or whether he did it purely to supply the defects of a fortune, which was not sufficient to keep him a proper equipage as a physician in town, he applied himself to writing for the book-sellers. In 1697 he was concerned in the publication of a pamphlet, intituled, "Commendatory verses upon the author of prince Arthur and king Arthur." In 1702 he published in 8vo, "The history of the last parliament, begun at Westminster Feb. 10, in the twelfth year of king William, A. D. 1700." This created him some trouble; for the house of lords, thinking it reflected too severely on the memory of king William, summoned the author before them in May 1702, and ordered him to be prosecuted by the attorney-general; who brought him to a trial, at which he was acquitted the year following.

In 1704, being dissatisfied with the rejection of the bill to prevent occasional conformity, and with the disgrace of some of his friends who were sticklers for it, he wrote, in concert with Mr. Poley, member of parliament for Ipswich, "The memorial of the church of England: humbly offered to the consideration of all true lovers of our church and constitution," 8vo. The treasurer Godolphin, and the other great officers of the crown in the whig interest therein severely reflected on, were so highly offended at the publication of it, that they represented it to the queen as an insult upon her honour, and an intimation that the church was in danger under her administration. Accordingly her majesty took notice of it in her speech to the ensuing parliament, Oct. 27, 1705; and was addressed by both houses upon that occasion. Soon after, the queen, at the petition of the house of commons, put out a proclamation for discovering the author of the Memorial; but no discovery could be made. The parliament was not the only body that shewed their resentment to this book; for the grand jury of the city of London having presented it at the sessions, as a false, scandalous, and traitorous libel, it was forthwith burnt in the sight of the

the court then sitting, and afterwards before the Royal Exchange, by the hands of the common hangman. But though Drake then escaped, yet as he was very much suspected of being the author of that book, and had rendered himself obnoxious upon other accounts to persons then in power, occasions were sought to ruin him if possible; and a newspaper he was publishing at that time under the title of *Mercurius Politicus*, afforded his enemies the pretence they wanted. For, taking exception at some passages therein, they prosecuted him in the queen's-bench in 1706. His case was argued at the bar of that court April 30; when, upon a flaw in the information, the trial was adjourned, and in November following the doctor was acquitted; but the government brought a writ of error. The severity of this prosecution, joined to repeated disappointments and ill-usage from some of his party, is supposed to have flung him into a fever, of which he died at Westminster, March 2, 1707, not without violent exclamations against the rigour of his prosecutors.

Besides the performances already mentioned, he made an English translation of Herodotus, which was never published. He wrote a comedy, called, "The Sham-Lawyer, or the Lucky Extravagant:" which was acted at the theatre royal in 1697. It is chiefly borrowed from two of Fletcher's plays; namely, *The Spanish Curate*, and *Wit without Money*. He was the editor of *Historia Anglo-Scotica*: 1703, 8vo. In the dedication he says, that, "upon a diligent revisal, in order if possible to discover the name of the author, and the age of his writing, he found, that it was written in, or at least not finished till, the time of king Charles I." But he says nothing more of the MS. nor how it came into his hands. But whatever merit there might be in his political writings, or however they might distinguish him in his life-time, he is chiefly known now by his medical works: by that new System of Anatomy particularly, which was finished a little before his decease, and published in 1707, with a preface by W. Wagstaffe, M. D. and reader of anatomy at Surgeons-hall. Dr. Wagstaffe tells us, that Drake "eminently excelled in giving the rationale of things, and inquiring into the nature and causes of phænomena.—He does not," says he, "behave himself like a mere describer of the parts, but like an unprejudiced inquirer into nature, and an absolute master of his profession. And if Dr. Lower has been so much and so deservedly esteemed for his solution of the systole of the heart, Dr. Drake, by accounting for the diastole, ought certainly to be allowed his share of reputation, and to be admitted as a partner of his glory." A second edition of this work was published in 1717, in two vols. 8vo; and an appendix in 1728, 8vo, which is usually bound up with the second volume. The plates,

plates, which are very numerous, are accurately drawn, and well engraved. They are taken, some of them, from Swammerdam. Dr. Drake added notes to the english translation of Le Clerc's History of Physic, printed in 1690, 8vo; and there is also, in the Philosophical Transactions, a discourse of his concerning some influence of respiration on the motion of the heart hitherto unobserved. The Memorial of the Church of England, &c. was reprinted in 8vo, in 1711; to which is added, an introductory preface, containing the life and death of the author; from which this present account is chiefly drawn.

DRAKE (FRANCIS), a surgeon at York, and an eminent antiquary, was much esteemed by Dr. Mead, Mr. Folkes, the two Mr. Gales, and all the principal members of the Royal and Antiquarian societies. He published, in 1736, Eboracum; or the history and antiquities of the city of York. A mezzotinto print of Mr. Drake, by Val. Green, was published in 1771, from a picture by N. Drake. Contemporary with Dr. Drake, was

DRAKE (SAMUEL), fellow of St. John's college Cambridge, who published in 1729, folio, a fine edition of archbishop Parker's work, "De antiquitate Britannicæ ecclesiæ, & privilegiis ecclesiæ Cantuariensis, cum archiepiscopis ejusdem LXX." The archbishop's own edition, published by himself in 1572, was exactly followed, which contained not only the lives of the archbishops, but also a catalogue of the chancellors, vice-chancellors, proctors, and commencers in the university of Cambridge, from the year 1500 to 1571, with many other matters relating to that university. The copies of the archbishop's edition almost all varying from one another, the correctest was made the text, and the variations of the rest were taken notice of. Copper-plates were taken by the best hand of all the arms, frontispieces, and other decorations, in the edition of 1572.

DRAKE (WILLIAM, M. D.), was born in York, 1687, and educated in Christ's-church Oxford, where he took his degrees, and settled as a physician in the place of his nativity, where he acquired considerable practice and accumulated an ample fortune. In his latter years he spent much time in collecting records, from which he compiled the history of York, which is greatly valued by most readers. It has been published in one volume folio, with a great number of copperplates, not only of the cathedral but likewise of all the churches and other public buildings in that ancient city. He died respected by all who knew him 1760, aged 73.

DRAKE (ROGER, D. D.). He was originally a physician, but afterwards became a very popular preacher in London. According to Palmer he was concerned in Lowe's conspiracy, but submitted to the parliament and obtained his pardon. He was one of the Savoy commissioners, and, according to Baxter, a man

of the greatest sincerity and humility. He always gave one tenth of his income to the poor, and was no less conspicuous for his piety than his charity. He was the author of a learned chronology and some occasional sermons.

**DRAKENBERG** (**CHRISTIAN JACOB**), the centenary of the north so often mentioned in the public prints, died at Aarhuys in 1770, in the 146th year of his age. He was born at Stravenger in Norway, in 1624. He remained bachelor to the age of 113, and then married a widow of 60. During the latter years of his life, he received visits from persons of the highest rank, who admired his good sense, his presence of mind, and his vigorous health.

**DRAKENBORCH** (**ARNOLDUS**), a professor of history and eloquence at Utrecht, died in 1748. He is memorable for having given fine editions, in 4to, of two ancient authors, Titus Livius, 7 vols. and Silius Italicus, with very learned notes. He is also the author of some small works.

**DRAPER** (**Sir WILLIAM**), lieutenant general and K. B. He was educated at Eton, and at king's college Cambridge; and, preferring the military profession, went to the East-Indies in the company's service; where, in 1760, he received the privilege of ranking as a colonel in the army, with Lawrence and Clive, and returned home that year. In 1761 he was promoted to the rank of brigadier in the expedition to Belleisle. In 1763, he, with admiral Cornish, conducted the expedition against Manila. They sailed from Madras Aug. 1, and anchored Sept. 27 in Manila bay, where the inhabitants had no expectation of the enemy. The fort surrendered Oct. 6, and was preserved from plunder by a ransom of four millions of dollars; half to be paid immediately, and the other half in a time agreed on. The spanish governor drew on his court for the first half, but payment was never made. The arguments of the spanish court were clearly refuted by colonel Draper in a letter to the earl of Halifax, then premier. Succeeding administrations declined the prosecution of this claim from reasons of state which were never divulged; and the commander in chief lost for his share of the ransom 25,000l. The colours taken at this conquest were presented to king's college Cambridge, and hung up in their beautiful chapel, and the conqueror was rewarded with a red ribbon. Upon the reduction of the 79th regiment, which had served so gloriously in the East-Indies, his majesty, unsolicited by him, gave him the 16th regiment of foot as an equivalent. This he resigned to colonel Gisborne, for his half pay, 1200l. irish annuity. In 1769 we are to view the colonel in a literary character, drawing his pen against that of JUNIUS, in defence of his friend the marquis of Granby, which drew a retort on himself, answered by him in a second letter to JUNIUS, on the refuta-



tions of the former charge against him. On a republication of Junius's first letter, sir William renewed his vindication of himself; and was answered with great keenness by his famous antagonist. Here the controversy dropped.—He is supposed to have entered the lists once more, under the signature of Modestus, with that extraordinary and still concealed writer, in defence of a late general officer who had been arrested for debt, and was said to have been rescued. In Oct. 1769 he retired to South Carolina, for the recovery of his health, and took the opportunity to make the tour of North America. That year he married miss de Lancy, daughter of the chief justice of New York, who died in July 1778, and by whom he had a daughter born Aug. 18, 1773. May 29, 1779, sir William, being then in rank a lieutenant general, was appointed lieutenant governor of Minorca, on the unfortunate surrender of which important place he exhibited 29 charges against the late governor Nov. 11, 1782. Of these 27 were deemed frivolous and groundless; and for the other two the governor was reprimanded. Sir William was then ordered to make an apology to general M. for having instituted the trial against him; in which he acquiesced. From this time he appears to have lived in retirement at Bath till his decease, which happened the 8th of January 1787.

DRAYTON (MICHAEL), an english poet, was born at Harthull, in the parish of Atherlton, in the county of Warwick, in 1563. His family was ancient, and originally descended from the town of Drayton in Leicestershire, which gave name to his progenitors, as a learned antiquary of his acquaintance has recorded; but his parents removing into Warwickshire, our poet was born there. When he was but ten years of age, he seems to have been page to some person of honour, as we collect from his own words: and, for his learning at that time, it appears pretty evidently in the same place, that he could then construe his Cato, and some other little collection of sentences. It appears too, that he was then anxious to know, "what kind of strange creatures poets were?" and desired his tutor of all things, that if possible "he would make him a poet." He was some time a student in the university of Oxford; though we do not find that he took any degree there.

In 1588, he seems, from his own description of the spanish invasion, to have been a spectator at Dover of its defeat; and might possibly be engaged in some military post or employment there, as we find mention of his being well spoken of by the gentlemen of the army. He took delight very early, as we have seen, in the study of poetry; and was eminent for his talent in this way, nine or ten years before the death of queen Elizabeth, if not something sooner. In 1593 he published a collection of pastorals, under the title of "Idea: the Shepherd's Garland,

fashioned in nine eclogues; with Rowland's sacrifice to the nine muses," 4to, dedicated to Mr. Robert Dudley. This Shepherd's Garland is the same with what was afterwards reprinted with emendations by our author in 1619, folio, under the title of Pastorals, containing eclogues; with the Man in the Moon. It is remarkable, that the folio edition of Drayton's works, printed in 1748, though the title page professes to give them all, does not contain this part of them. Soon after he published some of those grave and weighty poems, which have rendered him most memorable, and best supported his fame with posterity. His "Barons Wars," and "England's heroical Epistles;" his "Downfalls of Robert of Normandy, Matilda and Gaveston;" were all written before 1598; for which and for his personal qualifications he was highly celebrated at that time, and distinguished not only as a great genius, but as a good man. He was exceedingly esteemed by his contemporaries; and Burton, the antiquary of Leicestershire, after calling him his "near countryman and old acquaintance," adds further of him, that, "though these transalpines account as tramontani, rude and barbarous, holding our brains so frozen, dull, and barren, that they can afford no inventions or conceits, yet may he compare either with their old Dante, Petrarch, or Boccace, or their neoteric Marinella, Pignatello, or Stigliano. But why," says Burton, "should I go about to commend him, whom his own works and worthiness have sufficiently extolled to the world?"

Drayton was one of the foremost of Apollo's train, who welcomed James I. to his british dominions, with a congratulatory poem, &c. 1603, 4to; and how this very poem, through strange ill luck, might have proved his ruin, but for his patient and prudent conduct under the indignity, he has, with as much freedom as was then convenient, informed us in the preface to his Poly-Olbion, and in his epistle to Mr. George Sandys among his elegies. It is probable, that the unwelcome reception it met with might deter him from attempting to raise himself at court. In 1613 he published the first part of his Poly-Olbion; by which greek title, signifying *very happy*, he denotes England; as the ancient name of Albion is by some derived from Olbion, happy. It is a chorographical description of the rivers, mountains, forests, castles, &c. in this island, intermixed with the remarkable antiquities, rarities, and commodities thereof. The first part is dedicated to prince Henry, by whose encouragement it was written: and there is a picture at full length of that prince, in a military posture, exercising his pike. He had shewed Drayton some singular marks of his favour, and seems to have admitted him as one of his poetical pensioners; but dying, before the book was published, our poet lost the benefit of his patronage. There are 18 songs in this volume, illustrated with the learned

notes of Selden; and there are maps before every song, wherein the cities, mountains, forests, rivers, &c. are represented by the figures of men and women. His metre of 12 syllables being now antiquated, it is quoted more for the history than the poetry in it; and in that respect is so very exact, that, as Nicolson observes, Drayton's *Poly-Olbion* affords a much truer account of this kingdom, and the dominion of Wales, than could well be expected from the pen of a poet. It is interwoven with many fine episodes: of the conquest of this island by the Romans; of the coming of the Saxons, the Danes, and the Normans, with an account of their kings; of English warriors, navigators, saints, and of the civil wars of England, &c. This volume was reprinted in 1622, with the second part, or continuation of 12 songs more, making 30 in the whole, and dedicated to prince Charles, to whom he gives hopes of bestowing the like pains upon Scotland.

In 1626 we find him styled poet laureat, in a copy of his own verses, written in commendation of Abraham Holland, and prefixed to the posthumous poems of that author. It is probable, that the appellation of poet laureat was not formerly confined so strictly, as it is now, to the person on whom this title is conferred by the crown, who is presumed to have been at that time Ben Jonson; because we find it given to others only as a distinction of their excellency in the art of poetry; to Mr. George Sandys particularly, who was our author's friend. So again, the print of Drayton, before the first volume of his works in folio, has a wreath of bays above his head, and so has his bust in Westminster-abbey; yet when we find that the portraits of Joshua Sylvester, John Owen, and others, who never had any grant of the laureat's place, are as formally crowned with laurel, as those who really possessed it, we have reason to believe, that nothing more was meant by it, than merely a compliment: Besides, as to Drayton, he tells us himself, in his dedication to sir William Aston of "The Owl," that he leaves the laurel to those who may look after it. In 1627 was published the second volume of his poems: containing his "Battle of Agincourt, Miseries of queen Margaret, Court of Fairies, Quest of Cynthia, Shepherd's Syrena, elegies, also, the Moon-Calf," which is a strong satire upon the masculine affectations of women, and the effeminate disguises of the men, in those times. The elegies are 12 in number, though there are but eight reprinted in the edition of 1748. In 1630 he published another volume of poems in 4to, intitled, the *Muses Elyzium*: with three divine poems, on Noah's flood, Moses's birth and miracles, and David and Goliath. These divine poems are not reprinted in the late edition of his works. Drayton died in 1631, and was buried in Westminster-abbey amongst the poets.

DREBEL (CORNELIUS), philosopher and alchymist, born in 1572 at Alcmæer in Holland, died at London in 1634, at the age of 62, possessed a singular aptitude in the invention of machines; but surely we are not to believe all that is related of the sagacity of this philosopher. We are told that he made certain machines which produced rain, hail, and lightning, as naturally as if these effects proceeded from the sky. By other machines he produced a degree of cold equal to that of winter; of which he made an experiment, as it is pretended, in Westminster-hall, at the instance of the king of England; and that the cold was so great as to be insupportable. He constructed a glass, which attracted the light of a candle placed at the other end of the hall, and which gave light sufficient for reading by it with great ease. But all these prodigies seem only fit to be classed with those of the redoubted baron Munchausen. Drebel has left some philosophical works; the principal of which is intitled: *De natura elementorum*, 8vo. It is also pretended that he was the first who invented the art of dying scarlet; the secret of which he imparted to his daughter. Cuffler, who married her, practised the art at Leyden. Some authors give to Drebel the honour of the invention of the telescope. It is generally thought that he invented the two useful instruments, the microscope and the thermometer, the former of which was for some time only known in Germany. It appeared for the first time in 1621. Fontana unjustly ascribed to himself the invention about 30 years afterwards.

DRELINCOURT (CHARLES), minister of the calvinist church of Paris, was born July 1595, at Sedan; where his father had a considerable post. He passed through the study of polite literature and divinity at Sedan, but was sent to Saumur, to go through a course of philosophy there under professor Duncan. He was admitted minister in 1618, and discharged his function near Langres, till he was called by the church of Paris in 1620. He had all the qualifications requisite to a great minister. His sermons were very edifying; he was incomparably well skilled in comforting the sick; and he managed the affairs of the church with such skill and success, that he never failed of being consulted upon every important occasion. His first essay was, a treatise of preparation for the Lord's Supper. This, and his Catechism, the short view of Controversies, and Consolations against the fears of Death, have, of all his works, been the most frequently reprinted. Some of them, his book upon Death in particular, have passed through above 40 editions; and have been translated into several languages, as german, dutch, italian, and english. His Charitable Visits, in five volumes, have served for a continual consolation to private persons, and for a source of materials and models to ministers.

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He published three volumes of sermons, in which, as in all the forementioned pieces, there is a wonderful vein of piety, which is very affecting to religious minds. His controversial works are: 1. The Jubilee; 2. The Roman Combat; 3. The jesuit's Owl; 4. An answer to father Coullin; 5. Disputes with the bishop of Bellai, concerning the honour due to the holy virgin; 6. An answer to La Milletierre; 7. Dialogues against the missionaries, in several volumes; 8. The false pastor convicted; 9. The false face of antiquity; 10. The pretended nullities of the reformation; 11. An answer to prince Ernest of Hesse; 12. An answer to the speech of the clergy spoken by the archbishop of Sens; 13. A defence of Calvin. He wrote some letters, which have been printed; one to the duchess of Tremouille, upon her husband's departure from the protestant religion; one of consolation, addressed to Madam de la Tabariere; one upon the restoration of Charles II. king of Great-Britain; some upon the english episcopacy, &c. He published also certain prayers, some of which were made for the king, others for the queen, and others for the dauphin. Bayle tells us, that what he wrote against the church of Rome confirmed the protestants more than can be expressed; for with the arms with which he furnished them, such as wanted the advantage of learning, were enabled to oppose the monks and parish priests, and to contend with the missionaries. His writings made him considered as the scourge of the papists; yet, like Mons. Claude, he was much esteemed, and even beloved by them. For it was well known, that he had an easy access to the secretaries of state, the first president, the king's advocate, and the civil lieutenant; though he never made any other use of his interest with them than to assist the afflicted churches. He was highly esteemed by the great persons of his own religion; by the duke de la Force, the marshals Chatillon, Gascon, Turenne, and by the duchess of Tremouille. They sent for him to their palaces, and honoured him from time to time with their visits. Foreign princes and noblemen, the ambassadors of England and France, did the same; and he was particularly esteemed by the house of Hesse, as appears from the books he dedicated to the princes and princesses of that name. He died Nov. 3, 1669.

He married, in 1625, the only daughter of a rich merchant of Paris; by whom he had 16 children. The seven first were sons; the rest intermixed, six sons and three daughters. Laurence, the eldest of all, was at first minister at Rochelle; but being obliged to leave that church by an edict, he went to Niort, where he died in 1680, having lost his sight about six months before. He was a very learned man, and a good preacher. He left several fine sermons, and likewise a collection of christian sonnets, which are extremely elegant, and highly esteemed by

those who have a taste for piety as well as wit. They had gone through six editions in 1693. Henry, the second son, was also a minister, and published sermons. The third son was the famous Charles Drelincourt, professor of physic at Leyden. He was born at Paris in 1633, and taking the degree of M. D. at Montpellier in 1654, was immediately chosen first physician to the armies of the king of France in Flanders under marshal Turenne. Afterwards marrying at Paris, he had an invitation to the professorship of physic at Leyden in 1668; which place he accepted, and discharged the functions of it with extraordinary success. He served king William and queen Mary of England, till their advancement to the throne; and it was to him alone that the king entrusted the care of his consort in her journey to the waters of Aix in 1681. Bayle has given him a high character. As a man he describes him benevolent, friendly, pious, and charitable; as a scholar, versed in the greek and latin tongues, and in all polite literature, in as high a degree as if he had never applied himself to any thing else; as a professor of physic, clear and exact in his method of reading lectures, and of a skill in anatomy universally admired; as an author, one whose writings are of an original and inimitable character. This great and amiable man died at Leyden, May 1697; leaving behind him one son of his own name. Anthony, a fourth son, was a physician at Orbes in Switzerland; and afterwards appointed physician extraordinary by the magistrates of Lern. A fifth son died at Geneva, while he was studying divinity there. Peter Drelincourt, a sixth, was a priest of the church of England, and dean of Armagh.

All his other children died either in their infancy, or in the flower of their youth, except a daughter, married to Mons. Malnoc, advocate of the parliament of Paris; and who instead of following him to Holland, whither he retired with his protestantism at the time of the dragoonade, continued at Paris, where she openly professed the roman catholic religion.

DRESSERUS (MATTHEW), a learned German, was born at Erfort, the capital of Thuringia, in 1536. The first academical lectures which he heard, were those of Luther and Melancthon, at Wittemberg: but he had not the advantage of them long, because, the air of that country not agreeing with his constitution, he was obliged to return to Erfort, where he studied greek. When he had taken the degree of M. A. in 1559, he read lectures in rhetoric at home; and afterwards taught polite literature and the greek tongue in the college of Erfort. Having thus passed 16 years in his own country, he was invited to Jena, to supply the place of Lipsius, as professor of history and eloquence. He pronounced his inaugural oration in 1574, which was afterwards printed with other of his orations. Some

time after, he went to Meissen, to be head of the college there; where having continued six years, he obtained, in 1581, the professorship of polite learning in the university of Leipzig; and a particular pension was settled on him to continue the History of Saxony. Upon his coming to Leipzig, he found dreadful disputes among the doctors. Some endeavoured to introduce the subtleties of Ramus, rejecting the doctrine of Aristotle, while others opposed it; and some were desirous of advancing towards calvinism, while others would suffer no innovations in lutheranism. Dresserus desired to avoid both extremes: and because the dispute concerning the novelties of Ramus greatly disturbed the philosophical community, he was very solicitous to keep clear of it. But the electoral commissary diverted him from this pacific design; and it happened to him, as it happens to many persons who engage late in disputes of this kind, that they are more zealous than the first promoters of them. In short, Ramism appeared to Dresserus a horrible monster; and he became the most zealous opposer of it that ever was known in that country. We now justly laugh at those violent contests which divided the universities in the 17th century, on account of trifles; for so we may call the dispute between the Ramists and the Aristotelians. We cannot read the relation of so many tumults without laughter or pity: yet our own age will probably be treated in the same manner by those that follow.

Dresserus spent the remainder of his life at Leipzig, where he died in 1607. He married in 1565; and becoming a widower in 1598, he married again two years after. He was a man of great industry, and not easily tired with application, as he shewed at Erfort; for he brought all his colleagues, who except one were roman-catholics, to consent, that the confession of Augsburgh and the hebrew tongue should be taught in the university. He was the author of several works, which now are not useful or curious enough to deserve a particular enumeration.

DREVET (PETER), the name of two famous engravers, father and son; they engraved portraits after the celebrated Rigaud, which are masterpieces of the art. Their works are characterised by delicacy, precision, and elegance. Peter Drevet, the son, member of the academy of painting, died at Paris in 1730 at the age of 42; and the father the same year at 75. Claud Drevet, a relation of them, was of a merit hardly inferior to theirs.

DREUX DU RADIER (JEAN FRANÇOIS), advocate, born at Châteauneuf in Thimerais the 10th of May, 1714, was for some time of the magistracy of that town. Preferring at an early period of life the pursuits of literature to the clamours of the bar, he quitted his station, and composed a great number of pieces in verse and prose. We may spare ourselves the trouble  
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of giving a list of his poetical productions, because there is no poetry in them: a loose, dull, prosaic versification. But several of his works in prose are curious. The principal are: 1. *Bibliothèque historique & politique du Poitou*; 1754, 5 vols. 12mo. containing much sound and judicious criticism. 2. *L'Europe illustre*; 1755, and the following years. It is a collection of portraits of illustrious persons by Odièvre. Du Radier was a collector of anecdotes, at the rate of a crown per anecdote; and several of them are very interesting. 3. *Tablettes anecdotes des rois de France*, 3 vols. 12mo. The author has here collected the remarkable sayings, the ingenious sentiments, and the witticisms of the kings, or attributed to the kings, of France. 4. *Histoires anecdotes des reines et regentes de France*, 6 vols. 12mo. Ladies who expected to read this history as a romance, have found it rather heavy. 5. *Récréations historiques, critiques, morales & d'érudition*, 2 vols. 12mo. All these works imply that the author has ransacked every scarce and uncommon book for his materials; but his style is prolix, negligent and familiar; there is a want of method too in the distribution of the facts, as well as of grace in the narration. Dreux du Radier composed also several briefs for the bar; among others for John Francis Corneille. This author died 1st March 1780. Though he was much given to sarcasm in his writings, especially in those of the latter description; yet he was of a friendly disposition, and he often took upon him with pleasure the business of searching records, archives, and papers for families, or for literary men who wanted the assistance of his pen or of his erudition.

DRINKER (EDWARD), was born on the 24th December 1680, in a small cabin near the present corner of Walnut and Second Streets in the city of Philadelphia. His parents came from a place called Beverly, in Massachusetts Bay. The banks of the Delaware, on which the city of Philadelphia now stands, were inhabited, at the time of his birth, by Indians, and a few Swedes and Hollanders. He often talked to his companions of picking wortleberries, and catching rabbits, on spots now the most populous and improved of the city. He recollected the second time William Penn came to Pennsylvania, and used to point to the place where the cabin stood, in which he and his friends that accompanied him were accommodated upon their arrival. At twelve years of age he went to Boston, where he served an apprenticeship to a cabinet-maker. In the year 1745 he returned to Philadelphia with his family, where he lived till the time of his death. He was four times married, and had eighteen children, all of whom were by his first wife. At one time of his life he sat down at his own table with fourteen children. Not long before his death he heard of the birth of a grand-child to one



one of his grand-children, the fifth in succession from himself.

He retained all his faculties till the last years of his life; even his memory, so early and so generally diminished by age, was but little impaired. He not only remembered the incidents of his childhood or youth, but the events of later years; and so faithful was his memory to him, that his son has often said, that he never heard him tell the same story twice, but to different persons, and in different companies. His eye sight failed him many years before his death, but his hearing was uniformly perfect and unimpaired. His appetite was good till within a few weeks before his death. He generally ate a hearty breakfast of a pint of tea or coffee, as soon as he got out of his bed, with bread and butter in proportion. He ate likewise at eleven o'clock, and never failed to eat plentifully at dinner of the grossest solid food. He drank tea in the evening, but never ate any supper. He had lost all his teeth thirty years before his death (his son says, by drawing excessive hot smoke of tobacco into his mouth); but the want of suitable mastication of his food did not prevent its speedy digestion, nor impair his health. Whether the gums, hardened by age, supplied the place of his teeth in a certain degree, or whether the juices of the mouth and stomach became so much more acrid by time, as to perform the office of dissolving the food more speedily and more perfectly, may not be so easily ascertained; but it is observable, that old people are more subject to excessive eating than young ones, and that they suffer fewer inconveniencies from it. He was inquisitive after news in the last years of his life; his education did not lead him to increase the stock of his ideas in any other way. But it is a fact well worth attending to, that old age, instead of diminishing, always increases the desire of knowledge. It must afford some consolation to those who expect to be old, to discover, that the infirmities to which the decays of nature expose the human body, are rendered more tolerable by the enjoyments that are to be derived from the appetite for sensual and intellectual food.

The subject of this article was remarkably sober and temperate. Neither hard labour, nor company, nor the usual afflictions of human life, nor the wastes of nature, ever led him to an improper or excessive use of strong drink. For the last 25 years of his life he drank twice every day a draught of toddy, made with two table-spoons-full of spirit, in half a pint of water. His son, a man of 59 years of age, told me he had never seen him intoxicated. The time and manner in which he used spirituous liquors, perhaps, contributed to lighten the weight of his years, and probably to prolong his life. "Give wine to him that is of a heavy heart, and strong drink to him that is ready to perish," (with age as well as with sickness). "Let him drink and forget his

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his sorrow, and remember his misery no more." He enjoyed an uncommon share of health, inasmuch that in the course of his long life he was never confined more than three days to his bed. He often declared that he had no idea of that most distressing pain called the head-ach. His sleep was interrupted a little in the last years of his life with a defluxion in his breast, which produced what is commonly called the old man's cough.

The character of this aged citizen was not summed up in his negative quality of temperance: he was a man of a most amiable temper; old age had not curdled his blood; he was uniformly cheerful and kind to every body; his religious principles were as steady as his morals were pure; he attended public worship above thirty years in the rev. Dr. Sproat's church, and died in a full assurance of a happy immortality. The life of this man is marked with several circumstances which perhaps have seldom occurred in the life of an individual; he saw and heard more of those events which are measured by time, than have ever been seen or heard by any man since the age of the patriarchs; he saw the same spot of earth in the course of his life covered with wood and bushes, and the receptacle of beasts and birds of prey, afterwards become the seat of a city, not only the first in wealth and arts in the new, but rivalling in both many of the first cities in the old world. He saw regular streets where he once pursued a hare; he saw churches rising upon morasses where he had often heard the croaking of frogs; he saw wharfs and warehouses where he had often seen Indian savages draw fish from the river for their daily subsistence; and he saw ships of every size and use in those streams where he had been used to see nothing but indian canoes; he saw a stately edifice filled with legislators on the same spot probably where he had seen an indian council fire; he saw the first treaty ratified between the newly-confederated powers of America and the antient monarchy of France, with all the formalities of parchment and seals, on the same spot probably where he once saw William Penn ratify his first and last treaty with the Indians without the formalities of pen, ink, or paper; he saw all the intermediate stages through which a people pass from the most simple to the most complicated degrees of civilization; he saw the beginning and end of the empire of Great Britain in Pennsylvania.

He had been the subject of seven crowned heads, and afterwards died a citizen of the newly-created republic of America. The number of his sovereigns, and his long habits of submission to them, did not extinguish the love of republican liberty. He died Nov. 17, 1782, aged 103.

DROLINGER (CHARLES FREDERIC), privy-counsellor to the Margrave of Baden-Durlach, his archivist and his librarian. He

He did not confine himself to what these posts might require of him, but cultivated with great diligence the german language and poetry, and excelled in both. His poetical works, printed at Bâle in 1743, 8vo. the year after his death, possess all the purity, elegance and energy of his language. At least this is the judgment passed on them by his learned countrymen: for we have not read them.

DROUAI (HUBERT), a painter, born at la Rouge in Normandy, 1699, died at Paris, Feb. 9, 1767, at the age of 68, the son of a painter, was led by his natural taste to embrace the same profession: he was not rich: he was not only the architect of his own fortune, but he was obliged to create the very instrument he was to use for his elevation. He went to Paris, paying the expences of his journey with the money he gradually earned. In proportion as he made any progress, it was his practice to go to Rouen; the approbation of his parents and the encouragement of his countrymen were more delicious to his heart, than all the praises he afterwards obtained were flattering to his vanity. It should seem as if providence was pleased to recompense his primitive filial piety. The respectable old man had the satisfaction to share in the just applauses that all France bestowed on M. Drouais, his son; and he was in a manner assured that, after his death, their names would be handed down together to posterity.

DRUMMOND (WILLIAM), a native of Scotland, was born in 1585: his father sir John Drummond of Hawthornden, and gentleman usher to James VI. He had his education at Edinburgh, and after that was sent to France in 1606. He studied the civil law at Bourges, in which he made such a progress, as occasioned the president Lockhart to say, that if Drummond had followed the practice, he would have made the best figure of any lawyer in his time. But his genius leading him to polite literature, he relinquished all thoughts of the bar, and betook himself to his pleasant seat at Hawthornden. Here he spent his time in reading greek and latin authors, and obliged the world with several fine productions. He wrote his Cypress Grove, a piece of excellent prose, after a dangerous fit of sickness; and about this time his Flowers of Sion, in verse. But an accident befell him, which obliged him to quit his retirement: and that was the death of an amiable lady he was just going to espouse. This affected him so deeply, that he went to Paris and Rome, between which places he resided eight years. He travelled also through Germany, France, and Italy; where he visited universities, conversed with learned men, and made a choice collection of the best antient greek, and of the modern spanish, french, and italian books. He then returned to his native country, where a civil war was just ready to break out:  
upon

upon which he retired again, and in this retirement is supposed to have written his History of the five Jameses, successively kings of Scotland, which was not published till after his death. Besides this, he composed several other tracts against the measures of the Covenanters, and those engaged, in the opposition to Charles I. In a piece called Irene, he harangues the king, nobility, and clergy about their mutual mistakes, fears, and jealousies: he lays before them the consequences of a civil war from indisputable arguments, and the histories of past times. The great marquis of Montrose wrote a letter to him, desiring him to print this Irene, as the best means to quiet the minds of a distracted people: he likewise sent him a protection dated Aug. 1645, immediately after the battle of Kylsyth, with a letter, in which he commends his learning and loyalty. He wrote other things also, with the same view of promoting peace and union; of calming the disturbed minds of the people, of reasoning the better sort into moderation, and checking the growing evils which would be the consequence of their obstinacy. He died in 1649, after having taken a wife five years before, by whom he had some children: William who was knighted by Charles II; Robert; and Elizabeth, who was married to Dr. Henderson a physician at Edinburgh. He had a great intimacy and correspondence with the two famous english poets, Drayton and Jonson; the latter of whom travelled from London on foot, to see him at his seat at Hawthornden. His works consisted of several pieces in verse and prose; an edition of which, with his life prefixed, was printed in folio at Edinburgh, 1711.

DRURY (ROBERT), published in 1729 the most authentic account ever given of Madagascar. Drury, being shipwrecked in the *Degrave* east indiaman, on the south side of that island, in 1702, being then a boy, lived there as a slave fifteen years, and after his return to England, among those who knew him (and he was known to many, being a porter at the East-India-house) had the character of a downright honest man, without any appearance of fraud or imposture. The truth of this narrative, as far as it goes, was confirmed by its exact agreement with the journal kept by Mr. John Benbow (eldest son of the brave but unfortunate admiral), who, being second mate of the *Degrave*, was also shipwrecked, and narrowly escaped being massacred by the natives with the captain and the rest of the crew, Drury and three other boys only excepted. Mr. Benbow's journal was accidentally burnt, in the year 1714, in a fire near Aldgate; but several of his friends, who had seen it, recollected the particulars, and its correspondence with Drury's. To the circumstance of its being thus destroyed, as well as the subject of it, the compiler of Mr. Benbow's life in the *Biographia*

phia Britannica, vol. i. p. 688, seems to have been a stranger. Instead of "a large and very comprehensive book," it was only a journal, like those kept by every sea-officer.

DRUSIUS (JOHN), a learned protestant, was born at Oudenard in Flanders, in 1555. He was designed for the study of divinity, and sent very early to Ghent to learn the languages there, and afterwards to Louvain to pass through a course of philosophy: but his father, having been outlawed in 1567, and deprived of his estate, retired to England, and Drusius soon followed him; though his mother, who continued a good catholic, did all she could to prevent him. Masters were provided to superintend his studies: and he had soon an opportunity of learning hebrew under Anthony Cevellier, who was come over to England, and taught that language publicly in the university of Cambridge. Drusius lodged at his house, and had a great share in his friendship. He did not return to London till 1571; and, while he was preparing to go to France, the news of the massacre of St. Bartholomew made him change his resolution. Soon after this, he was invited to Cambridge by Cartwright, the professor of divinity; and also to Oxford, whither he went, and became professor of the oriental languages there at the age of 22. He taught them at Oxford four years with great success: after which, being desirous of returning to his own country, he went to Louvain, where he studied the civil law. The troubles on account of religion obliged him to come back to his father at London; but, upon the pacification of Ghent in 1576, they both returned to their own country. The son tried his fortune in Holland, and was appointed professor of the oriental tongues there in 1577. While he continued in this station at Leyden, he married in 1580 a young gentlewoman of Ghent, who was more than half a convert, and became a thorough protestant after her marriage. The stipend allowed to Drusius in Holland not being sufficient to support himself and family, he gave intimations, that if better terms should be offered him elsewhere he would accept of them. The prince of Orange wrote to the magistrates of Leyden, to take care not to lose a man of his merit. However, they suffered him to remove to Friesland, whither he had been invited to be professor of hebrew in the university of Franeker. He was admitted into that professorship in 1585, and discharged the functions of it with great honour till his death, which happened in 1616.

He was the author of several works, which shew him to have been well skilled in hebrew, and to have gained a considerable knowledge in the jewish antiquities, and the text of the old Testament. He was a man of great modesty, and uncommonly free from prejudices; which making him more reserved than many others in condemning and applauding, occasioned him to

be decried as an insincere protestant, and created him many enemies, who treated him with ill language.

Something must be said of Drusus's family. His wife is supposed to have died in 1599. He had three children by her: a daughter, born at Leyden in 1582, and married in 1604 to Abel Curiaander, who wrote the life of his father-in-law, from which this account is taken. He had another daughter, born at Francker in 1587, who died at Ghent, whither she had taken a journey about business. A priest, knowing her to be dangerously ill, went to confess her, and to give her extreme unction; but she immediately sent him away, and her husband (for she was married) was ready to beat him. It was with great expence and danger that her body was removed into Zealand; for at Ghent they threatened to deny it burial. He had also a son, who, if he had lived longer, would have been a prodigy of learning. He was born at Francker in 1588, and his name was John Drusus as well as his father's. He began at five years old to learn the latin and hebrew tongues: at seven he explained the hebrew psalter, so exactly, that a jew, who taught arabic at Leyden, was greatly surpris'd at it; at nine he could read the hebrew without points, and add the points where they were wanting, according to the rules of grammar. He spoke latin as readily as his mother-tongue; and could make himself understood in english. At 12 he wrote extempore, in verse and prose, after the manner of the jews. At 17 he made a speech in latin to our James I. in the midst of his court; and was admired by all that were present. He had a lively genius, a solid judgment, a strong memory, and an indefatigable ardour for study. He was likewise of an agreeable temper, which made him greatly beloved; and had noble inclinations, with a singular turn for piety. He died, aged 21, of the stone, in England, at the house of Dr. William Thomas dean of Chichester, who allowed him a very considerable salary. He left several works; a great many letters in hebrew, verses in the same language, and notes on the proverbs of Solomon. He had begun to translate into latin the Itinerary of Benjamin Tudelensis, and the Chronicle of the second Temple; and digested into an alphabetical order the Nomenclature of Elias Levita; to which he added the greek words, which were not in the first edition. Joseph Scaliger said, that Drusus's son knew more of hebrew than his father: but, whether he did or no, Scaliger said this only for the sake of abusing the father, as he has done most injuriously in the Scaligerana.

DRYANDER (JOHN), a physician and mathematician of Wetteren, in the country of Hesse, gave lectures at Marpurg; where he died a protestant, Dec. 20, 1560. Several works of his are extant, on medicine and mathematics, which were much consulted

consulted before the appearance of the good books of the last century and the present. The greatest obligation we have to him is for the discoveries he made in astronomy, and the invention of some mathematical instruments, or the improvement of those invented before. His *Anatomia capitis*; Marpurg, 1537; 4to. with plates, has been held in esteem.

DRYDEN (JOHN), an illustrious english poet, was son of Erasmus Dryden of Tichmerth in Northamptonshire, 3d son of Erasmus Dryden of Cannons-Ashby in the same county, baronet; and born at Aldwinckle near Oundle in that county, Aug. 9, 1631. He was educated in grammar-learning at Westminster-school, being king's scholar there, under the famous Dr. Busby; and was from thence elected, in 1650, a scholar of Trinity college, Cambridge. During his stay at school, he translated the third satire of Persius for a Thursday night's exercise, as he tells us himself, in an advertisement at the head of that satire; and, the year before he left it, wrote a poem on the death of the lord Hastings; which however was but an indifferent performance, and particularly defective in point of harmony. In 1658 he published *Heroic Stanzas* on the late lord Protector, written after his funeral; and in 1660, *Astræa Redux*, a poem on the happy restoration and return of his sacred Majesty Charles II. A remarkable distich in this piece exposed our poet to the ridicule of the wits: it was this:

An horrid stillness first invades the ear,  
And in that silence we the tempest fear.

In 1662 he addressed a poem to the lord chancellor Hyde, presented on new-year's-day; and, the same year, published a satire on the Dutch. His next production was *Annus Mirabilis*: the year of wonders, 1666; an historical poem: printed in 1667. His reputation as a poet was now so well established, that this, together with his attachment to the court, procured him the place of poet-laureat and historiographer to Charles II. of which accordingly he took possession, upon the death of sir William Davenant, in 1668. This year he published, *An essay on dramatic Poesy*, and dedicated it to Charles earl of Dorset and Middlesex. In the preface we are told, that the drift of this discourse was to vindicate the honour of our english writers from the censure of those who unjustly prefer the french. The essay is drawn up in the form of a dialogue. It was animadverted upon by sir Robert Howard, in the preface to his *Great Favourite, or Duke of Lerma*: to which Dryden replied in a piece prefixed to the second edition of his *Indian Emperor*. In 1669, his first play, a comedy, called, "the Wild Gallant," was acted at the theatre-royal; but

with so little success, that, if the author had not had a peculiarly strong inclination to dramatic writing, he would have been sufficiently discouraged from any farther attempts in it. He went on however; and in the space of 25 years produced 27 plays, besides his other numerous poetical writings. These plays were collected, and published in 6 volumes 12mo. in 1725: to which is prefixed the essay on dramatic poetry, and a dedication to the duke of Newcastle by Congreve, wherein the author is set in a very equivocal light. We shall have occasion to speak of some of these plays, as we go on.

In 1671 he was publicly ridiculed on the stage under the character of Bays, in the Duke of Buckingham's famous comedy called the Rehearsal. The character of Bays, as we are told in the key printed with that satirical performance in 1735, was originally intended for sir Robert Howard, under the name of Bilboa: but a stop being put to the representation by the breaking out of the plague in 1665, it was laid by for several years, and not exhibited on the stage till 1671. During this interval, Dryden being advanced to the laurel, the noble author changed the name of his poet from Bilboa to Bays; and made great alterations in his play, in order to ridicule several dramatic performances, which had appeared since the first writing of it, and particularly some of Dryden's. He affected to despise the satire, as appears from his dedication of the translation of Juvenal and Persius; where, speaking of the many lampoons and libels that had been written against him, he says: "I answered not the Rehearsal, because I knew the author sat to himself, when he drew the picture, and was the very Bays of his own farce; because also I knew, that my betters were more concerned, than I was, in that satire; and lastly, because Mr. Smith and Mr. Johnson, the main pillars of it, were two such languishing gentlemen in their conversation, that I could liken them to nothing but their own relations, those noble characters of men of wit and pleasure about town." As insensible however as he affected to be, he did not fail to take a full revenge on its author, under the character of Zimri, in his *Abfalom* and *Achitophel*.

In 1673, his tragi-comedies intitled, the *Conquest of Granada* by the Spaniards, in two parts, were attacked by Richard Leigh, a player belonging to the duke of York's theatre, in a pamphlet called *A Censure of the Rota, &c.* which occasioned several other pamphlets to be written. Elkanah Settle likewise criticised these plays: and it is remarkable that Settle, though in reality a mean and inconsiderable poet, was the mighty rival of Dryden, and for many years bore his reputation above him. To the first part of the *Conquest of Granada* he prefixed an essay on Heroic Plays, and subjoined to the second a *Defence*  
of



of the Epilogue; or, an essay on the dramatic poetry of the last age; both which are reprinted in Congreve's edition of his plays. In 1679 was published an Essay on Satire, written jointly by the earl of Mulgrave and Dryden. This piece, which was handed about in MS. contained severe reflections on the duchess of Portsmouth and the earl of Rochester; and they, suspecting Dryden to be the author of it, hired three men to cudgel him; who, as Wood relates, effected their business in Will's coffee-house in Covent-garden, at eight o'clock at night, on the 16th of December, 1679. In 1680 came out an english translation in verse of Ovid's epistles by several hands: two of which, viz. Canace to Macareus, and Dido to Æneas, were translated by Dryden, who also wrote the general preface; and the epistle of Helen to Paris by Dryden and the earl of Mulgrave.

In 1681 he published his Absalom and Achitophel. This celebrated poem, which was at first printed without the author's name, is a severe satire on the contrivers and abettors of the rebellion against Charles II. under the duke of Monmouth; and, under the characters of Absalom, Achitophel, David and Zimri, are represented the duke of Monmouth, the earl of Shaftesbury, king Charles, and the duke of Buckingham. There are two translations of this poem into latin; one by Dr. Coward, a physician of Merton-college in Oxford; another by Mr. Atterbury afterwards bishop of Rochester, both published in 1682, 4to [H]. Dryden left the story unfinished; and the reason he gives for so doing was, because he could not prevail with himself to shew Absalom unfortunate. "Were I the inventor, says he, who am only the historian, I should certainly conclude the piece with the reconcilment of Absalom to David. And who knows, but this may come to pass? Things were not brought to extremity, where I left the story: there seems yet to be room left for a composition: hereafter, there may be only for pity. I have not so much as an uncharitable wish against Achitophel; but am content to be accused of a good-natured error, and to hope with Origen, that the devil himself may at last be saved. For which reason, in this poem, he is neither brought to set his house in order, nor to dispose of his person afterwards." A second part of Absalom and Achitophel was undertaken and written by Tate, at the request and under the direction of Dryden, who wrote near 200 lines of it himself.

The same year, 1681, he published his Medal, a satire against

[H] That of Coward, however, though infinitely inferior, was mistaken for Atterbury's by Stackhouse, and after him by every subsequent writer who had occasion

to mention those versions, till the publication of the Bishop's epistolary correspondence in 1783.

fedition. This poem was occasioned by the striking of a medal, on account of the indictment against the earl of Shaftesbury for high-treason being found *ignoramus* by the grand jury at the Old Bailey, Nov. 1611: for which the whig-party made great rejoicings by ringing of bells, bonfires, and the like, in all parts of London. The whole poem is a severe invective against the earl of Shaftesbury and the whigs; to whom the author addresses himself, in a satirical epistle prefixed to it, thus: "I have one favour to desire of you at parting, that, when you think of answering this poem, you would employ the same pens against it, who have combated with so much success against Abfalom and Achitophel; for then you may assure yourselves of a clear victory without the least reply. Rail at me abundantly; and, not to break a custom, do it without wit. —If God has not blessed you with the talent of rhyming, make use of my poor stock and welcome: let your verses run upon my feet; and for the utmost refuge of notorious blockheads, reduced to the last extremity of sense, turn my own lines upon me, and, in utter despair of your own satire, make me satirize myself." Sertle wrote an answer to this poem, intituled, the Medal reversed; as he had written a poem, called Azariah and Hushai, against Abfalom and Achitophel. In 1682 he published a poem, called, Religio Laici; or, the Layman's Faith. This piece is intended as a defence of revealed religion, and of the excellency and authority of the scriptures, as the only rule of faith and manners, against deists, papists, and presbyterians. The author tells us in the preface, that it was written for an ingenious young gentleman, his friend, upon his translation of father Simon's Critical History of the Old Testament.

In 1683 appeared the tragedy of the Duke of Guise, written by Dryden and Lee, and dedicated to Lawrence earl of Rochester. This play gave great offence to the whigs, and was immediately attacked in a pamphlet, intituled, A defence of the charter and municipal rights of the city of London, and the rights of other municipal cities and towns of England. Directed to the citizens of London. By Thomas Hunt. In this piece, Dryden is charged with condemning the charter of the city of London, and executing its magistrates in effigy, in his Duke of Guise; frequently acted and applauded, says Hunt, and intended most certainly to provoke the rabble into tumults and disorders. Hunt then makes several remarks upon the design of the play, and asserts, that our poet's purpose was to corrupt the manners of the nation, and lay waste their morals; to extinguish the little remains of virtue among us by bold impieties, to confound virtue and vice, good and evil, and to leave us without consciences. About the same time were printed also Some Reflection

Reflections upon the pretended Parallel in the play called *The Duke of Guise*; the author of which pamphlet tells us, that he was wearied with the dulness of this play, and extremely incensed at the wicked and barbarous design it was intended for; that the fiercest Tories were ashamed of it; and, in short, that he never saw any thing that could be called a play, more deficient in wit, good character, and entertainment, than this. In answer to this and Hunt's pamphlet, Dryden published "*The Vindication: or, The parallel of the french holy league and the english league and covenant, turned into a seditious libel against the king and his royal highness, by Thomas Hunt and the author of the Reflections, &c.*" In this Vindication, which is printed at the end of the play in Congreve's edition, he tells us that in the year of the restoration, the first play he undertook was the *Duke of Guise*, as the fairest way which the act of indemnity had then left of setting forth the rise of the late rebellion; that at first it was thrown aside by the advice of some friends, who thought it not perfect enough to be published; but that, at the earnest request of Mr. Lee, it was afterwards produced between them; and that only the first scene, the whole fourth act, and somewhat more than half the fifth, belonged to him, all the rest being Mr. Lee's. He acquaints us also occasionally, that Mr. Thomas Shadwell, the poet, made the rough draught of this pamphlet against him, and that Mr. Hunt finished it.

In 1684 he published a translation of Maimbourg's history of the league; in which he was employed by Charles II. on account of the plain parallel between the troubles of France and those of Great-Britain. Upon the death of this monarch, he wrote his *Threnodia Augustalis*: a poem sacred to the happy memory of that prince. Soon after the accession of James II. he turned roman catholic; upon which occasion, Mr. Thomas Browne wrote "*The reasons of Mr. Bays's changing his religion considered, in a dialogue between Crites Eugenius and Mr. Bays, 1688,*" 4to; and also, "*The late converts exposed: or, the reasons of Mr. Bays's changing his religion considered, in a dialogue; part the second; 1690,*" 4to. In 1686 he wrote "*A defence of the papers written by the late king of blessed memory, and found in his strong box.*" This was written in opposition to Stillingfleet's "*Answer to some papers lately printed, concerning the authority of the catholic church in matters of faith, and the reformation of the church of England, 1686,*" 4to. He vindicates the authority of the catholic church, in decreeing matters of faith upon this principle, that "*The church is more visible than the scripture, because the scripture is seen by the church;*" and, to abuse the reformation in England, he affirms, that "*it was erected on the foundation of lust, sacrilege, and*

usurpation, and that no paint is capable of making lively the hideous face of it." He affirms likewise, that "the pillars of the church established by law, are to be found but broken staffs by their own concessions : for, after all their undertakings to heal a wounded conscience, they leave their profelytes finally to the scripture ; as our physicians, when they have emptied the pockets of their patients, without curing them, send them at last to Tunbridge waters, or the air of Montpelier ; that we are reformed from the virtues of good living, from the devotions, mortifications, austerities, humility and charity, which are practised in catholic countries, by the example and precept of that lean, mortified, apostle, St. Martin Luther, &c." Stillingfleet hereupon published "A vindication of the answer to some late papers," in 1687, 4to ; in which he treats Dryden with some severity ; "If I thought," says he, "there was no such thing as true religion in the world, and that the priests of all religions are alike, I might have been as nimble a convert, and as early a defender of the royal papers, as any one of these champions. For why should not one, who believes no religion, declare for any ?"

In 1687 he published his "Hind and Panther ; a poem." It is divided into three parts, and is a direct defence of the romish church, chiefly by way of dialogue between a hind, who represents the church of Rome, and a panther, who sustains the character of the church of England. These two beasts very learnedly discuss the several points controverted between the two churches ; as transubstantiation, church-authority, infallibility, &c. In the preface, he tells us, that this poem "was neither imposed on him, nor so much as the subject given him by any man. It was written," says he, "during the last winter and the beginning of this spring, though with long interruptions of ill health and other hindrances. About a fortnight before I had finished it, his majesty's declaration for liberty of conscience came abroad ; which if I had so soon expected, I might have spared myself the labour of writing many things, which are contained in the third part of it. But I was always in some hope, the church of England might have been persuaded to have taken off the penal laws and the test, which was one design of the poem, when I proposed to myself the writing of it." This poem was immediately attacked by the wits, particularly by Montague, afterwards earl of Halifax, and Prior ; who joined in writing "The Hind and Panther transferred to the story of the Country Mouse and the City Mouse." In 1688 he published *Britannia Rediviva* ; a poem on the birth of the prince.

He was supposed, some time before this, to have been engaged in translating Varillas's history of Heresies, but to have dropped

dropped that work before it was finished. This we learn from a passage in Burnet's "Defence of the reflections on the ninth book of the first volume" of that history: "I have been informed from England, says the doctor, " that a gentleman, who is famous both for poetry and several other things, has spent three months in translating Mr. Varillas's history; but that, as soon as my 'Reflections' appeared, he discontinued his labour, finding the credit of his author was gone. Now, if he thinks it is recovered by his answer, he will perhaps go on with his translation; and this may be, for aught I know, as good an entertainment for him, as the conversation he has set on foot between the hinds and panthers, and all the rest of the animals, for whom Mr. Varillas may serve well enough as an author: and this history and that poem are such extraordinary things of their kind, that it will be but suitable to the author of the worst poem to become likewise the translator of the worst history that the age has produced. If his grace and his wit improve both proportionably, we shall hardly find that he has gained much by the change he has made, from having no religion to choose one of the worst. It is true, he had somewhat to sink from in matter of wit; but as for his morals, it is scarce possible for him to grow a worse man than he was. He has lately wreaked his malice on me for spoiling his three months labour; but in it he has done me all the honour that any man can receive from him, which is, to be railed at by him. If I had ill nature enough to prompt me to wish a very bad wish for him, it should be, that he would go on and finish his translation. By that it will appear, whether the english nation, which is the most competent judge in this matter, has, upon the seeing our debate, pronounced in Mr. Varillas's favour or mine. It is true, Mr. Dryden will suffer a little by it; but at least it will serve to keep him in from other extravagances: and, if he gains little honour by this work, yet he cannot lose so much by it as he has done by his last employment." This passage, besides the information which it affords, shews how ill an opinion Burnet entertained of Dryden and his morals.

At the Revolution in 1688, being disqualified by having turned papist, he was dismissed from the office of poet-laureat: however, the earl of Dorset, though obliged, as lord chamberlain, to withdraw his pension, was so generous a friend and patron to him, that he allowed him an equivalent out of his own estate. This Prior tells us, in the dedication of his poems to lord Dorset, his descendant. He was succeeded by Shadwell, against whom he entertained an implacable resentment; as appears from his *Mac Flecknoe*, one of the severest satires in any language. In 1688 also he published the *Life of St. Francis Xavier*, translated from the french of father Dominic Bouhours.

In 1693 came out, in folio, a translation of Juvenal and Persius; in which the first, third, sixth, tenth, and sixteenth satires of Juvenal, and Persius intire, were done by Dryden, who prefixed a long and beautiful discourse, by way of dedication to the earl of Dorset.

In 1695 he published a translation, in prose, of Du Fresnoy's Art of Painting; the second edition of which, corrected and enlarged, was afterwards published in 1716. It is dedicated to the earl of Burlington by Richard Graham, esq. who observes in the dedication, that some liberties have been taken with this excellent translation, of which he gives the following account: "The misfortune that attended Mr. Dryden in that undertaking was, that, for want of a competent knowledge in painting, he suffered himself to be misled by an unskillful guide. Monsieur de Piles told him, that his french version was made at the request of the author himself; and altered by him, till it was wholly to his mind. This Mr. Dryden taking upon content, thought there was nothing more incumbent upon him than to put it into the best english he could, and accordingly performed his part here, as in every thing else, with accuracy. But it being manifest that the french translator has frequently mistaken the sense of his author, and very often also not set it in the most advantageous light; to do justice to M. du Fresnoy, Mr. Jervas, a very good critic in the language as well as in the subject of the poem, has been prevailed upon to correct what he found amiss; and his amendments are every-where distinguished with proper marks." Dryden tells us, in the preface to the Art of Painting, that, when he undertook this work, he was already engaged in the translation of Virgil, "from whom," says he, "I only borrowed two months." This translation was published in 1697, and has passed through numerous editions in various forms. The Pastorals are dedicated to lord Clifford; and Dryden tells his lordship, that "what he now offers him, is the wretched remainder of a sickly age, worn out with study, and oppressed with fortune, without other support than the constancy and patience of a christian;" and he adds, "that he began this work in his great climacteric." The life of Virgil, which follows this dedication, the two prefaces to the Pastorals and Georgics, and all the arguments in prose to the whole translation, were given him by friends; the preface to the Georgics, in particular, by Addison. The translation of the Georgics is dedicated to the earl of Chesterfield; and that of the *Æneis* to the earl of Mulgrave. This latter dedication contains the author's thoughts on epic poetry, particularly that of Virgil. It is generally allowed, that his translation of Virgil is excellent. Pope, speaking of Dryden's translation of some parts of Homer, says, "Had he translated the whole work, I would no more have

have attempted Homer after him, than Virgil; his version of whom, notwithstanding some human errors, is the most noble and spirited translation I know in any language."

In 1698 he published his *Fables*, antient and modern; translated into verse from Homer, Ovid, Boccace, and Chaucer. He tells us in the preface to this his last work, that "he thinks himself as vigorous as ever in the faculties of his soul, excepting only his memory, which," he says, "is not impaired to any great degree;" and he was then 68 years of age. Besides the original pieces and translations hitherto mentioned, he wrote many other things, which have been several times published in the "Six volumes of Miscellanies" under his name, and in other collections. They consist of translations from the greek and latin poets; epistles to several persons; prologues and epilogues to various plays; elegies, epitaphs, and songs. In 1743 came out in two volumes 12mo, a new collection of our author's poetical works, under the title of "Original poems and translations, by John Dryden, esq. now first collected and published together;" that is, collected from the "Six volumes of Miscellanies" just mentioned. The editor observes, in his preface, that "it was but justice to the productions of so excellent a poet, to set them free at last from so disadvantageous, if not unnatural, an union; an union, which, like the cruelty of Mezentius in Virgil, was no less than a junction of living and dead bodies together. It is now high time," says he, "that the partnership should be dissolved, and Mr. Dryden left to stand upon his own bottom. His credit as a poet is out of all danger, though the withdrawing his stock may probably expose many of his copartners to the hazard of a poetical bankruptcy." There is a collection of our author's original poems and translations, published in a thin folio, 1701; but, as it does not contain much above half the pieces, so it does not at all answer the design of this collection; which, with his plays, fables, and translations of Virgil, Juvenal, and Persius, is intended to complete his works in twelves. As to his performances in prose, besides essays and prefaces, some of which have been mentioned, he wrote the lives of Plutarch and Lucian, prefixed to the translations of those authors by several hands; "The Life of Polybius;" before the translation of that historian by sir Henry Sheer; and the preface to the "Dialogue concerning Women," by William Walfsh, esq.

He married the lady Elizabeth Howard, daughter of the earl of Berkshire, who survived him about eight years; and by whom he had three sons, Charles, John, and Henry. Charles became usher of the palace to pope Clement XI. and, returning to England, was drowned in the Thames near Windsor in 1704. He was the author of several pieces, and translated one of the satires

fatires of Juvenal. John translated the 14th satire of Juvenal, and was the author of a comedy called, the Husband his own Cuckold, printed in 1696. Henry entered into a religious order.—Dryden died May 1, 1701, and was interred in Westminster-abbey, where a monument was afterwards erected over him by John Sheffield, duke of Buckinghamshire. There are some circumstances, relating to his funeral, recorded in Wilson's memoirs of the life of Mr. Congreve, which are of a very extraordinary nature, and which it would be wrong in us to omit. The day after his death, Sprat, bishop of Rochester and dean of Westminster, sent word to the lady Elizabeth Howard, his widow, that he would make a present of the ground, and all the other abbey fees. The lord Halifax likewise sent to the lady Elizabeth, and to Mr. Charles Dryden her son, offering to defray the expences of our poet's funeral, and afterwards to bestow 500*l.* on a monument in the abbey; which generous offer from both was accepted. Accordingly, on the Sunday following, the company being assembled, the corpse was put into a velvet hearse, attended by 18 mourning coaches. When they were just ready to move, the lord Jefferies, son of the chancellor Jefferies, with some of his rakish companions, coming by, asked whose funeral it was; and, being told it was Mr. Dryden's, he protested, that he should not be buried in that private manner; that he would himself, with the lady Elizabeth's leave, have the honour of his interment, and would bestow 1000*l.* on a monument in the abbey for him. This put a stop to the procession; and Jefferies, with several of the gentlemen who had alighted from the coaches, went up stairs to the lady Elizabeth, who was sick in bed. Jefferies repeated the purport of what he had said below; but lady Elizabeth absolutely refusing her consent, he fell on his knees, vowing never to rise till his request was granted. The lady, under a sudden surprize, fainted away; and lord Jefferies, pretending to have gained her consent, ordered the body to be carried to Mr. Ruffel's, an undertaker in Cheapside, and to be left there till further orders. In the meantime, the abbey was lighted up, the ground opened, the choir attending, and the bishop waiting some hours to no purpose for the corpse. The next day, Mr. Charles Dryden waited upon lord Halifax and the bishop, and endeavoured to excuse his mother, by relating the truth; but they would not hear of any excuse. Three days after, the undertaker, receiving no orders, waited on lord Jefferies, who turned it off in a jest, pretending, that those who paid any regard to a drunken frolic deserved no better; that he remembered nothing at all of the matter; and that they might do what they pleased with the corpse. Upon this, the undertaker waited on the lady Elizabeth, who desired a day to consider what must be done. Mr. Charles Dry-



den immediately wrote to lord Jefferies, who returned for answer, that he knew nothing of the matter, and would be troubled no more about it. Mr. Dryden applied again to lord Halifax and the bishop of Rochetter, who absolutely refused to do any thing in the affair. In this distress, Dr. Garth sent for the corpse to the college of physicians, and proposed a funeral by subscription; which succeeding, about three weeks after Dryden's decease, Garth pronounced a latin oration over his body, which was conveyed from the college, attended by a numerous train of coaches, to Westminster-abbey. After the funeral, Mr. Charles Dryden sent lord Jefferies a challenge, which was not accepted; and Mr. Dryden publicly declaring he would watch every opportunity to fight him, his lordship thought fit to leave the town upon it, and Mr. Dryden never could meet him after.

As to Dryden's character, it has been treated in extremes, some setting it too high, others too low; for he was too deeply engaged in party, to have strict justice done him either way. As to his dramatic works, to say nothing more of the Rehearsal, we find, that the critics, his contemporaries, made very free with them; and, it must be confessed, they are not the least exceptionable of his compositions. For tragedy, it has been observed, that he seldom touches the passions, but deals rather in pompous language, poetical flights and descriptions; and that this was his real taste, appears not only from the tragedies themselves, but from two instances mentioned by Mr. Gildon. The first is, that when a translation of Euripides was recommended to him instead of Homer, he replied, that he had no relish for that poet, who was a master of tragic simplicity: The other is, that he generally expressed a very mean, if not a contemptible, opinion of Otway, who is universally allowed to have succeeded in affecting the passions; though, in the preface to his translation of M. Fresnoy, he speaks more favourably of that poet. Gildon ascribes this gusto in Dryden to his great conversation with french romances. As to comedy, himself acknowledges his want of genius for it, in his defence of the "Essay on Dramatic Poetry," prefixed to his Indian Emperor: "I know," says he, "I am not fitted by nature to write comedy; I want that gaiety of humour which is required in it. My conversation is slow and dull; my humour saturnine and reserved. In short, I am none of those who endeavour to break jests in company, or to make repartees. So that those who decry my comedies, do me no injury, except it be in point of profit: reputation in them is the last thing to which I shall pretend." But perhaps he would have wrote better in both kinds of the drama, had not the necessity of his circumstances obliged him to conform to the popular taste; and, indeed, himself insinuates as  
much

much in the epistle dedicatory to the Spanish Friar: "I remember some verses of my own Maximin and Almanzor, which cry vengeance on me for their extravagance.—All I can say for those passages, which are, I hope, not many, is, that I knew they were bad enough to please, even when I writ them. But I repent of them among my sins; and if any of their fellows intrude by chance into my present writings, I draw a stroke over all those Dalilahs of the theatre, and am resolved I will settle myself no reputation by the applause of fools. It is not that I am mortified to all ambition; but I scorn as much to take it from half-witted judges, as I should to raise an estate by cheating of bubbles. Neither do I discommend the lofty style in tragedy, which is naturally pompous and magnificent: but nothing is truly sublime, that is not just and proper." He tells us, in his preface to *Fresnoy*, that his "Spanish Friar was given to the people; and that he never wrote any thing in the dramatic way to please himself, but his *Antony and Cleopatra*."

So much for his plays. His translations of *Virgil*, *Juvenal*, and *Perfius*, and his *Fables*, were well received, as we have observed already: but his poetical reputation is built chiefly upon his original poems, among which his *Ode on St. Cæcilia's day* is justly esteemed one of the most perfect pieces in any language. It has been set to music more than once, particularly in the winter of 1735, by *Handel*: and was publicly performed, with the utmost applause, on the theatre in *Covent-garden*. *Congreve*, in the dedication of our author's dramatic works to the duke of *Newcastle*, has drawn his character to great advantage. He represents him, in regard to his moral character, in every respect not only blameless, but amiable: and, "as to his writings," says he, "no man hath written, in our language, so much, and so various matter, and in so various manners, so well. Another thing I may say was very peculiar to him: which is, that his parts did not decline with his years, but that he was an improving writer to the last, even to near 70 years of age; improving even in fire and imagination as well as in judgment: witness his *Ode on St. Cæcilia's Day*, and his *Fables*, his latest performances. He was equally excellent in verse and in prose. His prose had all the clearness imaginable, together with all the nobleness of expression; all the graces and ornaments proper and peculiar to it, without deviating into the language or diction of poetry.—I have heard him frequently own with pleasure, that, if he had any talent for english prose, it was owing to his having often read the writings of the great archbishop *Tillotson*. His versification and his numbers he could learn of nobody; for he first possessed those talents in perfection in our tongue.—In his poems, his diction is, wherever his subject requires it, so sublimely and so truly poetical, that its essence, like that of pure gold,

gold, cannot be destroyed.—What he has done in any one species, or distinct kind of writing, would have been sufficient to have acquired him a great name. If he had written nothing but his prefaces, or nothing but his songs or his prologues, each of them would have entitled him to the preference and distinction of excelling in his kind.” It may be proper to observe, that Congreve, in drawing this character of Dryden, discharged an obligation laid on him by our poet, in these lines :

Be kind to my remains : and, O ! defend,  
 Against your judgment, your departed friend ;  
 Let not th' insulting foe my fame pursue,  
 But shade those laurels, which descend to you.

Pope had a high opinion of Dryden. His verses upon his Ode on St. Cæcilia's day are too well known to need transcribing. Moreover, in a letter to Wycherley, he says, “It was certainly a great satisfaction to me, to see and converse with a man, whom, in his writings, I had so long known with pleasure ; but it was a very high addition to it, to hear you, at our very first meeting, doing justice to your dead friend Mr. Dryden. I was not so happy as to know him : *Virgilium tantum vidi*. Had I been born early enough, I must have known and loved him : for I have been assured, not only by yourself, but by Mr. Congreve and sir William Trumball, that his personal qualities were as amiable as his poetical, notwithstanding the many libellous misrepresentations of them : against which, the former of these gentlemen has told me he will one day vindicate him.” But what Congreve and Pope have said of Dryden, is rather in the way of panegyric, than an exact character of him. Others have spoken of him more moderately, and yet, in our humble opinion, have done him no injustice. Thus Felton observes, that “he at once gave the best rules, and broke them in spite of his own knowledge, and the Rehearsal. His prefaces are many of them admirable upon dramatic writings : he had some peculiar notions, which he maintains with great address ; but his judgment in disputed points is of less weight and value, because the inconstancy of his temper did run into his thoughts, and mixed with the conduct of his writings, as well as his life.” Voltaire styles him “a writer, whose genius was too exuberant, and not accompanied with judgment enough ; and tells us, that if he had writ only a tenth part of the works he left behind him, his character would have been conspicuous in every part ; but his great fault is, his having endeavoured to be universal.” Dryden has made no scruple to disparage himself, where he thought he had not excelled. Thus, in his dedication of his *Aurengzebe* to the earl of Mulgrave, speaking of his writing for the stage, “I never thought myself,” says he, “very fit for an employment,

employment, where many of my predecessors have excelled me in all kinds; and some of my contemporaries, even in my own partial judgment, have outdone me in comedy. Some little hopes I have yet remaining (and those too, considering my abilities, may be vain), that I may make the world some part of amends, for many ill plays, by an heroic poem:” of which however he did not execute any part.

It is said, that he had once a design of taking orders, but was refused; and that he solicited for the provostship of Eton-college, but failed also in this. This we have upon the authority of Thomas Browne, who, in “The late Converts exposed, or, the reason of Mr. Bays’s changing his religion,” of which he was supposed to be the author, has the following passage in the preface: “But, prythee, why so severe always upon the priesthood, Mr. Bays? You, I find, still continue your old humour, which we are to date from the year of Hegira, the loss of Eton, or since orders were refused you.” Langbaine likewise, speaking of our author’s Spanish Friar, tells us, that “ever since a certain worthy bishop refused orders to a certain poet, Mr. Dryden has declared open defiance against the whole clergy; and, since the church began the war, he has thought it but justice to make reprisals on the church.”

Dr. Johnson’s admirable critique on Dryden, too long for the limits of our work, we earnestly recommend to the perusal of our readers.

DUAREN (FRANCIS), professor of civil law at Bourges, was born at St. Brien, a city of Bretagne in France, 1509. He was the son of John Duaren, who exercised a place of judicature in Bretagne; in which place he succeeded his father, and performed the functions of it for some time. He read lectures on the Pandects at Paris, in 1536; and, among other scholars, had three sons of the learned Budæus. He was sent for to Bourges in 1538 to teach civil law, three years after Alciat had retired; but quitted his place in 1548, and went to Paris, in order to frequent the bar: for he was very desirous to join the practice to the theory of the law. He attended the bar of the parliament of Paris, but conceived an unconquerable aversion to the chicanery of the court. Disgusted with this practice, Duaren had great reason to rejoice at the advantageous offers made him by the duchess of Berri, sister of Henry II. which gave him a favourable opportunity to retire from the bar, and to resume with honour the employment he had at Bourges. He returned to his professorship of civil law there, in 1551; and no professor, except Alciat, had ever so large a stipend in the university as himself. He seems to have deserved it: for to his honour it may be said, that he was the first of the french civilians, who cleared the civil-law-chair from the barbarism of the glossators, in order

der to introduce the pure sources of the antient jurisprudence. He was indeed unwilling to share this honour with any person; and therefore viewed with an envious eye his colleague Eguinard Baron, who blended likewise polite literature with the study of the law. This jealousy prompted him to write a book, in which he endeavoured to lessen the esteem the world had for his colleague; however, after the death of Baron, he shewed himself one of the most zealous to immortalize his memory, and erected a monument to him at his own expence. He had other colleagues, who revived his uneasiness; and Duaren may serve as an example to prove, that some of the chief miseries of human life, which we lament so much, and are so apt to charge on the nature and constitution of things, arise merely from our own ill-regulated passions.

He died at Bourges in 1559, without having ever married. He had great learning and an excellent judgment, but a very bad memory; so that he was obliged always to read his lectures from his notes.

A collection of his works was made in his life-time, and printed at Lyons in 1554: but, after his death, another edition more complete was published in 1579, under the inspection of Nicholas Cisner, who had been his scholar, and was afterwards professor of civil law at Heidelberg. Whether this, or the edition afterwards printed in 1592, contains the same number of pieces, we have not an opportunity of examining; however, the catalogue given of his works by sir Thomas Pope Blount runs thus: 1. *Commentaria in varios titulos digesti & codicis.* 2. *Disputationum anniversariarum, libri duo.* 3. *De jure accrescendi, libri duo.* 4. *De ratione docendi discendique juris.* 5. *De jurisdictione & imperio.* 6. *Apologia adversus Eguinarium Baronem.* 7. *De plagariis.* This Bayle calls "a curious treatise, but too short for so copious a subject." 8. *In consuetudines feudorum commentarius.* 9. *De sacris ecclesie ministeriis ac beneficiis.* 10. *Pro libertate ecclesie Gallicanae adversus artes Romanas defensio.* This piece prejudiced the court of Rome against him, and procured him a place in the *Index Ex-purgatorius.* 11. *Epistola ad Sebast. Albespinam, regis Galliae oratorem.* 12. *Epistola de Francisco Balduino.* 13. *Defensio adversus Balduini sycophante maledicta.*

DUBRAW, or DUBRAVIUS SCALA (JOHN), bishop of Olmutz in Moravia, in the xvth century, was born at Piltzen in Bohemia, and died in 1553, with the reputation of a pious and enlightened prelate. The functions of the episcopate did not prevent him from being ambassador in Silesia, afterwards in Bohemia, and president of the chamber instituted for trying the insurgents who had been concerned in the troubles of Smalkalde. Dubraw is the author of several works; among others a history of

of Bohemia in 33 books; executed with fidelity and accuracy. The best editions are those of 1575, with chronological tables; and that of 1688, at Frankfort, augmented with the history of Bohemia by Æneas Sylvius.

DUC (FRONTON DU) FRONTO DUCÆUS, a jesuit, born at Bourdeaux in 1558. He died at Paris Sept. 27, 1624, at the age of 66, of the stone: that found in his bladder weighed five ounces. Pere du Duc was well versed in every branch of erudition; but he was strongest in the knowledge of the greek language, and the criticism of authors. The learned are indebted to him for: 1. An edition of the works of St. John Chrysofome, 6 vols. fol. 1613, of which Richard Simon speaks in high terms. 2. Editions of several other antient authors, especially the fathers; of which some are accompanied with notes, and the best is that of Nicephorus Calixtus. 3. Three volumes 8vo. of controversy with Duplessis Mornay. 4. L'histoire tragique de la Pucelle de Domremi, autrement d'Orleans; Nanci, 1581, 4to. A tragedy, which was pompously represented before Charles III. duke of Lorraine. This prince was so pleased with it, that he ordered a considerable sum to be given to the poet, to buy him a new gown. Indeed he was in much want of one; for he thought of nothing but learning and mortification, and that he had was rather too bad even for evangelical poverty. He was a man entirely detached from all the charms of life, the whole of his time being divided between devotion and study. He never used wine at his meals, and then he had early reduced to one each day, and that extremely sparing.

DUCAREL (ANDREW COLTEE), LL.D. F.R. and A.SS. &c. commissary and official of Canterbury, commissary of the royal peculiar of St. Catharine's, and of the subdeaneries of Southmalling, Pagham and Terring in Sussex; one of the three gentlemen appointed to superintend the paper-office, and keeper of the archiepiscopal library at Lambeth. He was born at Greenwich (where his father, descended from an antient family in Normandy, resided) in 1714, and went from Eton school to St. John's college in Oxford, as a gentleman-commoner in 1731. In 1729 he was three months under the care of sir Hans Sloane, on account of an accident that deprived him of the sight of one eye. He has frequently said that he never ate meat till he was 14, nor drank wine till he was 18. He became a member of the college of Doctors-commons in Nov. 1743, and married in 1749. His official attendance to the duties of Doctors-commons was remarkably strict; and his attachment to the study of english antiquities procured him his principal amusement. His collection of books and MSS. in that particular line was valuable; and his indexes and catalogues so exact, as to render them extremely convenient to himself, and the friends he was desirous

fluous to oblige. He had also a good collection of coins and medals. For many years it was his custom to travel incognito in August, with his friend Samuel Gale, esq. attended only by Dr. Ducarel's coachman, and Mr. Gale's footman, George Monk. Twenty miles was their usual stage on the first day, and every other day about fifteen. It was a rule not to go out of their road to see any of their acquaintance. The coachman was directed to say it was a *job*; and that he did not know their names, but that they were civil gentlemen; and the footman, that he was a friend of the coachman's who *gave him a cast*. They usually took up their quarters at an inn; and penetrated into the country for three or four miles round. After dinner Mr. Gale smoked his pipe, whilst Dr. Ducarel took notes, which are still among his MSS. They constantly took with them Camden's *Britannia*, and a set of maps. In Vertue's plate of London-bridge chapel, the figure measuring is Dr. Ducarel, that standing is S. Gale [1]. Dr. Ducarel had his appointment of Lambeth librarian under archbishop Hutton, May 3, 1757, and the catalogues of that valuable collection are not a little benefited by his diligence and abilities. The catalogue begun by bishop Gibson, and continued by Dr. Wilkins, has been by him perfected to the present time; a distinct one made of the books of archbishop Secker; and another in three vols. folio, of the pamphlets and tracts bound up by the direction of archbishop Cornwallis. And in the library of MSS. the catalogue begun by Dr. Wilkins, and continued by succeeding librarians to No. 888, he extended to No. 1147. Of all the honours he enjoyed, none gave him greater satisfaction than the commissariate of St. Catharine's; a place to which he has done due honour in an elaborate history, adorned with beautiful engravings; and where he had long pointed out to his friends a resting-place for his ashes. Of Croydon palace, and of that of Lambeth (the last remaining testimony of episcopal grandeur), he has given particular histories; and had drawn up an account of Doctors-commons, and of the different chancellors of this kingdom, which he intended for publication in the course of the year in which he died. In the latter part of life he was too much immersed in professional engagements to enter into new attachments of friendship; but with those who were admitted to an intimacy he associated on the most liberal terms. It was a maxim which he religiously observed, that "he was an old Oxonian, and therefore never knew a man till he had drunk a bottle of wine with him;" his entertainments were in

[1] The house belonged to Mr. Baldwin, Chislehurst for a change of air, could not win, haberdasher, who was born there; sleep in the country, for want of the noise and when, at 71, he was ordered to go to he had always been used to hear.

the true style of the old english hospitality: and he was remarkably happy in affording the company he not unfrequently invited to his table. After having returned only three days from a fortnight's journey into Kent, where he had held a visitation for himself, and three different ones for his friend archdeacon Backhouse, he died at South Lambeth in his 72d year, the 29th of May, 1785.

DUCAS (MICHAEL), a greek historian, concerning the life of whom we know no more than that he was employed in several negotiations. He wrote a history, which is still extant, of the grecian empire, from the reign of the elder Andronicus to the fall of that empire. Ducas is preferred to Chalcondylas, though he writes in a barbarous style, because he relates facts not to be found elsewhere, and relates them like a sensible man, who was an attentive witness of all that passed. His work was printed at the Louvre in 1649, folio; under the care of Ismael Bouillaud, who accompanied it with a latin version and learned notes. The president Cousin translated it afterwards into french, and it concludes the 8th vol. of his history of Constantinople, printed at Paris, 4to, in 1672 and 1674; and reprinted in Holland, 1685, 12mo.

DUCHAL (JAMES), a learned dissenting minister, was born in Ireland 1697. He had his early education under the direction of an uncle; his preparatory studies were greatly assisted by the well-known and justly admired Mr. Abernethy; and he finished his course of study at the university of Glasgow: which, in testimony of his merit, conferred on him the degree of D. D. He resided for 10 or 11 years at Cambridge, as the pastor of a small congregation there; where he enjoyed his beloved retirement, the advantage of books, and of learned conversation, which he improved with the greatest diligence. On Mr. Abernethy's removal from Antrim, he succeeded him in that place; and, on the death of the said worthy person, was chosen to be minister to the protestant dissenting congregation of Wood-street, Dublin. In this situation he continued to his death, which happened in 1761.

It is very remarkable, and worth recording, that, during his residence here, when he was in the decline of life, of a valetudinary habit, and had frequent avocations in the way of his profession, he composed and wrote sermons to an amount almost beyond belief; more, it appears, on the best computation, than 700. From this mass, a collection was taken after his death, and published in 3 vols. 8vo. 1764. They are mostly on new and uncommon subjects; and though they cannot bear a strict critical examination, yet a vein of strong manly sense and rational piety runs through the whole. During his life, he published



lished a volume of excellent discourses on the presumptive arguments in favour of the christian religion; and many occasional tracts both in England and Ireland.

DUCHANGE (GASPARD), a capital french engraver; born at Paris in 1660; died January 6, 1757, aged 96 years. After the manner of Corregio he engraved Leda, Io, and Danaë; they are without draperies and fine, but not equal to the wonders of the painter. A french author somewhere pretends that he had the courage to break these plates because of their indecency! and then executed the chasing of the money changers from the temple, and the supper of the Pharisee. This (speaking only in the picturesque way) was a change of subject with a vengeance! Besides these he did many pieces of the Luxembourg gallery, and that of Palais Royal; in the cabinet de Crozat, S. Martin des Champs, &c.; the birth of Mary de Medicis, the apotheosis of Henry IV. &c.

DUCHAT (JACOB LE), a Frenchman, distinguished among the literati, was born at Metz in 1658. He was trained to the law, and followed the bar; till the reformed were driven out of France, by the revocation of the edict of Nantz. In 1701 he settled at Berlin; became a member of the academy of sciences; and died there in 1735. He was regarded as a very learned person, yet is distinguished as an editor rather than an author. He had, it seems, a great taste for the antient french writers. He gave new editions of the Menippean Satires, of the works of Rabelais, of the Apology for Herodotus, by Henry Stephens, &c. all accompanied with remarks of his own. He held a correspondence with Bayle, whom he furnished with many particulars for his dictionary. After his death was published a Ducatiana, at Amsterdam, 1738, 2 vols. 12mo.

DUCHE DE VANEY (JOSEPH FRANÇOIS), born at Paris, Oct. 29, 1668, the son of a gentleman of the bedchamber to the french king. His father took great pains in his education; but this was his only heritage. The mediocrity of his fortune made him a poet. The marchioness de Maintenon, having seen some of his essays, made choice of him to furnish her pupils at St. Cyr with sacred sonnets. This lady recommended him so strongly to Pontchartrain, the secretary of state, that the minister, taking the poet for some considerable personage, went and made him a visit. Duché, seeing a secretary of state enter his doors, thought he was going to be sent to the Bastille; but he was soon relieved from his fright by the civilities of the minister, of which Duché was highly deserving. He had as much gentleness in his disposition as charms in his wit. He never indulged in any strokes of satire: a praise seldom due to a poet! Rousseau and he were the delight of the companies they frequented; but the impression made by Duché, though less striking

at first, was most lasting. He was also admired for the talent of declamation, which he possessed in no common degree. The academy of inscriptions and belles-lettres were pleased to admit him of their body; and lost him the 14th of December, 1704, at the age of 37. Duché presented the french theatre with three tragedies, Jonathan, Absalom, and Deborah, of which the second, containing several pathetic scenes, still keeps its ground on the stage; and to the opera *Les Fêtes galantes*, *Les Amours de Momus*, ballets; *Theagenes and Chariclea*, *Cephalus and Procris*, *Scylla*, *Iphigenia*, tragedies. The last opera is his best performance; it is in high taste, and, though it is but an opera, it presents us with the excellencies of the grecian tragedies. There is likewise by this author a collection of edifying stories, which is read at St. Cyr with no less edification than pleasure. It has sometimes been confounded with the pious and moral stories of the abbé de Choisi. These two works are written in the same design, that of disengaging youth from frivolous reading. The collection of the poet is less known than that of the abbé; but it is no ways inferior to it, either in elevation of sentiment, in truth of character, or even in elegance of style. His hymns and his sacred canticles are still sung at St. Cyr.

DUCK (ARTHUR), a civilian, was born in Devonshire, 1580, of a considerable family; and at 15 years of age became a student at Exeter college in Oxford, where he took a degree in arts in 1599. From thence he removed to Hart hall, and afterwards was elected fellow of All-souls; but his genius leading him to the study of the civil law, he took his other degrees in that faculty. He travelled into France, Italy, and Germany; and, after his return, was made chancellor of the diocese of Bath and Wells. He was afterwards made chancellor of London, and at length master of the requests: but the confusions, which were then beginning, probably hindered him from rising higher. In 1640 he was elected burgess for Minehead in Somersetshire, and soon after siding with king Charles in the time of the rebellion, became a great sufferer in the fortunes of his family. In 1648 he was sent for by his majesty to Newport in the isle of Wight, to be assisting in his treaty with the commissioners from the parliament; but, that treaty taking no effect, he retired to his habitation at Chiswick near London, where he died in 1649. He was an excellent civilian, a tolerable poet, especially in his younger days, and very well versed in history, ecclesiastical as well as civil. He left behind him, *Vita Henrici Chichele*, &c. and *De usu & autoritate juris civilis romanorum in dominiis principum christianorum*: a very useful and entertaining work, which has been printed several times at home and abroad. He was greatly assisted in this work by the learned Dr. Gerard Langbaine.

**DUCK (STEPHEN)**, a very extraordinary person, who from a thresher became a poet, and was afterwards advanced to the cure of a parish. He was born about the beginning of this century, and had originally no other teaching, that what enabled him to read and write english: and, as arithmetic is generally joined with this degree of learning, he had a little share of that too. About his 14th year he was taken from school, and was afterwards successively engaged in the several lowest employments of a country life. This lasted for some years; so long, that he had almost forgot all the arithmetic he had learned at school. However, he read sometimes, and thought oftener: he had a certain longing after knowledge; and, when he reflected within himself on his want of education, he began to be particularly uneasy, that he should have forgot any thing of what he had learned, even at his little school. He thought of this so often, that, at last, he resolved to try his own strength; and, if possible, to recover his arithmetic again.

He was then about 24 years of age; and considering the difficulties the poor fellow lay under, an inclination for knowledge must needs have been very strong in him. He was then married, and at service: he had little time to spare: he had no books, and no money to get any; but he was resolved to go through with it, and accordingly used to work more than other day-labourers, by which means he got some little matter added to his pay. This overplus was at his own disposal; and with this he bought first a book of vulgar arithmetic, then one of decimal, and a third of measuring land; of all which, by degrees, he made himself a tolerable master, in those hours he could steal from sleep after the labours of the day. He had, it seems, one dear friend, who joined with him in this literary pursuit; and with whom he used to talk and read, when they could steal a little time for it. This friend had been in a service at London for two or three years, and had an inclination to books, as well as Stephen Duck. He had purchased some, and brought them down with him into the country; and Stephen had always the use of his little library, which in time was increased to two or three dozen of books. "Perhaps," says his historian, Mr. Spence, "you would be willing to know, what books their little library consisted of. I need not mention those of arithmetic again, nor his bible. Milton, the Spectators, and Seneca, were his first favourites; Telemachus, with another piece by the same hand, and Addison's defence of christianity, his next. They had an english dictionary, and a sort of english grammar, an Ovid of long standing with them, and a Bysshe's Art of Poetry of later acquisition. Seneca's Morals made the name of L'Estrange dear to them; and, as I imagine, might occasion their getting his Josephus in folio, which was the largest purchase

in their whole collection. They had one volume of Shakspeare, with seven of his plays in it. Besides these; Stephen had read three or four other plays; some of Epictetus, Waller, Dryden's Virgil, Prior; Hudibras, Tom Browne, and the London Spy."

With these helps Stephen grew something of a poet, and something of a philosopher. He had from his infancy a cast in his mind towards poetry, as appeared from several little circumstances; but what gave him a higher taste of it, than he had been used to, was Milton's Paradise Lost. This he read over twice or thrice with a dictionary, before he could understand the language of it thoroughly; and this, with a sort of english grammar he had, is said to have been of the greatest use to him. It was his friend that helped him to the Spectators; which, as he himself owned, improved his understanding more than any thing. The pieces of poetry scattered in those papers helped on his natural bent that way; and made him willing to try whether he could not do something like them. He sometimes turned his own thoughts into verse, while he was at work; and at last began to venture those thoughts a little upon paper. The thing took air; and Stephen, who had before the name of a scholar among the country people, was said now to be able to write verses too. This was mentioned accidentally, about the year 1729, before a gentleman of Oxford, who sent for Stephen; and, after some talk with him, desired him to write him a letter in verse. He did so; and that letter is the epistle which stands the last in his poems, though the first whole copy of verses that ever he wrote.

By these attempts, one after another, he became known to the clergymen in the neighbourhood; who, upon examining him, found that he had a great deal of merit, made him some presents, and encouraged him to go on. At length, some of his essays falling into the hands of a lady of quality, who attended on the late queen Caroline, he became known to her majesty, who took him under her protection, and settled on him a yearly pension of 30*l.* we think; such a one at least as was sufficient to maintain him independently of labour. This Duck very gratefully acknowledges, in the dedication of his poems to the queen: "Your majesty," says he, "has indeed the same right to them, as you have to the fruits of a tree, which you have transplanted out of a barren soil into a fertile and beautiful garden. It was your generosity which brought me out of obscurity, and still condescends to protect me; like the supreme being, who continually supports the meanest creature which his goodness has produced." Swift, who might, one would think, easily have overlooked such an object as Duck, but whose spleen prompted him to be satirical on any occasion or none, was so piqued at this generosity in the queen, while we suppose

he thought himself and his own friends neglected, that he wrote the following quibbling epigram, as he calls it, "on Stephen Duck, the thresher and favourite poet:"

The thresher Duck could o'er the queen prevail;  
 The proverb says, 'No fence against a fiak.'  
 From threshing corn he turns to thresh his brains,  
 For which her majesty allows him grains.  
 Though 'tis confess'd, that those who ever saw  
 His poems, think them all not worth a straw.  
 Thrice happy Duck, employed in threshing stubble!  
 Thy toil is lessened, and thy profits double.

Duck was afterwards admitted into orders, and preferred to the living of Bysleet in Surry. He had taken some pains to master the latin tongue, as we may perceive by his imitations of some of the antient latin poets, so that he was probably as well qualified for the sacred office as many of his reverend brethren; since it cannot reasonably be expected that every clergyman should understand greek, in an age which affords so little encouragement to letters. At Bysleet he continued for many years to make poems and sermons, and was much followed by the people as a preacher; till, falling at length into a low-spirited melancholy way, he flung himself into the Thames from a bridge near Reading, and was drowned. This unhappy accident, for he was perfectly lunatic, befell him some time in May or June 1756. In the preface to his Poems, he makes his acknowledgments to some gentlemen, who "first took notice of him in the midst of poverty and labour." What those gentlemen did was highly generous and praise-worthy, and it was but gratitude in Stephen to acknowledge it; yet it is more than probable, that if he had been suffered to pass the remainder of his life, after he had spent so much of it, in poverty and labour, he had not only avoided this unhappy end, but also been a stranger to many years of melancholy and misery which preceded it; since it may all be reasonably imputed to the want of that exercise and labour, to which he had been accustomed from his earliest youth.

DUCLOS (CHARLES DINEAU), born at Dinant in Bretagne, about the close of the year 1705, the son of a hatter, received a distinguished education at Paris. His taste for literature obtained him admission to the most celebrated academies of the metropolis, of the provinces, and of foreign countries. Being chosen to succeed Mirabaud, as perpetual secretary of the french academy, he filled that post as a man who was fond of literature, and had the talent of procuring it respect. Though domesticated at Paris, he was appointed in 1744 mayor of Dinant; and in 1755 had a patent of nobility granted him by the

king, in reward for the zeal which the states of Bretagne had shewn for the service of the country. That province having received orders to point out such subjects as were most deserving of the favours of the monarch, Duclos was unanimously named by the tiers-état. He died at Paris, March 26, 1772, with the title of historiographer of France. His conversation was at once agreeable, instructive and lively. His ordinary discourse abounded in novel and interesting truths. He reflected deeply, and expressed his thoughts with energy. His maxims were often proved by well selected anecdotes. Lively and impetuous by nature, he was frequently the severe censor of pretensions that had no foundation. But age, experience, intercourse with society, a great fund of good sense, at length taught him to restrict to mankind in general those hard truths which never fail to displease individuals. His austere probity, from whence proceeded that bluntness for which he was blamed in company, his beneficence and his other virtues, gave him a right to the public esteem. "Few persons (says M. le prince de Beauvau) better knew the duties and the value of friendship. He would boldly serve his friends and neglected merit: on such occasions he displayed an art which excited no distrust, and which would not have been expected in a man, who his whole life long chose rather to shew the truth with force, than to insinuate it with address." At first he was of the party which went under the name of the philosophers; but the excesses of its leader, and of some of his subalterns, rendered him somewhat more circumspect. Both in his conversation and in his writings, he censured those presumptuous writers, who, under pretence of attacking superstition, undermine the foundations of morality, and weaken the bands of society; a practice so much the more absurd, as the making of proselytes must be dangerous to themselves. Once, speaking on this subject, "these enthusiastic philosophers (said he) will proceed such lengths, as at last to make me devout." Besides, he was too fond of his own peace and happiness for following them in their extravagancies, even for preserving their friendship or good will. "Duclos est à la fois droit et adroit," said one of his philosophical friends, who was honest enough, but was almost always defective in point of address. It was in consequence of this address, or rather of his prudence, that he never would publish any thing of what he wrote as historiographer of France. "Whenever I have been importuned," said he, "to bring out some of my writings on the present reign, I have uniformly answered, that I was resolved neither to ruin myself by speaking truth, nor debase myself by flattery. However, I do not the less discharge my duty. If I cannot speak to my contemporaries, I will shew the rising generation what their fathers were." Indeed, we are told that he did compose the  
 history

history of the reign of Lewis XV. and that after his death it was lodged in the hands of the minister. The preface to this work may be seen in the first vol. of the "Pièces intéressantes" of M. de la Place. His works are: 1. Romances; interesting and ingenious. 2. The confessions of count \*\*\*. 3. The baroness de Luz. 4. Memoirs concerning the manners of the xviiiith century; each in 1 vol. 12mo. 5. Acajou; in 4to and in 12mo. with plates. In the Confessions he has given animation and action to what appeared rather dry and desultory in his Considerations on the manners. Excepting two or three imaginary characters, more fantastical than real, the remainder seems to be the work of a master. The situations, indeed, are not so well unfolded as they might have been; the author has neglected the gradations, the shades; and the romance is not sufficiently dramatical. But the interesting story of Madame de Selve proves that M. Duclos knew how to finish as well as to sketch. His other romances are inferior to the Confessions. The memoirs relating to the manners of the xviiiith century abound in just observations on a variety of subjects. Acajou is no more than a tale, rather of the grotesque species, but well written. 2. The history of Lewis XI. 3 vols. 12mo. 1745; and the authorities, an additional volume, 1746, contain curious matter. The style is concise and elegant, but too abrupt and too epigrammatical. Taking Tacitus for his model, whom, by the way, he approaches at a very humble distance, he has been less solicitous about the exact and circumstantial particularization of facts, than their aggregate compass, and their influence on the manners, laws, customs, and revolutions of the state. Though his diction has been criticised, it must be confessed that his lively and accurate narration, perhaps at the same time rather dry, is yet more supportable than that ridiculous pomp of words which almost all the french authors have employed in a department where declamation and exaggeration are the greatest defects. 3. Considerations on the manners of the present century; 12mo. A book replete with just maxims, accurate definitions, ingenious discussions, novel thoughts, and well-drawn characters. The style may sometimes be obscure, from too great efforts at precision, and here and there an affectation of novelty, in which a writer of consummate taste would not have indulged. This defect is amply compensated by a firm and judicious zeal for truth, for honour, for probity, for beneficence, for all the moral and social virtues. I wis XV. said of this book: "It is the work of a worthy man." 4. Remarks on the general grammar of Port-Royal. In these he shews himself a philosophical grammarian. 5. Several dissertations in the Memoirs of the academy of belles-lettres. These contain much erudition, qualified by the charms of wit, and ornamented by a diction

clear,

clear, easy, correct, and always adapted to the subject. 6. He had a greater share than any other in the edition of 1762 of the Dictionary of the french academy; in which his usual accuracy and judgment are everywhere apparent. 7. He had begun a continuation of the history of that society. 8. M. de la Place, in the 1st and 2d volumes of his *Pièces Intéressantes*, gives a memorial historique, extracted from the papers of Duclos, containing curious anecdotes and some bold facts. They are the materials for the history of the reign of Lewis XV. but he does not expatiate on the public events, nor on the character of the monarch.

DUDITH (ANDREW), born at Buda in Hungary, Feb. 6, 1533, of a family of distinction, displayed great talents, a fine imagination, and a strong memory, from his very childhood. He cultivated the latin and greek languages with success. Cicero was his favourite author; his style pleased him so much, that he wrote out his whole works three times with his own hand. The emperor Ferdinand II. employed him in affairs of importance. He gave him the bishopric of Tina in Dalmatia, in 1560. The clergy of Hungary sent him as their deputy to the council of Trent, two years afterwards, where it was not his fault that the priests were not allowed to marry: it was certainly there that he made acquaintance with cardinal Pole, who engaged him as one of his secretaries. His inclination to the doctrines of Luther gave great offence to that assembly, and the emperor was obliged to recall him. Dudith, already a protestant at heart, privately married on his return one of the maids of honour to the queen, laid down his bishopric, and publicly professed the reformed religion. It is pretended, that, from protestant, he became socinian; and that he died the 23d of February, 1589, at the age of 56, without having made up his mind concerning the different sects of religion. He engaged in a second marriage after the death of his first wife, by whom he had a son, who caused him much vexation. It is said, that on the night he died he left his wife the following verses:

O cæcas animi latebras, & nefcia corda  
 Craftina venturo quid ferat hora die!  
 Quis noctem me illam, convivia & illa putasset  
 Ultima, tam caro ducere cum capite?

The works of Dudith amount to a considerable number, in controversy, physics, and poetry. The latter are to be seen in the 2d volume of the beauties of the german poets. Dudith is reported to have been a man of very regular manners: he held vice in abhorrence; but had a sincere affection for all mankind, and endeavoured to do good to every one.

DUDLEY (EDMUND), a celebrated lawyer and able statesman  
 in



in the reign of Henry VII. was born in 1462. Some have said, that he was the son of a mechanic: but this notion probably took its rise from prejudices conceived against him for his mal-administrations in power; for he was of the antient family of the Dudleys, and his father was sir John Dudley, second son of John Dudley, baron of Dudley, and knight of the garter. About the age of sixteen he was sent to Oxford, where he spent some time; and afterwards removed to Gray's-inn in London, in order to prosecute the study of the law. This he did with great diligence, and came at length to be considered as so able a person in his profession, as to induce Henry VII. to take him very early into his service. It is said that for his singular prudence and fidelity he was sworn of the king's privy-council in his 23d year: and as Polydore Vergil, who affirms this, was then here in England, there can be no reason to doubt it. In 1492 we find him one of those great men in the king's army near Bologne, who were chiefly instrumental in making a peace with France; and that two years after he obtained the wardship and marriage of Elizabeth, daughter of Edward Grey, viscount L'Isle, sister and coheirefs of John viscount L'Isle, her brother. In 1499 he was one of those who signed the ratification of the peace just mentioned, by the authority of parliament; which shews that he was in great credit with his country, as well as in high favour with his prince, whom he particularly served in helping to fill his coffers, under the colour of law, though with very little regard to equity and justice. All our general histories have handled this matter so in the gross, that it is very difficult to learn from them, wherein the crimes of Empsom and Dudley consisted: but Bacon, who understood it well, relates every circumstance freely and fully in the following manner: "As kings do more easily find instruments for their will and humour, than for their service and honour, he had gotten for his purpose, or beyond his purpose, two instruments, Empsom and Dudley, bold men, and careless of fame, and that took toll for their master's grift. Dudley was of a good family, eloquent, and one that could put hateful business into good language: but Empsom, that was the son of a sieve-maker, triumphed always in the deed done, putting off all other respects whatsoever. These two persons, being lawyers in science, and privy-counsellors in authority, turned law and justice into wormwood and rapine. For, first, their manner was to cause divers subjects to be indicted for fundry crimes, and so far forth to proceed in form of law; but, when the bills were found, then presently to commit them: and, nevertheless, not to produce them in any reasonable time to their answer, but to suffer them to languish long in prison, and, by fundry artificial

tificial devices and terrors, to extort from them great fines and ransoms, which they termed compositions and mitigations. Neither did they, towards the end, observe so much as the half face of justice in proceeding by indictment, but sent forth their precepts to attach men, and convent them before themselves and some others, at their private houses, in a court of commission; and there used to shuffle up a summary proceeding by examination, without trial of jury, assuming to themselves there, to deal both in pleas of the crown, and controversies civil. Then did they also use to enthrall and charge the subjects lands with tenures in capite, by finding false offices, and thereby to work upon them by wardships, liveries, premier seifins, and alienations, being the fruits of those tenures, refusing, upon divers pretexts and delays, to admit men to traverse those false offices according to the law. Nay, the king's wards, after they had accomplished their full age, could not be suffered to have livery of their lands, without paying excessive fines, far exceeding all reasonable rates. They did also vex men with informations of intrusion, upon scarce colourable titles. When men were outlawed in personal actions, they would not permit them to purchase their charters of pardon, except they paid great and intolerable sums, standing upon the strict point of law, which, upon outlawries, giveth forfeiture of goods: nay, contrary to all law and colour, they maintained the king ought to have the half of men's lands and rents, during the space of full two years, for a pain, in case of outlawry. They would also ruffle with jurors, and enforce them to find as they would direct; and, if they did not, convent them, imprison them, and fine them."

In the parliament held in 1504 Dudley was speaker of the house of commons; and in consideration, as it may be presumed, of his great services to his master in this high station, we find that two years after he obtained a grant of the stewardship of the rape of Hastings, in the county of Suffex. This was one of the last favours he received from his master; who, at the close of his life, is said to have been so much troubled at the oppressions and extortions of these ministers, that he was desirous to make restitution to such as had been injured, and directed the same by his will. Some writers have taken occasion from hence to free that monarch from blame, flinging it all upon Empsom and Dudley: but others, and Bacon among them, have very plainly proved, that they did not lead or deceive him in this affair, but only acted under him as instruments. The king died at Richmond the 21st of April 1509, and was scarcely in his grave, when Dudley was sent to the Tower; the clamour of the people being so great, that this step was absolutely necessary to quiet them: though Stowe seems to think, that both he and Empsom were decoyed into

the Tower, or they had not been so easily taken. At the same time, numbers of their subordinate instruments were seized, imprisoned, tried, and punished. July the same year, Dudley was arraigned, and found guilty of high treason before commissioners assembled in Guildhall. The king, taking a journey afterwards into the country, found himself so much incommoded by the general outcry of his people, that he caused Empsom to be carried into Northamptonshire; where, Oct. following, he was also tried and convicted, and then remanded back to the Tower. In the parliament of Jan. 1510 Dudley and Empsom were both attainted of high treason; but the king was unwilling to execute them; and Stowe informs us, that a rumour prevailed, as if queen Catharine had interposed, and procured Dudley's pardon. The clamours of the people continually increasing, being rather heightened than softened by seeing numbers of mean fellows, whom they had employed as informers and witnesses, convicted and punished, while themselves were spared, the king was at last obliged to order them for execution; and accordingly they both lost their heads upon Tower-hill, Aug. 18, 1510.

Dudley, to give some employment to his thoughts during his tedious imprisonment in the Tower, and perhaps with a view of extricating himself from his misfortunes, composed a very extraordinary piece, which he addressed to the king, intituled, "The Tree of the Commonwealth, by Edmund Dudley, esq. late counsellor to king Henry VII. the same Edmund being, at the compiling thereof, prisoner in the Tower, in 1 Hen. VIII." The contents of this treatise are, in the author's own words, as follow: "The effect of this treatise," says he, "consisteth in three especial points. First, remembrance of God, and the faithful of his holy church, in the which every christian prince had need to begin. Secondly, of some conditions and demeanors necessary in every prince, both for his honour and assuredness of his continuance. Thirdly, of the Tree of the Commonwealth, which toucheth people of every degree, of the conditions and demeanors they should be of." This book never reached the king's hands, and so could not contribute to save the head of its author: nevertheless, it is somewhat strange, that though seen and perused by many, and thence made often the subject of conversation, it should never be published. Several copies of it are still extant in MS.

DUDLEY (JOHN), son of the preceding, baron of Malpas, viscount L'Isle, earl of Warwick, and duke of Northumberland, was born in 1502, and afterwards became one of the most powerful subjects this kingdom ever saw. At the time his father was beheaded, he was about eight years old; and it being enough known, that the severity exercised in that act was rather to satisfy the people than justice, his friends found no great  
difficulty

difficulty in obtaining from the parliament, that his father's attainder might be reversed, and himself restored in blood: for which purpose a special act was passed in 1511. After an education suitable to his quality, he was introduced at court in 1523, where, having a fine person and great accomplishments, he soon became admired. He attended the king's favourite, Charles Brandon, duke of Suffolk, in his expedition to France; and distinguished himself so much by his gallant behaviour, that he obtained the honour of knighthood. He attached himself to cardinal Wolsey, whom he accompanied in his embassy to France; and he was also in great confidence with the next prime-minister, lord Cromwell. The fall of these eminent statesmen one after another did not at all affect the favour or fortune of sir John Dudley, who had great dexterity in preserving their good graces, without embarking too far in their designs; preserving always a proper regard for the sentiments of his sovereign, which kept him in full credit at court, in the midst of many changes as well of men as measures. In 1542 he was raised to the dignity of viscount L'Isle, and at the next festival of St. George was elected knight of the garter. This was soon after followed by a much higher instance both of kindness and trust: for the king, considering his uncommon abilities and courage, and the occasion he had then for them, made him lord high admiral of England for life; and in this important post he did many singular services. He owed all his honours and fortune to Henry VIII. and received from him, towards the close of his reign, very large grants of church lands, which however created him many enemies. He was also named by king Henry in his will, to be one of his sixteen executors; and received from him a legacy of 500*l.* which was the highest he bestowed on any of them.

After the death of Henry, which happened January 31, 1547, the earl of Hertford, afterwards duke of Somerset, who was the young king's uncle, without having any regard to Henry's will, procured himself to be declared protector of the kingdom; and set on foot many projects. Among the first one was, to get his brother, sir Thomas Seymour, made high admiral; in whose favour the lord viscount L'Isle was obliged to resign, but, in lieu thereof, as it seems, created earl of Warwick, and made great chamberlain of England. This was in February. Afterwards troubles came on, and insurrections broke out in several parts of the kingdom. In Devonshire they grew so strong, that they besieged the city of Exeter; and before they could be reduced by the lord Russell, a new rebellion broke out in Norfolk, under the command of one Robert Ket, a tanner, who was very soon at the head of ten thousand men. The earl of Warwick, whose reputation was very high in military matters,

was ordered to march against the latter. He defeated them, and killed about a thousand of them : but they, collecting their scattered parties, offered him battle a second time. The earl marched directly towards them ; but, when he was on the point of engaging, he sent them a message, that “ he was sorry to see so much courage expressed in so bad a cause ; but that, notwithstanding what was past, they might depend on the king’s pardon on delivering up their leaders.” To which they answered, that, “ he was a nobleman of so much worth and generosity, that, if they might have this assurance from his own mouth, they were willing to submit.” The earl accordingly went among them ; upon which they threw down their arms, delivered up Robert Ket, and his brother William, with the rest of their chiefs, who were hanged : upon hearing which the other rebels were dispersed, and so all was quiet again.

At the end of 1549, sir Thomas Seymour having been attainted and executed for strange practices against his brother, and the protector now in the Tower, the earl of Warwick was again made lord high admiral, with very extensive powers. He stood at this time so high in the king’s favour, and had so firm a friendship with the rest of the lords of the council, that nothing was done but by his advice and consent ; to which therefore we must attribute the release of the duke of Somerset out of the Tower, and the restoring of him to some share of power and favour at court. The king was much pleased with this ; and, in order to establish a real and lasting friendship between these two great men, had a marriage proposed between the earl of Warwick’s eldest son and the duke of Somerset’s daughter ; which at length was brought to bear, and the 3d of June 1550 solemnized in the king’s presence. April, 1551, the earl of Warwick was constituted earl marshal of England ; soon after lord warden of the northern marches ; and, in October, advanced to the dignity of duke of Northumberland. A few days after, the conspiracy of the duke of Somerset breaking out, the duke, his duchess, and several other persons, were sent prisoners to the Tower ; and the king, being persuaded that he had really formed a design to murder the duke of Northumberland, resolved to leave him to the law. He was tried, condemned, and, February 22, 1552, executed ; the duke of Northumberland succeeding him as chancellor of Cambridge.

This great politician had now raised himself as high as it was possible in point of dignity and power : the ascendancy he had gained over the young king was so great, that he directed him entirely at his pleasure ; and he had with such dexterity wrought most of the great nobility into his interests, and had so humbled and depressed all who shewed any dislike to him, that he seemed to have every thing to hope, and little to

fear. And this indeed upon good grounds, while that king lived; but when he discerned his majesty's health to decline apace, he considered, and it was very natural for him to consider, how he might secure himself and his family. This appears plainly from the hurry with which the marriage was concluded with the lady Jane Grey, eldest daughter of the duke of Suffolk, and his fourth son lord Guildford Dudley; which was celebrated in May 1553, that is, not above two months before the king died. He had been some time contriving that plan for the disposal of the kingdom, which he carried afterwards into execution. In the parliament held a little before the king's death, he procured a considerable supply to be granted; and, in the preamble of that act, caused to be inserted a direct censure of the duke of Somerset's administration. Then, dissolving that parliament, he applied himself to the king, and shewed him the necessity of setting the lady Mary aside, from the danger the protestant religion would be in, if she should succeed him: in which, from the piety of that young prince, he found no great difficulty. Burnet says, he did not well understand how the king was prevailed on to pass by his sister Elizabeth, who had been always much in his favour: yet, when this was done, there was another difficulty in the way. The duchess of Suffolk was next heir, who might have sons; and therefore, to bar these in favour of lady Jane Dudley, seemed to be unnatural as well as illegal. But the duchess herself contributed, as far as in her lay, to remove this obstacle; by devolving her right upon her daughter, even if she had male issue: and this satisfied the king. The king's consent being obtained, the next point was to procure a proper instrument to be drawn by the judges: in doing which, the duke of Northumberland made use of threats, as well as promises; and, when done at last, it was in such manner, as plainly shewed it to be illegal in their own opinions.

Edward died the 6th of July 1553. It is said that the duke of Northumberland was very desirous of concealing his death for some time; but this being found impossible, he carried his daughter-in-law, the lady Jane, from Durham-house to the Tower, for the greater security, and on the 10th of July proclaimed her queen. The council also wrote to lady Mary, requiring her submission; but they were soon informed that she was retired into Norfolk, where many of the nobility and multitudes of people resorted to her. It was then resolved to send forces against her, under the command of the duke of Suffolk; but queen Jane, as she was then styled, would by no means part with her father; and the council earnestly pressed the duke of Northumberland to go in person, to which he was little inclined, as doubting their fidelity. However, on the 14th of July he went, accompanied by some others; but, as they

marched

marched through Bishopsgate with two thousand horse and six thousand foot, he could not forbear saying to lord Grey: "The people press to see us, but not one says, God speed us." His activity and courage, for which he had been so famous, seem from this time to have deserted him: for, though he advanced to St. Edmund's-bury in Suffolk, yet, finding his troops diminish, the people little affected to him, and no supplies coming from London, though he had written to the lords in the most pressing terms, he retired back to Cambridge. The council in the mean time thought of nothing but getting out of the Tower; which effecting, they had queen Mary proclaimed. The duke of Northumberland, having immediate advice of this, caused her to be proclaimed at Cambridge, throwing up his cap, and crying, "God save queen Mary!" All this affected loyalty stood him in no stead: for he was soon after arrested, arraigned, tried, and condemned. August the 21st was the day fixed for his execution; when a vast concourse of people assembled upon Tower-hill, all the usual preparations being made, and the executioner ready: but, after waiting some hours, the people were ordered to depart. This delay was to afford time for his making an open show of the change of his religion; since that very day, in the presence of the mayor and aldermen of London, as well as some of the privy council, he heard mass in the Tower. The next day he was executed, after making a very long speech to the people: of which there remains nothing but what relates to his religion; which he not only professed to be then that of the church of Rome, but to have been always so. Fox affirms, that he had a promise of pardon, even if his head was upon the block, if he would recant and hear mass: and some have believed that he entertained such a hope to the last. Be that as it will, it is allowed that he behaved with a proper courage and composure.

Such was the end of this potent nobleman, who, with the title of a duke, exercised for some time a power little inferior to that of a king; of whom it may be said, that though he had many great and good qualities, yet they were much overbalanced by his vices. He had a numerous issue, eight sons and five daughters; of whom some went before him to the grave, others survived, and lived to see a great change in their fortunes. John earl of Warwick was condemned with his father, but reprieved and released out of the Tower; and, going to his brother's house at Penshurst in Kent, died there in two days time. Ambrose and Robert were both very remarkable men, of whom we shall give some account. Guildford, who married lady Jane Grey in May 1553, lost his life, as well as his unfortunate lady, upon the scaffold, the 12th of Feb. following. The others,

sons and daughters, such as lived to be men and women, were nobly married.

DUDLEY (AMBROSE), son of John duke of Northumberland, afterwards baron L'Isle, and earl of Warwick, was born about 1530, and carefully educated in his father's family. He attended his father into Norfolk against the rebels in 1549, and, for his distinguished courage, obtained, as is probable, the honour of knighthood. He was always very high in king Edward's favour: afterwards, being concerned in the cause of lady Jane, he was attainted, received sentence of death, and remained a prisoner till Oct. the 18th, 1554; when he was discharged, and pardoned for life. In 1557, in company with both his brothers, Robert and Henry, he engaged in an expedition to the Low Countries, and joined the Spanish army that lay then before St. Quintin's. He had his share in the famous victory over the French, who came to the relief of that place; but had the misfortune to lose there his youngest brother Henry, who was a person of great hopes, and had been a singular favourite with king Edward. This matter was so represented to queen Mary, that, in consideration of their faithful services, she restored the whole family in blood; and accordingly an act passed this year for that purpose. On the accession of queen Elizabeth, he became immediately one of the most distinguished persons at her court; and was called, as in the days of her brother, lord Ambrose Dudley. He was afterwards created first baron L'Isle, and then earl of Warwick. He was advanced to several high places, and distinguished by numerous honours; and we find him in all the great and public services during this active and busy reign; but, what is greatly to his credit, never in any of the intrigues with which it was blemished: for he was a man of great sweetness of temper, and of an unexceptionable character; so that he was beloved by all parties, and hated by none. In the last years of his life he endured great pain and misery from a wound received in his leg when he defended New Haven against the French in 1562; and this bringing him very low, he at last submitted to an amputation, of which he died in Feb. 1589. He was thrice married, but had no issue. He was generally called "The good earl of Warwick."

Some historians have affected much amazement at the great honours bestowed by queen Elizabeth upon this noble person and his brother Robert: but it is easy to conceive, that she always intended to raise them from the very beginning of her reign. In her youth she had conversed very intimately with them, saw them high in her brother Edward's favour, and probably had made use of their interest in those times of their prosperity. They had been also, making allowance for their distance



rance in rank, companions in adversity under queen Mary; nor is it at all improbable that they might do the princess Elizabeth some considerable services during the latter part of that reign, when both the brothers had recovered some degree of favour.

DUDLEY (ROBERT), baron of Denbigh, and earl of Leicester, son to John duke of Northumberland, and brother to Ambrose earl of Warwick, before mentioned, was born about 1532; and coming early into the service and favour of king Edward, was knighted in his youth. June 1550 he espoused Amy, daughter of sir John Robsart, at Sheen in Surry, the king honouring their nuptials with his presence; and was immediately advanced to considerable offices at court. In the first year of Mary he fell into the same misfortunes with the rest of his family; was imprisoned, tried, and condemned; but pardoned for life, and set at liberty in October 1554. He was afterwards restored in blood, as we have observed in the former article. On the accession of Elizabeth, he was immediately entertained at court as a principal favourite: he was made master of the horse, installed knight of the Garter, and sworn of the privy-council in a very short time. He obtained moreover prodigious grants, one after another, from the crown: and all things gave way to his ambition, influence, and policy. In his attendance upon the queen to Cambridge, the highest reverence was paid him: he was lodged in Trinity College, consulted in all things, requests made to the queen through him; and, August 10, 1564, he on his knees entreated the queen to speak to the university in latin, which she accordingly did. At court, however, Thomas earl of Suffex shewed himself averse to his counsels, and strongly promoted the overture of a marriage between the queen and the archduke Charles of Austria; as much more worthy of such a princess than any subject of her own, let his qualities be what they would. This was resented by Dudley, who insinuated that foreign alliances were always fatal; that her sister Mary never knew an easy minute after her marriage with Philip; that her majesty ought to consider, she was herself descended of such a marriage as by those lofty notions was decried: so that she could not condemn an alliance with the nobility of England, but must at the same time reflect on her father's choice, and her mother's family. This dispute occasioned a violent rupture between the two lords, which the queen took into her hands, and composed; but without the least diminution of Dudley's ascendancy, who still continued to solicit and obtain new grants and offices for himself and his dependants, who were so numerous, and made so great a figure, that he was styled by the common people "The Heart of the Court."

To give some colour to these marks of royal indulgence, the queen proposed him as a suitor to Mary queen of Scots; promis-

ing to that princess all the advantages she could expect or desire, either for herself or her subjects, in case she consented to the match. The sincerity of this was suspected at the time, when the deepest politicians believed that, if the queen of Scotland had complied, it would have served only to countenance the preferring him to his sovereign's bed. The queen of Scots rejected the proposal in a manner that, some have thought, proved as fatal to her as it had done to his own lady, who was supposed to be sacrificed to his ambition of marrying a queen. The death of this unfortunate person happened September 8, 1560, at a very unlucky juncture for his reputation; because the world at that time conceived it might be much for his conveniency to be without a wife, this island having then two queens, young, and without husbands. The manner too of this poor lady's death, which, Camden says, was by a fall from a high place, filled the world with the rumour of a lamentable tragedy [κ].

Sept. 1564, the queen created him baron of Denbigh, and, the day after, earl of Leicester, with all the pomp and ceremony imaginable; and, before the close of the year, he was made chancellor of Oxford, as he had been some time before high-steward of Cambridge. His great influence in the court of England was not only known at home, but abroad, which induced the french king, Charles IX. to send him the order of St. Mi-

[κ] Mr Aubrey has given a very circumstantial and curious account of this affair, and, as it is generally supposed to be true in the main, we will here insert it for the reader's amusement: "Robert Dudley, earl of Leicester, a very goodly personage, being a great favourite to queen Elizabeth, it was thought, and commonly reported, that had he been a bachelor or widower, the queen would have made him her husband. To this end, to free himself of all obstacles, he with fair flattering entreaties desires his wife to repose herself here," that is, at Cumnor in Berkshire, where this tragical affair was executed, "at his servant Anthony Forster's house, who then lived in the manor house of this place; and also prescribed to sir Richard Varney, a promoter to this design, at his coming hither, that he should first attempt to poison her, and, if that did not take effect, then by any other way whatsoever to dispatch her." The scheme of poisoning not succeeding, they resolved to destroy her by violence; and, as Aubrey relates, they effected it thus: "Sir Richard Varney, who, by the earl's order, remained with her alone on the day of her death, and Forster who had that day forcibly sent away all her servants from her to Abingdon fair, about three miles distance from

this place: these two persons, first stifling her, or else strangling her, afterwards flung her down a pair of stairs and broke her neck, using much violence upon her: yet caused it to be reported, that she fell down of herself, believing the world would have thought it a mischance, and not have suspected the villany.—As soon as she was murdered they made haste to bury her, before the coroner had given in his inquest, which the earl himself condemned, as not done advisedly; and her father, sir John Robsart, hearing, came with all speed hither, caused her corps to be taken up, the coroner to sit upon her, and further inquiry to be made concerning this business to the full. But it was generally thought, that the earl stopped his mouth; who, to shew the great love he bore to her while alive, and what a grief the loss of so virtuous a lady was to his tender heart, caused her body to be buried in St. Mary's church in Oxford, with great pomp and solemnity. It is also remarkable," says Aubrey, "that Dr. Babbington, the earl's chaplain, preaching the funeral sermon, tripped once or twice in his speech, by recommending to their memories that virtuous lady so pitifully murdered, instead of saying, so pitifully slain." *Antiquities of Berkshire*, vol. i. p. 149.

chael, then the most honourable in France; and he was installed with great solemnity in 1565. About 1572 it is supposed that the earl married Douglas, baroness dowager of Sheffield: which however was managed with such privacy, that it did not come to the queen's ears, though a great deal of secret history was published, even in those days, concerning the adventures of this unfortunate lady. We call her unfortunate, because, though the earl had actually married her, and there were legal proofs of it, yet he never would own her as his wife. Some of the wits in queen Elizabeth's court, after the earl's public marriage with the countess dowager of Essex, stiled these two ladies, Leicester's two Testaments; calling lady Douglas the Old, and lady Essex the New Testament. The earl, in order to stifle this affair, proposed every thing he could think of to lady Douglas Sheffield, to make her desist from her pretensions: but, finding her obstinate, and resolved not to comply with his proposals, he attempted to take her off by poison: "For it is certain," says Dugdale, "that she had some ill potions given her, so that, with the loss of her hair and nails, she hardly escaped death." It is however beyond all doubt, that the earl had by her a son (sir Robert Dudley, of whom we shall speak hereafter, and to whom, by the name of his BASE SON, he left the bulk of his fortune), and also a daughter.

July 1575, as the queen was upon her progress, she made the earl a visit at his castle of Kenilworth in Warwickshire. This manor and castle had formerly belonged to the crown; but lord Leicester having obtained it from the queen, spared no expence in enlarging and adorning it: and Dugdale says, that he laid out no less than 60,000*l.* upon it. Here, due preparation being made, he entertained the queen and her court for seventeen days together with all imaginable magnificence [L].

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[L] Of which, being none of the least remarkable transactions of his life, we will transcribe from Dugdale a particular account. That historian tells us, Antiquities of Warwickshire, p. 249, that the queen at her entrance was surpris'd with the sight of a floating island on the large pool there, bright blazing with torches; on which were clad in silks the lady of the lake, and two nymphs waiting on her, who made a speech to the queen in mere, of the antiquity and owners of that castle, which was clothed with cornets and other music. Within the base-court was erected a stately bridge, twenty feet wide, and seventy sections, over which the queen was to pass: and on each side stood columns, with presents upon them to her majesty from the gods. Sylvanus offered a cage

of wild fowl, and Pomona divers sorts of fruits; Ceres gave corn, and Bacchus wine; Neptune presented sea-fish; Mars the habitments of war, and Phœbus all kinds of musical instruments. During her stay, variety of shows and sports were daily exhibited. In the chace, there was a savage man with satyrs; there were bear-bating and fire-works, Italian tumblers, and a country bride-ale, running at the quintin, and morrice-dancing. And, that nothing might be wanting which those parts could afford, the Coventry men came and acted the antient play, called Hock's Thursday representing the destruction of the Danes in the reign of king Ethelred; which pleased the queen so much, that she gave them a brace of bucks, and five marks in money, to bear the charges of a feast.

In 1576 happened the death of Walter, earl of Essex, which drew upon lord Leicester many suspicions, especially after his marriage with the countess of Essex was declared; as it was two years after. For, in 1578, when the duke of Anjou pressed the match that had been proposed between himself and the queen, his agent, believing lord Leicester to be the greatest bar to the duke's pretensions, informed the queen of his marriage with lady Essex; upon which her majesty was so enraged, that, as Camden relates, she commanded him not to stir from the castle of Greenwich, and would have committed him to the Tower, if she had not been dissuaded from it by the earl of Suffex. Lord Leicester being now in the very height of power and influence, many attempts were made upon his character, in order to take him down: and in 1584 came out a most virulent book against him, commonly called "Leicester's Commonwealth." The drift of it was to shew, that the english constitution was subverted, and a new form imperceptibly introduced, to which no name could be so properly given, as that of a "Leicestrian Commonwealth." To make this pass the better, the earl was represented as an atheist in point of religion, a secret traitor to the queen, an oppressor of her people, an inveterate enemy to the nobility, a complete monster with regard to ambition, cruelty, and lust; and not only so, but as having thrown all offices of trust into the hands of his creatures, and usurped all the power of the kingdom. The queen, however, did not fail to countenance and protect her favourite; and, to remove as much as possible the impression this bitter performance was sure to make upon the vulgar, caused letters to be issued from the privy-council, in which all the facts contained therein were declared to be absolutely false, not only to the knowledge of those who signed them, but also of the queen herself. Nevertheless, this book was univerversally read, and the contents of it generally received for true: and the great secrecy with which it was wrote, printed, and published, induced a suspicion, that some very able heads were concerned either in drawing it up, or at least in furnishing the materials. It is not well known what the original title of it was, but supposed to be "A Dialogue between a scholar, a gentleman, and a lawyer;" though it was afterwards

There were, besides, on the pool, a triton riding on a mermaid eighteen feet long, as also Arion on a dolphin, with excellent music. The expences and costs of these entertainments may be guessed at by the quantity of beer then drunk, which amounted to 320 hogheads of the ordinary sort; and, for the greater honour and grace thereof, sir Thomas Cecil, son to the treasurer Burleigh, and three more gentlemen, were then knighted; and, the next en-

suuing year, the earl obtained a grant of the queen for a weekly market at Kenilworth, with a fair yearly on Midsummer-day. So far Dugdale. There is also in Strype's Annals, p. 341, a long and circumstantial narrative of all that passed at this royal visit, by one who was present; which is very well worth the reading, as it shews the temper of the queen, and the manners of those times.

called

called "Leicester's Commonwealth." It has been several times reprinted, particularly in 1600, 8vo; in 1631, 8vo. the running-title being "A letter of state to a scholar of Cambridge;" in 1641, 4to and 8vo, with the addition of "Leicester's Ghost;" and again in 1706, 8vo, under the title of "Secret memoirs of Robert Dudley earl of Leicester," with a preface by Dr. Drake, who pretended it to be printed from an old manuscript. The design of reprinting it in 1641, was, to give an ill impression of the government of Charles I; and the like was supposed to be the design of Dr Drake in his publication. Indeed, it may be considered as a standing libel upon all overgrown ministers, and governments by faction.

Dec. 1585, lord Leicester embarked for the protestant Low-Countries, whither he arrived in quality of governor. At this time the affairs of those countries were in a perplexed situation; and the states thought that nothing could contribute so much to their recovery, as prevailing upon queen Elizabeth to send over some person of great distinction, whom they might set at the head of their concerns civil and military: which proposition, says Camden, so much flattered the ambition of this potent earl, that he willingly consented to pass the seas upon this occasion, as being well assured of most ample powers. Before his departure, the queen admonished him to have a special regard to her honour, and to attempt nothing inconsistent with the great employment to which he was advanced: nevertheless, she was so displeased with some proceedings of his and the states, that the year after she sent over very severe letters to them, which drew explanations from the former, and deep submissions from the latter. The purport of the queen's letter was, to reprimand the states "for having conferred the absolute government of the confederate provinces upon Leicester, her subject, though she had refused it herself;" and Leicester, for having presumed to take it upon him. He returned to England Nov. 1585; and, notwithstanding what was past, was well received by the queen. What contributed to make her majesty forget his offence in the Low-Countries, was the pleasure of having him near her, when she wanted his counsel extremely: for now the affair of Mary queen of Scots was upon the carpet, and the point was, how to have her taken off with the least discredit to the queen. The earl thought it best to have her poisoned; but that scheme was not found practicable, so that they were obliged to have recourse to violence. The earl set out for the Low-Countries in June 1587; but, great discontents arising on all sides, was recalled in November. Camden relates, that on his return, finding an accusation preparing against him for mal-administration there, and that he was summoned to appear before the council, he privately implored the queen's protection, and besought her "not to receive

ceive him with disgrace upon his return, whom at his first departure she had sent out with honour; nor bring down alive to the grave, whom her former goodness had raised from the dust." Which expressions of humility and sorrow wrought so far upon her, that he was admitted into her former grace and favour.

In 1588, when the nation was alarmed with the apprehensions of the Spanish armada, lord Leicester was made lieutenant-general, under the queen, of the army assembled at Tilbury. At his army the queen went to review in person, and there made this short and memorable speech: "I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already for your forwardness you have deserved rewards and crowns: and we do assure you, on the word of a prince, they shall be duly paid you. In the mean time my lieutenant-general shall be in my stead, than whom never prince commanded a more noble or worthy subject; not doubting but, by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdom, and of my people." We see how high this noble personage stood in the favour of his mistress to the last: for he died this year, Sept. 4, at his house at Cornbury in Oxfordshire, while he was upon the road to Kenilworth. His corpse was removed to Warwick, and buried there in a magnificent manner. He is said to have inherited the parts of his father. His ambition was great, but his abilities seem to have been greater. He was a finished courtier in every respect; and managed his affairs so nicely, that his influence and power became almost incredible. He differed with archbishop Grindal, who, though much in confidence of the queen, was by him brought first into discredit with her, and then into disgrace; nay, to such a degree was this persecution carried, that the poor prelate desired to lay down his archiepiscopal dignity, and actually caused the instrument of his resignation to be drawn: but his enemies, believing he was near his end, did not press the perfecting of it, and so he died, with his mitre on his head, of a broken heart. This shews the power the earl had in the church, and how little able the first subject of the queen was to bear up against his displeasure, though conceived upon none of the justest motives [M].

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[M] As to his power in the state, we may form an idea of that, from the observance shewn him, when he visited Buxton Wells, by the earl of Shrewsbury, one of the antientest peers in the kingdom; and from the sense which the queen expressed of that earl's behaviour in the following letter, written with her own hand,

which contains perhaps as high a testimony of favour as ever was expressed by a sovereign to a subject.

“ELIZABETH.

“Our very good cousin: being given to understand from our cousin of Leicester, how honourably he was not only lately received by you our cousin and the countess

of

In his private life he affected a wonderful regularity, and carried his pretences to piety very high : though, to gratify his passions, there were no crimes, however enormous, which he would not commit. Poisoning was very common with him ; and he is said to have been wonderfully skilled in it. He was very circumspèct in his speeches, many of which are preserved in the Cabala, Strype's Annals, and Peck's *Defiderata Curiosa* ; and wrote as well as any man of his time. He had a competent knowledge of the latin tongue, and was thoroughly versed in the french and italian. To conclude : The family of Dudley, in three descents, furnished men of such capacities as are scarcely to be equalled in history : the grandfather, the father, and the son, were all great men ; but the last the greatest and most fortunate of the three, if any man can be so reputed whom flattery itself would be ashamed to style good. Yet, notwithstanding his good fortune, he had probably shared the same fate, and come to the same untimely end with them, if death had not conveniently carried him off before his royal mistress and protectress.

We have already observed, that he left the bulk of his estate to " his base son Robert," as he used to call him : of whom we are now to speak.

DUDLEY (Sir ROBERT as he was called here, and as he was styled abroad earl of Warwick and duke of Northumberland) was son of Robert earl of Leicester by the lady Douglas Sheffield, and born at Sheen in Surrey in 1573. His birth was carefully concealed, as well to prevent the queen's knowledge of the earl's engagements with his mother, as to hide it from the countess of Essex, to whom he was then contracted, if not married. He was considered and treated as his lawful son till the earl's marriage with the lady Essex; which was about 1578 : and then he was declared to be only his natural issue by lady Douglas. Out of her hands the earl was very desirous to get him, in order to put him under the care of sir Edward Horsey, governor of the Isle of Wight ; which some have imagined to have been, not with any view to the child's disadvantage, for he always loved him tenderly, but with a thought of bringing him upon the stage at some proper time, as his natural son by another lady. He was not able to get him for some time : but at last effecting it, he sent him to school at Oflingham in Suffex in

of Chatsworth, and his diet by you both discharged at Buxton's, but also presented with a very rare present; we should do him great wrong, holding him in that place of favour we do, in case we should not let you understand in how thankful sort we accept the same at both your hands, not as done unto him, but unto our own-

self, reputed him as another ourself. And therefore you may assure yourself, that we taking upon us the debt, not as his, but our own, will take care accordingly to discharge in such honourable sort, as so well-deserving creditors as ye are shall never have cause to think ye have met with an unthankful debtor, &c."

1582, and four years after to Christ-church in Oxford. In 1588 his father died, and left him, after the decease of his uncle Ambrose, his castle of Kenilworth, the lordships of Denbigh and Chirk, and the bulk of his estate, which before he was of age he, in a great measure, enjoyed; notwithstanding the enmity borne him by the countess dowager of Leicester. He was now reckoned one of the finest gentlemen in England, in his person tall, well-shaped, having a fresh and fine complexion, but red-haired; learned beyond his age, more especially in the mathematics; and of parts equal if not superior to any of his family. Add to all this, that he was very expert in his exercises, and particularly in riding the great horse, in which he was allowed to excel any man of his time.

His genius prompting him to great exploits, and having a particular turn to navigation and discoveries, he projected a voyage into the South-seas, in hopes of acquiring the same fame thereby, as his friend the famous Thomas Cavendish of Trimley, esq. whose sister he had married: but, after much pains taken, and money spent the government thought it not safe for him to proceed. Afterwards however he performed a voyage, setting out Nov. 1594, and returning May 1595; an account of which, written by himself, is published in Hackluyt's collection of voyages. At the end of Elizabeth's reign, having buried his wife, he married Alice, the daughter of sir Thomas Leigh. He then began to entertain hopes of reviving the honours of his family; and in 1605 commenced a suit, with a view of proving the legitimacy of his birth. But no sooner had the countess dowager notice of this, than she procured an information to be filed against him and some others for a conspiracy; which was such a blow to all his hopes, that, obtaining a licence to travel for three years, which was easily granted him, he quitted the kingdom: leaving behind him lady Alice Dudley his wife, and four daughters. He had not been long abroad, before he was commanded back, for assuming in foreign countries the title of earl of Warwick; but refusing to obey that summons, his estate was seized, and vested in the crown, during his natural life, upon the statute of fugitives.

The place which sir Robert Dudley chose for his retreat abroad, was Florence; where he was very kindly received by Cosmo II, great duke of Tuscany; and, in process of time, made great chamberlain to his serene highness's consort, the arch-duchess Magdalen of Austria, sister to the emperor Ferdinand II, with whom he was a great favourite. He discovered in that court those great abilities for which he had been so much admired in England: he contrived several methods of improving shipping, introduced new manufactures, excited the merchants to extend their foreign commerce; and, by other services of still greater importance, obtained so high a reputation, that, at  
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the desire of the arch-duchefs, the emperor, by letters-patent dated at Vienna March 9, 1620, created him a duke of the holy roman empire. Upon this, he assumed his grandfather's title of Northumberland; and, ten years after, got himself enrolled by pope Urban VIII. among the roman nobility. Under the reign of the grand duke Ferdinand II, he became still more famous, on account of that great project which he formed, of draining a vast tract of morafs between Pisa and the sea: for by this he raised Livorno, or Leghorn, from a mean and pitiful place into a large and beautiful town; and having engaged his serene highness to declare it a free port, he, by his influence, drew many English merchants to settle and set up houses there. In consideration of his services, and for the support of his dignity, the grand duke bestowed upon him a handsome pension; which however went but a little way in his expences: for he affected magnificence in all things, built a noble palace for himself and his family at Florence, and much adorned the castle of Carbello, three miles from that capital, which the grand duke gave him for a country retreat, and where he died Sept. 1639.

Sir Robert Dudley was not only admired by princes, but also by the learned; among whom he held a very high rank, as well on account of his skill in philosophy, chemistry, and physic, as his perfect acquaintance with all the branches of the mathematics, and the means of applying them for the service and benefit of mankind. He wrote several things. We have mentioned the account of his voyage. His principal work is, "*Del arcano del mare,*" &c. Firenze, 1630, 1646. This work has been always so scarce, as seldom to have found a place even in the catalogues that have been published of rare books. It is full of schemes, charts, plans, and other marks of its author's mathematical learning; but is chiefly valuable for the projects contained therein, for the improvement of navigation and the extending of commerce. Wood tells us, that he wrote also a medical treatise, entitled *Catholicon*, which was well esteemed by the faculty. There is still another piece, the title of which, as it stands in Rushworth's Collections, runs thus: "A proposition for his majesty's service, to bridle the impertinency of parliaments. Afterwards questioned in the Star-chamber." After he had lived some time in exile, he still cherished hopes of returning to England: to facilitate which, and to ingratiate himself with king James, he drew up "a proposition, as he calls it, in two parts: the one to secure the state, and to bridle the impertinency of parliaments; the other, to increase his majesty's revenue much more than it is." This scheme, falling into the hands of some persons of great distinction, and being some years after by them made public, was considered as a thing of so pernicious

icious a nature, as to occasion their imprisonment: but they were released upon the discovery of the true author. It was written about 1613, and sent to king James, to teach him how most effectually to enslave his subjects: for, in that light, it is certainly as singular and as dangerous a paper as ever fell from the pen of man. It was turned to the prejudice of James I. and Charles I. for though neither they, nor their ministers, made use of it, or intended to make use of it, yet occasion was taken from thence to excite the people to a hatred of statesmen who were capable of contriving such destructive projects. Lastly, he was the author of a famous powder, called, Pulvis comitis Warwicensis, or the earl of Warwick's powder, which is thus made: "Take of scammony, prepared with the fumes of sulphur, two ounces; of diaphoretic antimony, an ounce; of the crystals of tartar, half an ounce; mix them all together into a powder."

We have already related, that, when he went abroad, he left his wife and four daughters at home. He did not however go without a female, but prevailed upon a young lady, at that time esteemed one of the finest women in England, to bear him company in the habit of a page. This lady was Mrs. Elizabeth Southwell, the daughter of sir Robert Southwell, of Woodrising in Norfolk; whom he afterwards married by virtue of a dispensation from the pope. How blameable soever she was in following him, yet her conduct was afterwards without exception: and, as she lived in honour and esteem, and had all the respect paid her that her title of a duchess could demand, so it is reported, that sir Robert loved her most tenderly to the last, and caused a noble monument to be erected to her memory in the church of St. Pancratius at Florence, where her body lies buried, and he by her. He had by this lady a son Charles, who assumed the title of earl of Warwick, and four daughters, all honourably married in that country. It is very probable, that this marriage might prove a great bar to his return to England; and might be also a motive to the passing so extraordinary a law as that was, by which lady Alice Dudley was enabled to dispose of her jointure during his life.

DUFFET (THOMAS). This author kept a milliner shop in the New Exchange; but his genius leading him to dramatic poetry, he wrote several pieces for the stage, which at first met with good success, but afterwards sunk into contempt and oblivion. And, indeed, the favourable reception they found at their first appearance seems not to have been so much owing to the genius of their author, which was but of a very moderate rank, as to that fondness of abuse and scurrility which has been almost at all times prevalent with the public; and Mr. Duffet stood more indebted to the great names of those authors whose works he attempted

attempted to burlesque and ridicule, viz. Dryden, Shadwell, and Settle, than to any merit of his own. Travestie and burlesque will ever create a laugh: but, however intended, can never do any essential hurt to performances of real worth; nor could "The Mock Tempest," "Psyche," or "Empress of Morocco," lessen in the opinion of the judicious the value of the originals on which they are founded. And although now and then a great genius and a true friend of humour may stamp immortality on a burlesque, as in the case of Scarron's "Virgil Travestie," and Cotton's "Scarronides," yet, where a deficiency of those brilliant qualities is apparent, and a vein of scurrility and personal ill-nature indulged, as in the above named works of Mr. Duffet; though they may for a short period draw in the public to join in the laugh with them, yet it will constantly be found, in a little time, to exchange it for laughing at them, and at length to condemn them to a perpetual obscurity and contempt. The pieces Mr. Duffet has left behind him, the best of which were those which met with the worst success, are six in number. They are enumerated in the Biographia Dramatica.

DUGARD (WILLIAM), an eminent school-master and learned man, was the son of Henry Dugard, a clergyman, and born at Bromsgrove in Worcestershire in 606. He was instructed in classical learning at a school in Worcester; and from thence sent, in 1622, to Sidney college, Cambridge. In 1626 he took the degree of B. A. and that of M. A. in 1630. Soon after he was appointed master of Stamford school in Lincolnshire; from whence, in 1637, he was elected master of the free-school in Colchester. He resigned the care of this school Jan. 1642-3; and May 1644 was chosen head master of merchant-taylors school in London. This school flourished exceedingly under his influence and management; but for shewing, as was thought, too great an affection to the royal cause, and especially for being concerned in printing Salmasius's defence of Charles I, he was deprived of it Febr. 1650, and imprisoned in Newgate; his wife and six children turned out of doors; and a printing-office, which he valued at a thousand pounds, seized [N].

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[N] That he was very well affected to Charles I, and to the royal interest, appears from a curious register he kept of his school, which is still extant in Sion-college library, wherein are entered two Greek verses, on the beheading of that monarch, to this effect: "Charles, the best of kings, is fallen by the hands of cruel and wicked men, a martyr for the laws of God and of his country." There are also two more Greek verses on the burial of Oliver Cromwell's mother in Westminster-Abbey, to

this effect: "Here lieth the mother of a cursed son, who has been the ruin of two kings, and of three kingdoms." However, it was not for these verses that he was dismissed the school, but for being concerned in printing Salmasius's book, as we learn from the following memorandum in this same register: "Februar. 20, 1649, a concilio novi status ab archidiacono officio summotus, et in carcerem Novæ Portæ conjectus sum; ob hanc præcipue causam, quod Claudii Salmasii librum,

Being soon released from this confinement, he opened, April 1650, a private school on Peter's Hill, London; but, in September, was restored to his former station, by means of the same council of state who had caused him to be removed. There he continued with great success and credit, till about 1662; when he was dismissed for breaking some orders of the merchant-tailors, though he had been publicly warned and admonished of it before. He presented a remonstrance to them upon that occasion, but to no purpose: whereupon he opened a private school in Coleman street, July 1661, and, by March following, had gathered a hundred and ninety-three scholars: so great was his reputation, and the fame of his abilities. He lived a very little while after, dying in 1662. He gave by will several books to Sion-college library. He published some few pieces for the use of his schools; as, 1. *Lexicon Græci Testamenti alphabeticum*[o]; unâ cum explicatione grammaticâ vocum singularum, in usum tironum. *Necnon Concordantiâ singulis dictionibus apposita, in usum theologiæ candidatorum*, 1660. 2. *Rhetorices compendium*, 8vo. 3. *Luciani Samosatensis dialogorum selectorum libri duo, cum interpretatione latina, multis in locis emendata, et ad calcem adjecta*. 8vo. 4. *A greek grammar*.

DUGDALE (Sir WILLIAM), an eminent english antiquary and historian, was the only son of John Dugdale, of Shustoke, near Coleshill in Warwickshire, gent. and born there Sept. 12, 1605. He was placed at the free-school in Coventry, where he continued till he was fifteen; and then returning home to his father, who had been educated in St. John's college, Oxford, and had applied himself particularly to civil law and history, was instructed by him in those branches of literature. At the desire of his father, he married, March 1623, a daughter of Mr. Huntbach, of Seawall in Staffordshire; and boarded with his wife's father till the death of his own, which happened July 1624: but soon after went and kept house at Fillongley in Warwickshire, where he had an estate formerly purchased by his father. In 1625, he bought the manor of Blythe in Shustoke above mentioned; and the year following, selling his estate at

qui inscribitur 'Defensio regia pro Carolo primo ad serenissimum regem Carolum secundum legitimum hæredem et successorem,' typis mandandum curaveram: typographico insuper integro spoliatus, ad valorem mille librarum minimum: nihil jam reliquum habens. unde victum quæram uxori & fex liberis."

[o] A work excellently calculated for the use of schools, and young students in divinity: shewing the purpose, not only of

a *Lexicon*, by exhibiting all the words of the Greek Testament, as they stand in the text, with their explanations and inflections, but answering, likewise, the end of a Concordance, in a compendious form. The late learned Mr. Bowyer had taken some pains with this *Lexicon*, with a view to an improved edition of it; and his corrected copy is still in the hands of Mr. Nichols.

Fillongley,

Fillongley, he came and resided at Blythe-hall. His natural inclination leading him to the study of antiquities, he soon became acquainted with all the noted antiquaries; with Burton particularly, whose "Description of Leicestershire" he had read, and who lived, but eight miles from him, at Lindley in that county.

In 1638 he went to London, and was introduced to sir Christopher Hatton, and to sir Henry Spelman: by whose interest he was created a pursuivant at arms extraordinary, by the name of Blanch Lyon, having obtained the king's warrant for that purpose. Afterwards he was made Rouge-Croix-pursuivant in ordinary, by virtue of the king's letters patent, dated March 18, 1640: by which means having a lodging in the Heralds office, and convenient opportunities, he spent that, and part of the year following, in augmenting his collections out of the records in the Tower and other places. In 1641, through sir Christopher Hatton's encouragement, he employed himself in taking exact draughts of all the monuments in Westminster-abbey, St. Paul's cathedral, and in many other cathedral and parochial churches of England; particularly those at Peterborough, Ely, Norwich, Lincoln, Newark upon Trent, Beverley, Southwell, York, Chester, Lichfield, Tamworth, Warwick, &c. The draughts were taken by Mr. Sedgwick, a skilful arms-painter, then servant to sir Christopher Hatton; but the inscriptions were probably copied by Dugdale. They were deposited in sir Christopher's library, to the end that the memory of them might be preserved, from the destruction that then appeared imminent, for future and better times. June 1642 he was ordered by the king to repair to York; and in July was commanded to attend the earl of Northampton, who was marching into Worcestershire and the places adjacent, in order to oppose the forces raised by lord Brook for the service of the parliament. He waited upon the king at the battle of Edge-hill, and afterwards at Oxford, where he continued with his majesty till the surrender of that garrison to the parliament June 2d, 1646. He was created M. A. October 25, 1642 and April 16, 1644, Chester-herald. During his long residence at Oxford, he applied himself to the search of such antiquities, in the Bodleian and other libraries, as he thought might conduce towards the furtherance of the Monasticon then designed by Roger Dodsworth and himself; as also whatever might relate to matter of history, concerning the ancient nobility of this realm, of which he made much use in his Baronage.

After the surrender of Oxford upon articles, Dugdale, having the benefit of them, and having compounded for his estate, repaired to London; where he and Dodsworth proceeded vigorously in completing their collections out of the Tower records  
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and Cottonian library. He suffered a short avocation in 1645, when he attended lord and lady Hatton to Paris; but, returning to England in two months, he pursued, with his coadjutor, the work he had undertaken. When they were ready, the book-sellers not caring to venture upon so large and hazardous a work, they printed at their own charge the first volume; which was published in 1655, in folio, under the title of: *Monasticon Anglicanum*; adorned with the prospects of abbies, churches, &c. The second volume was published in folio in 1661. These two volumes were collected, and totally written by Dodsworth: but Dugdale took great pains in methodizing and disposing the materials, in making several indexes to them, and in correcting them at the press; for Dodsworth died in 1654, before the tenth part of the first volume was printed off. A third volume was published in 1673. These three volumes contain chiefly the foundation-charters of the monasteries at their first erection, the donation-charters in after-times being purposely omitted; which are so numerous, that twenty such volumes would not contain them.

In the mean time he printed at his own charge, and published in 1656, "The Antiquities of Warwickshire illustrated; from records, leiger-books, manuscripts, charters, evidences, tombs, and arms: beautified with maps, prospects, and portraitures," folio. The author tells us in his preface, that he spent the greatest part of his time, for more than twenty years, in accomplishing this work; which indeed is reckoned his master-piece, and withal is allowed to be one of the best methodized and most accurate accounts that ever was written of this nature. A second edition was published in 1730, "in two volumes, printed from a copy corrected by the author himself, and with the original copper-plates. The whole revised, augmented, and continued down to this present time, by William Thomas, D. D. some time rector of Exhall in the same county." While this work was printing, which was for near a year and a half, Dugdale continued in London, for the sake of correcting the press; during which time he had an opportunity of collecting materials for another work, which he published in 1658. It was, "The History of St. Paul's Cathedral in London," folio. A second edition of this curious work, corrected and enlarged by the author's own hand, was published in 1776, in folio, by Edward Maynard, D. D. rector of Boddington in Northamptonshire: to which is prefixed his life written by himself, from which these memorials of him are chiefly extracted. Five of the original plates being lost, five new ones were engraved for this second edition: to which are great additions in several places, and, particularly, a new introduction. Besides these, there is an account of the new building of St. Paul's to the year 1685; with  
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a catalogue of the several benefactors, and the sums they gave towards it; and, which is more than all the rest, "An historical account of the cathedral and collegiate churches of York, Rippon, Southwell, Beverly, Durham, and Carlisle;" of which, however, the first four appear to have been by sir Thomas Herbert, and the two last are probably not by Dugdale.

Upon the restoration of Charles II. Dugdale was, through chancellor Hyde's recommendation, advanced to the office of Norroy king at arms: and in 1662 he published "The history of imbanking and draining of divers fens and marshes, both in foreign parts and in this kingdom, and of the improvement thereby. Extracted from records, manuscripts, and other authentic testimonies. Adorned with sundry maps, &c." This work was written at the request of the lord Gorges, sir John Marsham, and others, who were adventurers in draining the great level, which extends itself into a considerable part of the counties of Cambridge, Huntingdon, Northampton, Norfolk, and Suffolk [p]. About the same time he completed the second volume of sir Henry Spelman's councils, and published it in 1664, under this title: "Concilia, decreta, leges, constitutiones in re ecclesiarum orbis Britannici, &c. ab introitu Normannorum A. D. 1066, ad exutum papam A. D. 1531. Accesserunt etiam alia ad rem ecclesiasticam spectantia, &c." Archbishop Sheldon and lord Clarendon had been the chief promoters of this work, and put Dugdale upon it: and what share he had in it will appear from hence, that out of 294 articles, of which that volume consists, 191 are of his collecting; being those marked \* in the list of the contents at the beginning of the volume. The same great personages put him also upon publishing the second part of that learned knight's Glossary. The first part was published in 1626, folio, and afterwards considerably augmented and corrected by sir Henry. He did not live to finish the second, but left much of it loosely written; with observations, and sundry bits of paper pinned thereto. These Dugdale took the pains to dispose into proper

[p] This valuable book being become extremely scarce, and a person in the Fens having published proposals for reprinting it by subscription with new plates, the corporation of Bedford Level, who were more particularly interested in a second edition, readily undertook one. Upon application to Richard Geast, esq. of Blythe-hall, in the county of Warwick, a lineal maternal descendant of the author, he desired that it might be conducted entirely at his own expence. It was accordingly printed under the inspection of their registrar, Charles Nalson Cole, esq. of the Inner Temple, bar-

ristler at law, from the author's own copy, under the original title, with the addition of three indexes, one of the principal matters, the second of names, and the third of places, making eleven additional sheets. Lond. 1772, fol. The original plates, which remained in the possession of Mr. Geast, and wanted no touching, were used. It was Mr. Geast's intention to have proceeded with the other parts of his learned ancestor's works; but the restraint laid upon literary property has effectually diverted his thoughts from an expence which a period of *fourteen years* can never be expected to repay.

order, transcribing many of those papers; and, having revised the first part, caused both to be printed together in 1664, under the title of "Glossarium archaologicum, continens latino-barbara, peregrina, obsoleta, & novæ significationis vocabula." The second part, digested by Dugdale, began at the letter M; but Wood observes, that "it comes far short of the first." There was another edition of this work in 1687.

In 1666, he published in folio, "Origines Juridiciales: or, Historical Memoirs of the English laws, courts of justice, forms of trial, punishment in cases criminal, law-writers, law-books, grants and settlements of estates, degree of serjeants, inns of court and chancery, &c." This book is adorned with the heads of sir John Clench, sir Edward Coke, sir Randolph Crew, sir Robert Heath, Edward earl of Clarendon, to whom it is dedicated, sir Orlando Bridgman, sir John Vaughan, and Mr. Selden. There are also plates of the arms, in the windows of the Temple-hall, and other inns of court. A second edition was published in 1671, and a third in 1680. Nicolson recommends this book, as a proper introduction to the history of the laws of this kingdom. His next work was, "The Baronage of England:" of which the first volume appeared in 1675, and the second and third in 1676, folio. Though the collecting of materials for this work cost him, as he tells us, a great part of thirty years labour, yet there are many faults in it: so many, that, it seems, the gentlemen at the Heralds office dare not depend entirely upon its authority. Wood informs us, that Dugdale sent to him copies of all the volumes of this work, with an earnest desire, that he would peruse, correct, and add to them, what he could obtain from record and other authorities: whereupon, spending a whole long vacation upon it, he drew up at least sixteen sheets of corrections, but more additions; which being sent to the author, he remitted a good part of them into the margin of a copy of his Baronage on large paper (which copy, we believe, still exists). With all its faults, however, the work is very useful, and might be made much more so, were it well reviewed and corrected.

Feb. 1677, our antiquary was appointed Garter principal king of arms. He was solemnly created Garter, the 24th of May; and the day after received from his majesty the honour of knighthood, much against his will, by reason of the smallness of his estate. In 1681, he published, "A short view of the late troubles in England: briefly setting forth their rise, growth, and tragical conclusion, &c." folio. He published also at the same time, "The ancient usage in bearing of such ensigns of honour, as are commonly called Arms, &c." 8vo. A second edition of this book was published in the beginning of the year following, with large additions. The last work he published,



was, "A perfect copy of all summons of the nobility to the great councils and parliaments of this realm, from the 49th of king Henry III, until these present times, &c. 1685, folio. He wrote some other pieces relating to the same subjects, which were never published; and was likewise the chief promoter of the Saxon dictionary by Mr. William Somner, printed at Oxford in 1659. His collections of materials for the Antiquities of Warwickshire, and Baronage of England, all written with his own hand, being twenty-seven volumes in folio, he gave by will to the university of Oxford; together with sixteen other volumes, some of his own hand-writing: and they are now preserved in Ashmole's Museum. He gave likewise several books to the Heralds office in London, and procured many more for the same.

At length this very industrious man, contracting a great cold at Blythe-hall, died of it in his chair, Feb. 10, 1686, in his 81st year; and was interred at Shustoke in a little vault which he had caused to be made in the church there. Over that vault he had erected in his life-time an altar-tomb of free stone; and had caused to be fixed in the wall about it a tablet of white marble, with an epitaph of his own writing, in which he tells us of his ascending gradually through all the places in the office of heralds, till he was made Garter principal king of arms, which is the highest.

His wife died Dec. 18, 1681, aged 75, after they had been married 59 years. He had several children by her, sons and daughters. One of his daughters was married to Elias Ashmole, esq. All his sons died young, except John, who was created M. A. at Oxford, in 1661; being then chief gentleman in the chamber of Edward earl of Clarendon, lord chancellor of England. Oct. 1675, he was appointed Windsor-Herald, upon the resignation of his brother-in-law Elias Ashmole, esq. and Norroy king of Arms in March 1686, about which time he was also knighted by James II. He published "A Catalogue of the nobility of England, &c." Printed at London, a large broad-side, in 1685; and again, with additions, in 1690. This sir John Dugdale died August 31, 1690.

DUGUET (JAMES JOSEPH), a french writer, and author of almost twenty works in the french language, was born in 1649, and became a priest of the Oratory. In 1685 he quitted the Oratory, and went to Brussels to his great friend Arnould: but the air of this place not agreeing with him, he returned the same year to France, and led a very retired life in the midst of Paris. He afterwards lived with the president le Menars. His opposition to the bull Unigenitus, and his attachment to the doctrine of his friend Quesnel, occasioned him much trouble, by obliging him often to shift his quarters. He was in Holland, at Troyes, and Paris; but there was a sweetness and moderation

deration in his frame, which kept him always tranquil. He died at Paris in 1733. All his works are upon subjects of theology and piety, except "De l'education d'un prince;" first printed in 4to, and afterwards in 4 vols. 12mo, with his life prefixed by Abbe Goujet. Goujet relates, that this book, which may be regarded as the breviary of sovereigns, was composed for the eldest son of the duke of Savoy; and Goujet is credited, though Voltaire contradicts him. The style of Duguet is clear, pure and elegant, but too diffuse.

DUHAN (LAWRENCE), a licentiate of the Sorbonne, professor philosophy with success for near 38 years at the college du Plessis. He was originally of Chartres, and died canon of Verdun about 1730, verging on his 70th year. He left a book of great utility to all who are desirous of shining by means of scholastic subtleties. It is intitled: "Philosophus in utramque partem;" 12mo. A two edged weapon, cutting both ways.

DUISBOURG, or DUSBURG (PETER DE), native of Duisbourg in the duchy of Cleves, published in latin in the 16th century a Chronicle of Prussia from 1226 to 1325. Hartknochius, a learned German, published this chronicle at Frankfort in 4to. with the Continuation of an anonymus to 1426; and six Dissertations containing much erudition. Though they cast a great light on the history of Prussia, this writer is to be regarded as a laborious author, who has compiled facts, and whose performance is rather a heap of historical pieces, than a history in itself.

DUJARDIN (CHARLES), a dutch painter, born towards 1640, at Amsterdam, died at Venice in 1674, aged 34, excelled in Bambochades. He was the disciple of Berghem: his pictures are strongly marked with the spirit, the harmony and the style of colouring for which his master was so conspicuous. His markets, his scenes of mountebanks, and robbers, his landscapes, are animated, and painted with ingenuity and truth. There are also about 50 engravings of his in aqua fortis, of delicate and spirited workmanship. His productions are much sought after, and very difficult to be obtained.

DUKE (RICHARD), was bred at Westminster and Cambridge; and Jacob relates, that he was some time tutor to the duke of Richmond. He appears from his writings to have been not ill qualified for poetical compositions; and being conscious of his powers, when he left the university he enlisted himself among the wits. He was the familiar friend of Otway; and was engaged, among other popular names, in the translations of Ovid and Juvenal. In his Review, though unfinished, are some vigorous lines. His poems are not below mediocrity; nor has Dr. Johnson found much in them to be praised. With the wit he seems to have shared the dissoluteness of the times; for some  
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of his compositions are such as he must have reviewed with detestation in his later days, when he published those sermons which Felton has commended. Perhaps, like some other foolish young men, he rather talked than lived viciously, in an age when he that would be thought a wit was afraid to say his prayers; and whatever might have been bad in the first part of his life, was surely condemned and reformed by his better judgment. In 1683, being then M. A. and fellow of Trinity college in Cambridge, he wrote a poem on the marriage of the lady Anne with George prince of Denmark. He took orders; and, being made prebendary of Gloucester, became a proctor in convocation for that church, and chaplain to queen Anne. In 1710 he was presented by the bishop of Winchester to the wealthy living of Witney in Oxfordshire, which he enjoyed but a few months. Feb. 10, 1711, having returned from an entertainment, he was found dead the next morning. His death is mentioned in Swift's Journal.

DULLART (HELMAN), a painter and poet, born at Rotterdam in 1636, at an early period displayed great vivacity and judgment. Being of a very delicate complexion, his parents left it to his own choice what pursuit he would follow; he determined for painting. Accordingly he was sent to Amsterdam, and placed under Rembrandt, whose manner he so well caught, that, we are told, the works of the disciple were often taken for those of the master. The weak state of his health, however, would not allow him to follow his ardent inclination to work, and consequently his pieces are but few. From his very childhood he had to the study of painting added that of the languages and the sciences; and he was wont to recreate himself by the exercises of music and poetry. He had a fine voice, and had a good turn for versification. He was solicited in 1672 to become of the magistracy at Rotterdam; but he had reasons for not complying with the desires of his friends. He died in 1684, at the age of 48.

DUMÉE (JOAN), was born at Paris, and instructed from her earliest infancy in the belles-lettres. She was married very young; but scarcely had she attained the age of 17, when her husband was killed in Germany at the head of a company he commanded. She took advantage of the liberty her widowhood gave her, not to employ it in pleasures, but in the more ardent application to study. She addicted herself to astronomy, and published, in 1680 at Paris, a quarto volume, under the title of, Discourses of Copernicus touching the Mobility of the Earth, by Mad. Jeanne Dumée of Paris. She explains with clearness the three motions attributed to the earth; and the arguments that establish or militate against the system of Copernicus are here delivered with impartiality.

DUMONT (JOHN), baron of Carelescroon, historiographer to the emperor, forced to fly to Holland on account of religion, after having served without much benefit in France, is known by several writings. The chief of them are: 1. *Des Memoires Politiques, pour servir à l'intelligence de la paix de Ryfwic*: Hague, 1699, 4 vols. 12mo. the authorities whereof are comprised also in 4 vols. 12mo. 1705. This instructive and interesting performance contains an abstract of every thing of moment that passed from the peace of Munster to the end of the year 1676. 2. *Travels in France, Italy, Germany, to Maltha, and in Turkey*; 1699, 4 vols. 12mo. 3. *Universal diplomatic Body of the Law of Nations*; containing the treaties of alliance, of peace, and of commerce, from the peace of Munster to 1709; Amsterdam, 1726, 8 vols. folio. This work is not exempt from faults, but neither is it without utility. With the addition of the treaties made before the christian æra, published by Barbeyrac, those of Saint-Priest, those of Munster and Osnaburg, they together form a collection of 19 volumes in folio. 4. *Historical letters, from January 1652 to 1710*. Another person, of less ability than Dumont, has continued them. 5. Other collections, tolerably numerous. This author wrote in a languid and incorrect manner; but there is a great deal of industrious enquiry in all he has left us. He died about the year 1726, in an advanced age.

DUN (DAVID lord). He was born at Dun, in the county of Angus, 1670, and brought up to the law, partly in the university of St. Andrews and partly in that of Paris. In 1696 he was called to the bar in the court of session, and became a famous pleader. He opposed the union in the scottish parliament, and was a munificent benefactor to the persecuted episcopal clergy. In 1711 he took his seat on the bench in the court of session, under the title of Lord Dun, his real name being David Erskine. In 1713 he was appointed one of the commissioners of the court of justiciary, which he held till 1750, when he retired, and, in 1752, published a most excellent volume in 12mo. under the title of "*Lord Dun's Advices*." He died at Dun, 1755, aged 85.

DUNBAR (WILLIAM), an eminent scottish poet, was born about the year 1465. The place of his nativity is understood to have been Salton, a village on the delightful coast of the Forth in East Lothian. This is collected from what Kennedy, a contemporary poet, says in one of his satires; who mentions likewise his own wealth, and Dunbar's poverty. If we are to credit the same author, Dunbar was of the *kin* of the earls of March; but of this there is no satisfactory evidence. In his youth he seems to have been a travelling novice of the franciscan order.

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This mode of life not being agreeable to Dunbar's inclinations, he resigned it, and returned to Scotland, as is supposed, about 1490, when he might be 25 years of age. In his *Thistle and Rose*, which was certainly written in 1503, he speaks of himself as a poet that had already made many songs: and that poem is the composition of an experienced writer, and not of a novice in the art. It is indeed probable that his tales; *The twa marrit wemen and the wedo*; and, *The freirs of Berwik*, (if the last be his) were written before his *Thistle and Rose*. However this may have been, Dunbar, after being the author of *The goldin Terge*, a poem of the most opulent description, and of many small pieces of the highest merit, died in old age about 1530. In his younger years, our poet seems to have had great expectations that his abilities would have recommended him to an ecclesiastical benefice; and in his smaller poems he frequently addresses the king for that purpose: but there is no reason to believe that he did it with success. Such is often the gratitude of princes: for the *Thistle and Rose*, which was occasioned by the marriage of James IV. king of Scotland, with Margaret Tudor, eldest daughter of Henry VII, king of England, deserved better treatment at the hands of the young royal pair. Mr. Pinkerton, in his list of Scottish poets, tells us, he has looked in vain over many calendars of the characters, &c. of this period, to find Dunbar's name; but suspects that it was never written by a lawyer. Mr. Warton, in characterising the Scottish poets of this time, observes that the writers of that nation have adorned the period with a degree of sentiment and spirit, a command of phraseology, and a fertility of imagination, not to be found in any English poet since Chaucer and Lydgate. "He might safely have added," says Mr. Pinkerton, "not even in Chaucer or Lydgate." Concerning Dunbar, Mr. Warton says, that the natural complexion of his genius is of the moral and didactic cast. This remark, however, Mr. Pinkerton thinks, must not be taken too strictly. "*The goldin Terge*", he adds, "is moral; and so are many of his small pieces: but humour, description, allegory, great poetical genius, and a vast wealth of words, all unite to form the complexion of Dunbar's poetry. He unites, in himself, and generally surpasses the qualities of the chief old English poets; the morals and satire of Langland; Chaucer's humour, poetry, and knowledge of life; the allegory of Gower; the description of Lydgate." This is a very high character. But, on a critical examination of Dunbar's principal poems, we doubt not that the reader will be convinced that he is entitled to an eminent degree of applause. His small pieces have undoubtedly considerable merit; but we acknowledge that they did not strike us so powerfully as we expected. Perhaps this might be owing to the want of familiarity with the

obsolete language of the time. The notes added to the collection published by sir David Dalrymple are peculiarly valuable; for they not only explain and illustrate the particular expressions and phrases of the pieces in question, but contain several curious anecdotes, and throw considerable light on the manners of the times.

DUNCAN (MARK), a scots gentleman, settled at Saumur in Anjou, where he was professor of philosophy, and principal of the college of calvinists. He practised medicine at the same time, and with so great reputation, that James I. of England made overtures to him to engage him about his person; but Duncan, being married at Saumur, chose rather to sacrifice his fortune to his fondness for his wife. He died in that town in 1640. We have several works in philosophy by him, and a book against the possession of the ursuline nuns of Loudun. This piece made so much noise, that Laubardemont, commissary for the examination of the demoniacal possession of these young women, would have made it a serious affair for him, but for the interposition of the marshal de Brezé, to whom he was physician.

DUNCAN (DANIEL), an eminent physician, born at Montauban in Languedoc in 1649, was the son of Dr. Peter Duncan, professor of physic in that city, and grandson to William Duncan, an english gentleman, of scottish original, who removed from London to the south of France about the beginning of the last century. Having lost both his parents while yet in his cradle, he was indebted, for the care of his infancy and education, to the guardianship of his mother's brother, Mr. Daniel Paul, a leading counsellor of the parliament of Toulouse, though a firm and professed protestant. Mr. Duncan received the first elements of grammar, polite literature, and philosophy, at Puy Laurens, whither the magistracy of Montauban had transferred their university for a time, to put an end to some disputes of the students with the citizens. The masters newly established there, finding their credit much raised by his uncommon proficiency, redoubled their attention to him; so that he went from that academy with a distinguished character to Montpellier, when removed thither by his guardian, with a view to qualify him for a profession which had been for three generations hereditary in his family. His ingenuity and application recommended him to the esteem and friendship of his principal instructor there, the celebrated Dr. Charles Barbeyrac (uncle to John Barbeyrac the famous civilian), whose medical lectures and practice were in high reputation. Having taken his favourite pupil into his own house, the professor impressed and turned to use his public and private instruction by an efficacious method, admitting him, at every visit he paid to his patients, to consult and reason with him, upon ocular inspection,  
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concerning the effect of his prescriptions. When he had studied eight years under the friendly care of so excellent a master, and had just attained the age of twenty-four, he was admitted to the degree of M. D. in that university. From Montpellier he went to Paris, where he resided nearly seven years. Here he published his first work, upon the principle of motion in the constituent parts of animal bodies, entitled: "Explication nouvelle & mécanique des actions animales, Paris, 1678." It was in the year following that he went for the first time to London, to dispose of some houses there, which had descended to him from his ancestors. He had, besides, some other motives to the journey; and among the rest, to get information relative to the effects of the plague in London in 1665. Having dispatched his other business, he printed in London a latin edition of his "Theory of the principle of motion in animal bodies." His stay in London, at this time, was little more than two years; and he was much disposed to settle there entirely. But in 1681 he was recalled to Paris to attend a consultation on the health of his patron Colbert, which was then beginning to decline. Soon after his return he produced the first part of a new work, intituled: "La chymie naturelle, ou explication chymique & mécanique de la nourriture de l'animal." It was much read, but rather raised than satisfied the curiosity of the learned; to answer which he added afterwards two other parts, which were received with a general applause. A second edition of the whole was published at Paris in 1687. In that year likewise came out his "Histoire de l'animal, ou la connoissance du corps animé par la mécanique & par la chymie." He left Paris in 1683, upon the much-lamented death of Colbert, the kind effect of whose esteem he gratefully acknowledged, though in a much smaller degree than he might have enjoyed, if he could have restrained his zeal for protestantism, and his avowed abhorrence of popery. He had some property in land adjoining to the city of Montauban, with a handsome house upon it, pleasantly situated near the skirts of the town. It was with the purpose of selling these, and settling finally in England, that he went thither from Paris. But the honourable and friendly reception he met with there determined his stay some years in his native city. In 1690, the persecution which began to rage with great fury against protestants made him suddenly relinquish all thoughts of a longer abode in France. Having disposed of his house and land for less than half their value, he retired first to Geneva, intending to return to England through Germany; an intention generally kept in petto, but for many years unexpectedly thwarted by a variety of events. Great numbers of his persuasion, encouraged by his liberality in defraying their expences on the road to Geneva, had followed him thither. Unwilling to abandon them in distress, he spent several

several months in that city and Berne, whither great numbers had likewise taken refuge, in doing them all the service in his power. The harsh and gloomy aspect which reformation at that time wore in Geneva, ill agreeing with a temper naturally mild and cheerful, and the sullen treatment he met with from those of his profession, whose ignorance and selfishness his conduct and method of practice tended to bring into disrepute, occasioned his stay there to be very short. He listened therefore with pleasure to the persuasion of a chief magistrate of Berne, who invited him to a residence more suited to his mind. He passed about 8 or 9 years at Berne, where to his constant practice of physic was added the charge of a professorship of anatomy and chemistry. In the year 1699, Philip landgrave of Hesse sent for him to Cassel. The princess, who lay dangerously ill, was restored to life, but recovered strength very slowly. Dr. Duncan was entertained for three years with great respect, in the palace of the landgrave, as his domestic physician. During his stay at that court, he wrote his treatise upon the abuse of hot liquors. The use of tea, which had not long been introduced into Germany, and in the houses of only the most opulent, was already at the landgrave's become improper and immoderate, as well as that of coffee and chocolate. The princess of Hesse, with a weak habit of body inclining to a consumption, had been accustomed to drink these liquors to excess, and extremely hot. He thought fit, therefore, to write something against the abuse of them, especially the most common one last mentioned. Their prudent use, to persons chiefly of a phlegmatic constitution, he allowed. He even recommended them, in that case, by his own example, to be taken moderately warm early in the morning, and soon after dinner; but never late in the evening, their natural tendency not agreeing with the posture of a body at rest. He wrote this treatise in a popular style, as intended for the benefit of all ranks of people; the abuse he condemned growing daily more and more epidemical. Though he deemed it too superficial for publication, he permitted it to be much circulated in manuscript. It was not till five years after that he was persuaded by his friend Dr. Boerhaave to print it, first in french, under the title of "Avis salutaire à tout le monde, contre l'abus des liqueurs chaudes, & particulièrement du café, du chocolat, & du thé." Rotterdam, 1705. He printed it the year following in english.

The persecution of protestants in France continuing to drive great numbers of them from all its provinces into Germany, he defrayed occasionally the expences of some small bodies of these poor emigrants, who passed through Cassel in 1702, in their way to Brandenburg, where encouraging offers of a comfortable maintenance were held out by Frederic, the newly created king  
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of Prussia, to industrious manufacturers of every sort. The praises these people spread of Dr. Duncan's liberality, when they arrived at Berlin, procured him a flattering invitation to that court. Here he was well received by the reigning prince; who appointed him distributor of his prudent munificence to some thousands of these poor artificers, and superintendant of the execution of a plan formed for their establishment. This office he discharged with great credit and internal satisfaction; but with no other advantage to himself. Though appointed professor of physic with a decent salary, and physician to the royal household, he found his abode at Berlin likely to prove injurious to his health and fortune. His expences there were excessive, and increasing without bounds by the daily applications made to him as distributor of the royal bounty, which fell short of their wants. Besides, the intemperate mode of living at that court was not according to his taste. It was this last reason which induced him, in 1703, to remove to the Hague. In this most agreeable residence he settled about 12 years, a short excursion to London excepted in 1706, for the purpose of investing all his monied property in the english funds. He kept at this time a frequent correspondence with Dr. Boerhaave, at whose persuasion he published a latin edition of his Natural Chemistry, with some improvements, and additional illustrations. He commenced about the same time a correspondence upon similar subjects with Dr. Richard Mead. From the time of his leaving London in 1681, it appears that Dr. Duncan constantly entertained thoughts of fixing there his final abode. He however did not effect this purpose till about the end of 1714. He expressed an intention to quit the Hague some months sooner; but unhappily just then he was suddenly seized with a stroke of the palsy. It greatly alarmed his friends. Yet, when he had overcome the first shock, he found no other inconvenience from it himself till his death 21 years after, but a slight convulsive motion of the head, which seized him commonly in speaking, but never interrupted the constant cheerfulness of his address. To a patient likely to do well he would say, "It is not for *your* case that I shake my head, but *my own*. You will soon shake me off, I warrant you." He dedicated the last 16 years of his life to the gratuitous service of those who sought his advice. To the rich who consulted him, from whom he as peremptorily refused to take a fee, he was wont to say, with a smile, "The poor are my only paymasters now; they are the best I ever had; their payments are placed in a government-fund that can never fail; my security is the only KING who can do no wrong." This alluded to the loss he had sustained, in 1721, of a third part of his property by the South Sea scheme. It produced not the least alteration in his purpose, nor any retrenchment of his general beneficence to the

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poor. He left behind him a great number of manuscripts, chiefly on physical subjects. The writers of the *Bibliothèque Bretonne* for June 1735, whence the substance of this account is chiefly taken, close the article relating to him with this short sketch of his character: "His conversation was easy, cheerful, and interesting, pure from all taint of party-scandal or idle railery. This made his company desired by all who had a capacity to know its value; and he afforded a striking instance that religion must naturally gain strength from the successful study of nature." He died at London, April 30, 1735, aged 86.

DUNCAN (WILLIAM), professor of philosophy in the marischal college, Aberdeen, and a learned writer, was born at that borough in the month of July 1717. His father, William Duncan, was a respectable tradesman in the same place, and his mother, Euphemia Kirkwood, was the daughter of a wealthy farmer in East Lothian, the first district in Scotland where agriculture was much improved. Young Duncan received his grammatical education, partly in the public grammar-school of Aberdeen, and partly at Foveran, about fifteen miles distant, where there was a boarding-school, which at that time was greatly frequented on account of the reputation of Mr. George Forbes, the master. In November 1733 Mr. Duncan entered the marischal college of Aberdeen, and applied himself particularly to the study of the greek language, under the celebrated professor Dr. Thomas Blackwell. After going through the ordinary course of philosophy and mathematics, which continues for three years, he took the degree of M. A. This was in April 1737; and he never took any other degree. Mr. Duncan appears to have been designed for the ministry, and in this view he attended the theological lectures of the professors at Aberdeen for two winters. Not, however, finding in himself any inclination to the clerical profession, he quitted his native place, and removed to London in 1739, where he was chiefly employed as an author, and it is not known whether he was ever in any other line. In this capacity various works were published by him without his name; the exact nature and number of which it is not in our power to ascertain. It is in general understood that he translated several books from the french, and that he engaged in different undertakings which were proposed to him by the booksellers. There is reason to believe that he had a very considerable share in the translation of Horace which goes under the name of Watson. Without anxiously enquiring after every translation, and every compilation, in which Mr. Duncan might be concerned, we shall content ourselves with taking notice of the three principal productions upon which his literary reputation is founded. The first, in point of time, was his translation of several select orations of Cicero. It has gone

through several impressions, and is in constant use as a school-book. In the year 1748 Mr. Robert Doddsley published that work so well adapted to the education of youth, intituled: *The Preceptor*; a book which has gone through eight editions, and of which many more will probably be demanded in course of time. That the work might be executed in the best manner, Mr. Doddsley called in the assistance of some of the ablest men of the age, among whom may be reckoned the names of David Fordyce, Dr. John Campbell, and Dr. Samuel Johnson. The part of logic was assigned to Mr. Duncan, and he discharged the task with an ability that excited general approbation. He has treated logic like one who was a thorough master of it. Disdaining to copy fervilely after those who had gone before him, he struck out a plan of his own, and managed it with so much perspicuity and judgment, gave so clear and distinct a view of the furniture of our minds for the discovery of truth, and laid down such excellent rules for the attainment of it, that his work is one of the best introductions to the study of philosophy and the mathematics in our own or perhaps any other language. Mr. Duncan's last production was a translation of *Cæsar's commentaries*, which appeared in the latter end of the year 1752, in one volume, folio. This work had a double title to a favourable reception from the public, being recommended both by its external and internal merit. It is beautifully printed, and richly adorned with a variety of fine cuts: and as to the translation, it is acknowledged to be the best that has been given in our tongue of the *Commentaries of Cæsar*. Mr. Duncan has in a great measure caught the spirit of the original author, and has preserved his turn of phrase and expression as far as the nature of our language would permit. Previously to our author's publication of this work, he had been appointed professor of philosophy in the marischal college, Aberdeen. The royal presentation which conferred this office upon him was signed by the king at Hanover, May 18, 1752. Mr. Duncan, however, remained in London till the summer of 1753, and was not admitted to his professorship of natural and experimental philosophy till Aug. 21 of the same year. While Mr. Duncan resided in the metropolis, he was in the habits of intimacy with several of the learned men who flourished at that time: and among others, George Lewis Scot and Dr. Armstrong were his particular friends. Indeed he was held in general esteem on account of his private as well as his literary character. The sedentary life he had led, before he came into the college at Aberdeen, had a good deal affected his constitution, and particularly his nerves; in consequence of which he was subject to an occasional depression of spirits. By this he was unfitted for great exertions, but not for his ordinary employment, or for enjoying the

the company of his friends. He died a bachelor, May 1, 1760, in the 43d year of his age. Mr. Duncan cannot so much be said to have possessed genius, as good sense and taste; and his parts were rather solid than shining. His temper was social, his manners easy and agreeable, and his conversation entertaining and often lively. In his instructions as a professor he was diligent and very accurate. His conduct was irreproachable, and he was regular in his attendance on the various institutions of public worship. Soon after his settlement in the marischal college, he was admitted an elder of the consistory or church session of Aberdeen, and continued to officiate as such till his death.

DUNCOMBE (WILLIAM), younger son of John Duncombe, esq. of Stocks in Hertfordshire, in 1722 published a translation of Racine's *Athaliah*, which was well received by the public, and has gone through three editions. In 1724 he was editor of the works of Mr. Ncedler; in 1735 of the poems of his deceased brother-in-law, Mr. Hughes [Q], in two volumes, 12mo; in 1737 of the miscellanies of his younger brother, Mr. Jabez Hughes, for the benefit of his widow, in one volume, 8vo; and in 1745 of the works of the Rev. Mr. Samuel Say, in one volume 4to. In 1726 he married the only sister of John Hughes, esq. whom he long survived [R]. In 1734 his tragedy of *Lucius Junius Brutus* was acted at Drury-lane theatre. It was published in 1735, and again in 1747. "The works of Horace, in english verse, by several hands," were published by him in two volumes 8vo, with notes, &c. in 1757. A second edition, in four volumes 12mo, with many imitations, was published in 1762. In 1763 he collected and republished seven sermons by archbishop Herring, on public occasions, with a biographical preface. He died Feb. 26, 1769, aged 80; leaving one son, John, M. A. one of the six preachers in Christ-church Canterbury, &c. who was his assistant in the translation of Horace.

DUNCOMBE (JOHN) was born 1730. He was the only child of William Duncombe, esq. younger brother of John Duncombe, esq. [s] of Stocks, near Berkhamstead, Herts. His mother was sister to Mr. Hughes, author of the *Siege of Damascus*. When a child, he was of an amiable disposition, had an uncommon capacity for learning, and discovered, very early, a genius for poetry. After some years passed at a school at Romford, in Essex, under the care of his relation, the rev. Philip Fletcher [T], afterwards dean of Kildare, and younger

[Q] "An account of Mr. Hughes," says Dr. Johnson, "is prefixed to his works by the late Mr. Duncombe, a man whose blameless elegance deserved the same respect."

[R] See "Letters of eminent persons," vol. iii. p. 144.

[S] Of whom a good portrait, and some memoirs, may be seen in Nichols's *Select Collection of Poems*, 1782, vol. vi. p. 1.

[T] Of whom, and his family, see some particulars by Mr. D. in the volume just referred to, p. 243.

brother to the bishop of that see; he was removed to a more eminent one at Felsted, in the same county.—At this school he was stimulated by emulation to an exertion of his talents; and, by a close application, he became the first scholar, as well as captain of the school, and gained the highest reputation; and by the sweetness of his temper and manners, and by a disposition to friendship, he acquired and preserved the love of all his companions, and also the esteem of his master and family: and he has, on some particular occasions, been heard modestly to declare, that he was never punished, during his whole residence at either school, for negligence in his lessons or exercise, or for any other misdemeanor. He was very early qualified for the university, and constantly improved himself, when at home, by his private studies, and the assistance of his father, who was a polite scholar, and whose literary character is well known. He was happy in the companionship of such a son, who was always dutiful and affectionate to him; and the first literary characters of that time associated with a father and son, whose polished taste and amiable manners rendered them universally acceptable. He was entered, at the age of 16, at Benet-college, Cambridge, where Mr. Cattle, afterwards dean of Hereford, was then master: and he was recommended to that college by archbishop Herring [U], who had a long and particular friendship for Mr. Duncombe the father, and a constant literary intercourse and correspondence subsisted between them. The archbishop baptised his son, and promised to patronize him, if educated for the church, and therefore sent him to the college where he had completed his own education.—At the university he continued to rise in reputation as a scholar and a poet, and was always irreproachable in his moral character: he had the happiness of forming some connections there with men of genius and virtue, which lasted through life; but the first and strongest attachment, in which he most delighted, and which reflected honour on his own merit, was the uninterrupted friendship, and constant correspondence, which continued to the last, with a very respectable clergyman of the diocese of Norwich, a man whose character for learning and abilities, goodness and virtue, have justly gained him the esteem and love of all who have the happiness of his acquaintance, whose testimony is real praise, who acknowledged the worth of his valuable friend, “and loved his amiable and benevolent spirit.”

He was, in 1750, with full reputation, chosen fellow of Benet-college; was, in 1753, ordained at Kew chapel, by Dr. Thomas, bishop of Peterborough, and appointed, by the recommendation

[U] Whose Sermons and Letters were afterwards published by Mr. D. with memoirs of his benevolent friend and patron.

of archbishop Herring, to the curacy of Sundridge in Kent; after which he became assistant preacher at St. Anne's, Soho, where his father resided, and Dr. Squire [x], afterwards bp. of St. David's, was rector, with whom he lived in particular intimacy, and who gave him a chaplainship, and intended to patronize him; but in that instance, and several others, he experienced the loss of friends and patrons before they had been able to gratify their own intention, or bestow on him any thing considerable.—His elegant discourses acquired him, as a preacher, great reputation; his language was always correct, his expression forcible, and his sound and rational doctrine so pathetically delivered, as to impress his hearers with reverence and awaken their attention. His voice was harmonious; and rather by the distinct articulation, than from strength, he was better heard, in many large churches, and particularly in the choir of Canterbury cathedral, than some louder tones, having cultivated the art of speaking in the pulpit; and his sermons always recommended that moderation, truly christian temper, and universal charity and philanthropy, which formed the distinguished mark of his character in every part of life; and he was totally free from all affectation, as well in the pulpit as in common conversation. He was a popular and admired preacher; but he had no vanity on that account, and was equally satisfied to fulfil his duty in a country parish, and an obscure village, as in a crowded cathedral, or populous church in the metropolis. But his merit was not much regarded by the attention of the great. He was, however, esteemed, honoured, and beloved, in the very respectable neighbourhood where he constantly resided; and the dignities and affluence he might reasonably have expected from his family connections, and early patronage, could only have displayed, in a wider sphere, that benevolence, and those virtues, which are equally beneficial to the possessor, in whatever station he may be placed, when exercised to the utmost of his ability.

After the death of bishop Squire, he was nominated chaplain to lord Corke, with whom he and his father had the honour of a particular friendship, as appears by that nobleman's "Letters from Italy [y]." He was presented, in 1757, by archbishop Herring, to the united livings of St. Andrew and St. Mary Bredman, in Canterbury. This benefice was bestowed in the most friendly manner by his patron, who called it *only something to begin with*: but the archbishop lived not above two months afterwards; and with his life the prospect of future advancement seemed to disappear. However, no complaint against the slow preferment from his respected friend and patron, no murmur against the

[x] Of whom some memoirs, suggested "Biographical Dictionary."  
principally by Mr. D. are printed in the [y] Of which Mr. D. was editor.

daily dispositions of benefices, to which he must be conscious his merit often gave him equal claim, ever was suffered to escape in conversation.

This living enabled him to fulfil a long engagement, or rather to obey the impulse of a long attachment, to Miss Highmore, daughter of Mr. Highmore, who was known to the world, not only by his pencil, but by his other extensive knowledge, and literary pursuit [z].

He was married at St. Anne's church, 20th April 1763, by Dr. Squire, bishop of St. David's. A similarity of taste and love of literature had early endeared their companionship; and a mutual affection was the natural consequence, which ensured to them 23 years happiness, rather increased than diminished by the hand of time! He settled at Canterbury; and, in the year 1766, archbishop Secker appointed him one of the six preachers in that cathedral. In 1773 archbishop Cornwallis gave him the living of Herne, about six miles from Canterbury, which afforded him a pleasant recess in the summer months. His grace also granted him a chaplainship; and he had, previous to the last living, been entrusted with the mastership of Harbledown and St. John's hospitals, places of trust only, not emolument: so that he had, in fact, three favours, though not any of them considerable, in succession, from three archbishops.

He examined into the state of the hospitals, and endeavoured to do his duty in the office he had undertaken, with an attention and assiduity that accompanied his indefatigable desire of being serviceable to all, and particularly to the lowest of his fellow-creatures, wherever he had opportunity; which was his principal inducement for becoming an acting magistrate, the duty of which office he performed several years, with great application to observe the laws of his country, to do justice, preserve equity, and always remember mercy; for no one in that department was more open to the poor and friendless, having the temper and inclination to propose and to act, for the service and relief of the distressed; with steadiness to persevere with judgment, where truth and right preponderated.

He was suddenly taken ill, in the night, June 21, 1785. A suffocation was rapidly coming on; but a surgeon being called, he was almost instantly relieved by bleeding—a good sleep ensued, but he waked in the morning almost speechless; a paralytic stroke, on the organs of articulation only, seemed to have taken place; medical assistance was applied; he partly recovered articulation; but great debility was perceivable, and he could no longer write as usual: however, by slow degrees, he regained

[z] See his life, by Mr. Duncombe, an affectionate tribute to his memory, in Gent. Magazine, vol. L. p. 9. 176; and the same vol. p. 144.

strength, beyond the expectation of his distressed friends; and appeared after the summer passed at Herne, to be quite restored to health and spirits, and pursued every avocation as before the stroke, and with the same power of mind: but those who were most constantly with him, and watched with the tender eye of affection, never lost the alarm, never rested without apprehension, and perceived, by some sudden starts, and nervous complaints, that all was not sound within. In January following he coughed much, two or three days, but without any dangerous symptom, till, on the night of the 18th, a suffocation, as before, came on: assistance was immediately procured, but not with the former success; the disorder increased, and loss of life ensued. His gentle spirit, as he had lived, departed, easy to himself in his exit; distressful alone to all that knew him, to those most who knew him best. His family, his friends, the servants, and the poor, all, by their affliction, spoke his real worth. He left one daughter. His temper, never changed by any deprivation of the world's enjoyments, nor by any bodily suffering; no peevishness, no complaints escaped; though it is observed that a great alteration often attends such disorders, and warps the temper naturally good. But he silently used his piety to the laudable purpose of regulating, not only his actions, but his words; yet this was discovered rather from observation, than from his own profession, as he was remarkably modest and humble on religious topics; and, for fear of ostentation on that subject, might rather err on the opposite side, from an awful timidity, which might not always give a just idea of his unaffected zeal, and real faith. His friendship, where professed, was ardent: and he had a spirit in a friend's cause, that rarely appeared on other occasions. He was amiable, affectionate, and tender, as a husband and father; kind and indulgent, as a master; and a protector and advocate of the poor; benevolent to all, as far as his fortune could afford.

As he had many leisure hours, he passed much time in literary employments, though many were very cheerfully given to society. The earliest literary production of Mr. Duncombe, that is now recollected, is a poem on the death of Frederic prince of Wales, 1751, printed in the Cambridge verses on that event. 2. He published in 1752, *Horace*, lib. ii. sat. 7. imitated, and inscribed to Richard Owen, Cambridge, by sir Nicholas Nemo, 4to. This is printed in his *Horace*. 3. The evening contemplation, 1753. It has been reprinted in the *Repository*. 4. Prefixed to Jeffery's *Miscellanies*, 4to. 1754, is a poem by Mr. Duncombe [A]. 5. In vol. iv. of *Dodley's collection*, first published in

[A] In the preface to that volume is the following paragraph: "His cousin (i. e. Mr.



in 1754, is an ode to Health, by Mr. Duncombe. 6. In vol. vi. published 1758, is an ode to the Genius of Italy, occasioned by the earl of Corke's going abroad. 7. The *Feminead*; with a great number of poetical pieces in the several collections and monthly magazines.

DUNGAL, a writer of the 9th century, was probably an Irishman. He went over to France, and it is thought became a monk of St. Denis, or at least much attached to that abbey. Charlemagne consulted him, in 811, on the two eclipses of the sun which were reported to have happened the year before. Dungal answered that prince in a pretty long letter, which may be seen in the 10th vol. in 4to. of the *Spicilegium* of dom Luc d'Acheri. In the *Bibliotheca Patrum* is also printed a tract by Dungal for the prohibition of the worship of images; printed separately 1608, 8vo.

DUNLOP (WILLIAM, A. M.). He was born at Glasgow, where his father was principal of the university, 1692. In 1712 he took the degree of A. M. and afterwards spent two years in the university of Utrecht, having at that time some thoughts of applying himself to the study of the law; but he was diverted from that resolution by the persuasions of Mr. Wishart, then principal of the college of Edinburgh, by whose interest he was promoted to be *regius professor* of divinity and church history, 1716. In the discharge of his duty Mr. Dunlop procured great honour: but his labours were not confined to the professional chair; he preached frequently in the parish churches in Edinburgh, and his sermons were delivered with such elegance and justness of thought, that multitudes flocked after him. Increasing daily in promoting useful knowledge, and acquiring the approbation of the virtuous of every denomination, he adorned his profession by the most exalted piety, and lived equal to the doctrines he taught.

Still turn'd to moral virtue was 'his speech,  
And gladly would he learn, 'and meekly teach.

In the arduous discharge of these important duties, he contracted a disorder which brought on a dropsy; and after a lingering illness he died at Edinburgh, 1720, aged 28. His works are: *Sermons* in two volumes, 12mo. and an *Essay on confessions of faith*. He was an ornament to learning, the delight of christ-

Mr. Lewis Duncombe's) Mr. John Duncombe, a zealous and successful solicitor of my interest, like his father, my friend before named, has obliged me with a translation of the conclusion of Vanier's 5th book, which places the author's filial piety in a very striking light. The same gentleman's translation of the 15th book, upon

fishes, is a very good one, and cannot be overlooked, whenever several hands may undertake the whole of that long and languid production, as a late writer has styled it." His book on fishes has not been printed; and the original, we believe, is in the possession of Mr. Reed.

tians, and esteemed by the professors of that seminary of which he was a member.

**DUNLOP** (ALEXANDER, A. M). He was brother to the above, and born in America, where his father was a voluntary exile, 1684, and at the revolution came over to Glasgow, where he had his education, and made great progress in the study of the greek language. In 1720 he was appointed professor of greek in the university of Glasgow, and was much followed, for the art of teaching that language in a manner superior to any of his contemporaries. In 1736 he published a greek grammar, which has gone through several editions, and is still very much esteemed, it being the one chiefly used in the scottish universities. He died at Glasgow, 1742, aged 58.

**DUNOD DE CHARNAGE** (FRANCIS IGNATIUS), professor of law at Besançon, the place of his nativity, died in that town in 1751, was held in general esteem for his knowledge and his probity. He wrote: 1. A history of the Sequani, or Memoirs of the count de Bourgogne, 1735, 1737, 1740, 3 vols. 4to. 2. History of the church, town, and diocese of Besançon; 1750, 2 vols. 4to. 3. Treatise of descriptions, 1730, 4to. 4. De la Main-morte, et des retraites; 1732, 4to. He justifies, by arguments bad enough, the custom of the lords who have the right of main-morte over their vassals. His son Joseph Dunod, advocate at Besançon, deceased in 1765, left many manuscript observations on the works of his father. Peter Dunod, a learned jesuit of the same family, published in 1697 a curious book intitled: The discovery of the town of Antré, in Franche-Comté; together with questions on the history of that province.

**DUNOIS** (JOHN), of Orleans, comte de, and of Longueville, natural son of Louis duke of Orleans, and lady de Cury, assassinated by the duke of Burgundy, born Nov. 23, 1407. The young hero began his career by the defeat of the earls of Warwick and Suffolk, whom he pursued to the gates of Paris. Orleans being besieged by the English, he bravely defended that town, and gave time to Joan of Arc to bring him succours. The raising of the siege was followed by a train of successes. The count de Dunois had almost the whole honour of driving the enemy out of Normandy and la Guienne. He gave them the fatal blow at Castillon, in 1451, after having taken from them Blaie, Fronfac, Bourdeaux, and Bayonne. Charles VII. owed his throne to the sword of Dunois. Nor was that monarch ungrateful to him: he bestowed on him the title of Restorer of his country, made him a present of the comté of Longueville, and honoured him with the office of grand chamberlain of France. He was held in equal esteem by Louis XI. Count de Dunois, under the reign of that prince, entered into the league of the Public-good, of which, by his conduct and experience,

he

he became the very foul. The hero died Nov. 24, 1468, aged 61, regarded as a second du Guesclin, and not less dreaded by the enemies of his country, than respected by his fellow-citizens, for his valour always guided by prudence, for his greatness of soul, his beneficence, and every virtue that enters into the character of a truly great man.

DUNS (JOHN), commonly called Duns Scotus, was a celebrated theologian of the order of St. Francis, and born in England at Dunfance in Northumberland. He was sent to Merton-hall in Oxford, and chosen fellow of it. Then he went to Paris, and joined himself to the society of the franciscans; where he distinguished himself so much by the acuteness of his parts, and especially by his manner of disputing, that he acquired the name of "The Subtil Doctor." He affected to maintain opinions contrary to those of Thomas Aquinas, which produced two parties in the schools, the Thomists and the Scotists. He was a writer of prodigious subtilty; and, like all subtil writers, refined upon every subject he handled, till it had no meaning at all left in it. The best edition of his works is that of Lyons, printed 1639 in ten volumes folio. They are now waste paper. Some have said, that Duns Scotus was the first who taught, in the university of Paris, "the immaculate conception of the blessed virgin:" but this is not true. He went afterwards to Cologne, where he died in 1308. Paul Jovius and others have told a terrible story relating to the manner of his death. They say, that, falling down of an apoplexy, he was immediately interred as dead; but that, coming afterwards to his senses, he languished in a most miserable manner in his coffin, beating his head and hands against its sides, till he died in good earnest. This has generally been treated as a fable, yet it gave birth to the following epitaph upon him:

Quod nulli ante hominum accidit, viator,  
 Hic Scotus jaceo semel sepultus,  
 Et bis mortuus: omnibus sophistis  
 Argutus magis atque captiosus.

DUNTON (JOHN), bookfeller, was born at Graffham in Huntingdonshire, the 14th of May 1659; the son of John Dunton fellow of Trinity-college Cambridge, and rector of Graffham. He was in business upwards of twenty years, during which time he traded considerably in the Stationers company. However, about the beginning of the present century, he failed, and commenced author; and in 1701 was amanuensis to the editor of a periodical paper called the Post Angel. He soon after set up as a writer for the entertainment of the public; and projected and carried on, with the assistance of others, the Athenian Mercury: or a scheme to answer a series of questions monthly, the querist remaining concealed.

cealed. This work was continued to about twenty volumes; and afterwards reprinted by Bell, under the title of the Athenian Oracle, 4 vols. 8vo. In 1710 he published his Athenianism; or the projects of Mr. John Dunton, author of the essay on the hazard of a death-bed repentance. This contains, amidst a prodigious variety of matter, six hundred treatises in prose and verse, by which he appears to have been, with equal facility, a philosopher, physician, poet, civilian, divine, humourist, &c. To this work he has prefixed his portrait, engraved by M. Vander Gucht; and in a preface, which breathes all the pride of self-consequence, informs his readers, he does not write to flatter, or for hire. As a specimen of this miscellaneous farrago, the reader may take the following heads of subjects: 1. The funeral of Mankind, a paradox, proving we are all dead and buried. 2. The spiritual hedge-hog; or, a new and surprizing thought. 3. The double life, or a new way to redeem time, by living over to-morrow before it comes. 4. Dunton preaching to himself; or every man his own parson. 5. His creed, or the religion of a bookseller, in imitation of Brown's Religio medici, has some humour and merit. This he dedicated to the Stationers company. As a satirist he appears to most advantage in his poems, intituled, the Beggar mounted; the Dissenting Doctor; Parnassus ho! or frolics in verse; Dunton's shadow, or the character of a summer friend. Throughout the whole of his writings he is exceedingly prolix and tedious, and sometimes obscure. His "Case is altered, or Dunton's re-marriage to his own wife," has some singular notions, but very little merit in the composition. For further particulars of this heterogeneous genius, see "Dunton's Life and errors," a work now grown somewhat scarce. The year he died is uncertain.

DU PATY, at first advocate general and afterwards president à mortier in the parliament of Bourdeaux, born at Rochelle, died at Paris in 1788, at no very advanced age, was an upright, enlightened and eloquent magistrate. He acquired considerable honour, by his inflexible constancy in the revolution of the magistracy in 1771, and still more by delivering from punishment three poor wretches of Chaumont, condemned to be broke alive upon the wheel. The statement he published in his defence, is replete with force and sensibility. His historical reflections on penal laws deserve the same praise, and are perhaps preparatory to an alteration greatly to be wished for in the criminal code of all nations. The president Du Paty employed himself for a length of time about this reform, and displayed no less sagacity than zeal in combating the obstacles he met with in attempting to destroy inveterate prejudices. As a literary man, we have by him, Academical discourses, and Letters on Italy, 2 vols. 8vo, 1788. In the account of his travels, he shews himself as a man sensible to the masterpieces of art as well as to the beauties of nature. His book, frequently animated by sentiment and enthusiasm,

fiſm, is yet more frequently diſfigured by emphatical phraſes, by attempts at wit, by ſudden tranſitions ſome whereof are original, but the greater part favouring of conceit and affectation. The preſident Du Paty, it muſt be owned, was ſomewhat deficient in taſte, and aimed too much at imitating Diderot and Thomas, who furniſhed him with many of his phraſes. His adverſaries have ſpread abroad an anecdote, that Voltaire, being aſked his opinion of his abilities as a magiſtrate, answered: He is a good ſcholar. And, when he was urged to give his ſentiments on his talents for literature and the arts, he ſaid: He is a good magiſtrate. It may be that Voltaire uttered this epigram, becauſe this poet was fond of a jeſt.

DUPIN (LEWIS ELLIS), a very learned doctor of the Sorbonne, and one of the greateſt critics of his time, eſpecially in what regarded eccleſiaſtical matters, was born at Paris, June 17, 1657, of an antient and noble family. He diſcovered early a ſtrong inclination for books, which was cheriſhed by his father, who educated him with great care. After having gone through his courſe of grammar-learning and philoſophy in the college of Harcourt, he embraced the eccleſiaſtical ſtate, and frequented lectures of divinity in the Sorbonne. Afterwards he applied himſelf entirely to the reading of councils, fathers, and eccleſiaſtical writers, greek as well as latin; and, being found at his examination among the firſt rank, he was admitted doctor of the Sorbonne in 1684. Then he ſet about his “*Bibliothèque univerſelle des auteurs eccléſiaſtiques*,” the firſt volume of which appeared in 1686. He had publiſhed the eight firſt centuries, when the liberty with which he treated ſome eccleſiaſtical writers, as to their ſtyle, their doctrines, and other qualities, gave offence to certain perſons, who carried their complaints to Harlay archbiſhop of Paris. This prelate obliged Dupin to retract a great number of propoſitions, which were judged exceptionable; and his work was ſuppreſſed in 1693. Nevertheless, he was permitted to carry it on, by only making a ſmall change in the title of it, from “*Bibliothèque univerſelle*” to “*Bibliothèque nouvelle*.” This great work, continued in ſeveral ſucceſſive volumes to the end of the xvith century, though it might eaſily have taken up the whole life of a common man, did not hinder Dupin from obliging the public with many other works: the chief of which are, 1. *Prolegomena* to the old and new Testaments, by way of ſupplement to his *Bibliothèque*. 2. A *bibliothèque* of authors ſeparate from the communion of the church of Rome, who flouriſhed in the xviiith century. 3. A treatiſe *de antiqua eccléſiæ diſciplina*. 4. A treatiſe of power, eccleſiaſtical and temporal. 5. An hiſtorical treatiſe upon excommunications. 6. Notes upon the *Pſalms* and the *Pentateuch*. 7. A defence of the cenſure, which the faculty of theology at Paris paſſed upon father le Comte’s memoirs of China. 8. An analyſis of the *Apocalypse*, with diſſertations upon ſeveral curious matters. 9. A *proſaïc* Hiſtory. 10. A critique upon

on the history of Apollonius Tyanensis. 11. A method of studying divinity. 12. A new edition of the works of Optatus, &c.

Dupin was professor of philosophy in the royal college; but was banished some time from the chair of Chatelheraut, on account of the famous Cas de Conscience. He was afterwards restored, and died at Paris in 1719, aged 62 years. He was a man of prodigious reading, and had an easy and happy way of writing. He had an uncommon talent at analysing the works of an author, which makes his Ecclesiastical Bibliotheque so valuable: for there we have not only an history of the writers, but also the substance of what they wrote; which is a great convenience to persons who wish to know something of them, yet have not either time, or knowledge of languages, sufficient to read their works. Above all, he is to be admired for his great impartiality in this work; in which, if he falls somewhat short of Le Clerc, he certainly exceeds our Cave: and it was this very quality which rendered him so obnoxious to the zealots of his own church. His Bibliotheque is translated into english, improved with notes, and has undergone, some parts of it at least, more editions than one.

DUPLÉIX (SCIPIO), was born at Condom in 1566, of a noble family originally from Languedoc. His father had served with distinction under marshal de Montluc. Scipio having attracted notice at the court of queen Margaret, then at Nerac, came to Paris in 1607 with that princess, who afterwards made him her master of requests. His next appointment was to the post of historiographer of France, and he worked for a long time on the history of that kingdom. In his old age he compiled a work on the liberties of the gallican church; but the chancellor Seguier having caused the manuscript, for which he came to apply for a privilege, to be burnt before his face, he died of vexation not long after, at Condom, in 1661, at the age of 92. Duplex had arrived at the age of fourscore, without sicknesses or infirmities. "Never" (says he, speaking of himself at that time) "were the faculties of my mind more entire, nor the functions of my organs more free. My sight, which might reasonably be expected to be decayed by continual reading and long habits of writing, is of all my senses the least impaired, and requires no artificial helps. I may affirm no less of my hearing, and the rest of my organs." We have several works of his; the principal of them are: 1. Memoirs of the Gauls, 1650, folio, forming the first part of his history of France. They are more esteemed than all the rest: it is plain from them that the author was at the fountain-head of information. And yet, the book being ill written, is less known, and still less read. 2. History of France, in 5, afterwards in 6 vols. folio. The narration of Duplex, though terse enough, is not pleasant, not only on account of the language now become old, but likewise from the pompous insipidities dispersed all through it. Cardinal Richelieu is much flattered

flattered by the author, because he was living at the time; and queen Margaret, though his benefactress, is there described like a Messalina, because she was dead, and the author had nothing farther to expect from her. He frequently sacrifices truth to dull antitheses and blunt points of wit. The vile adulation that appears in all the places where he speaks of cardinal Richelieu highly offended Matthew de Morgues, and marshal Bassompierre. They both convicted him of ignorance and insincerity. Dupleix answered them as little badly as he could. After the death of the cardinal, he wished to recompose a part of his history, but was prevented from executing his purpose, by declining age.

3. Roman history, 3 vols. folio; an enormous mass, without spirit, without life. 4. A course of philosophy, 3 vols. 12mo. 5. Natural curiosity reduced to questions; Lyons, 1620, 8vo. This book, full of obscene questions, and partly extracted from the problems of Aristotle, of Alexander Aphrodisæus, and the most celebrated physicians and naturalists, contains a great number of curious matters, and several that are dangerous. 6. The liberty of the french language; against Vaugelas: this is Pradon giving advice to Racine! If Vaugelas has been censured (says Sorel) as incapable, from his being a Savoyard, of teaching us the graces of the french tongue, what are we to think of Dupleix, who was a Gascon? Besides, Vaugelas spoke with the utmost propriety in conversation, whereas Dupleix had both the terms and the accent of his country. To conclude: Dupleix is almost always wrong in his remarks; but he has some reason for his complaining that a great multitude of energetic expressions have been discarded, without substituting any equivalent terms in their place; and that, under pretence of polishing the language, it has been sometimes impoverished.

DU PLEIX (JOSEPH), a famous french merchant, the rival of la Bourdonnaye in the Indies, equally active and more reflective, was sent into those far distant countries, in 1730, as director of the colony of Chandernagore, which was verging to decay for want of capital. Dupleix restored it to life and vigour. He extended the commerce of that colony through all the provinces of the Mogul, and quite to Thibet. He fitted out ships for the Red sea, for the Persian gulf, for Goa, for the Maldives, and for Manilla. He built a town and formed a vast establishment. His zeal and his intelligence were recompensed, in 1742, by the government of Pondicherry. In 1746 la Bourdonnaye made himself master of Madras; the place capitulated. Dupleix, secretly jealous of the conqueror of Madras, broke the capitulation, took the command of his vessels, was even disposed to put him under an arrest, and his representations to the court of France occasioned his commitment to the Bastille on his arrival at Paris. Dupleix, in some sort, repaired this shameful mistake, by defending Pondicherry in 1748, for 42 days of bombardment,

bardment, against two english admirals, supported by two nabobs of the country. He acted in the several capacities of general, of engineer, of artilleryist, of commissary. He received the red ribbon, with the title of marquis, as the recompense of this gallant defence, which rendered the name of the French respectable in India. This was followed, two years after, by a patent of the title of nabob from the grand mogul, on his acquiring possession of the Decan for Salabetingue. Thus, a simple merchant became, in a manner, sovereign; and the Indians, on many occasions, treated him as king, and his wife as queen. This prosperity was not of long duration. In 1751 two pretenders arose to the nabobship of Arcot. The English favoured the rival of the nabob that was supported by the French. The two companies, English and French, engaged in actual war; the success of which was by no means in favour of the latter. Pondicherry was suffering under scarcity, dejection and fear. Remonstrances were sent over against Dupleix, as he had before preferred complaints against la Bourdonnaye: an instance of the equal balance held by providence over the affairs of mortals! Dupleix was recalled in 1753; he set out in 1754, and arrived at Paris in a desponding state. He commenced a suit at law against the company, for the reimbursement of millions of livres that were due to him, which the company contested, and which it could not have paid if the debt had been established. He published a long statement of the case, which was read with avidity at the time, and which hardly any one remembers at present. In short, he died soon after, of the vexation brought on by his fall from so great an elevation, and, above all, by the dire necessity of soliciting judges, after having enjoyed the sovereign power. Those who were capacitated from their situation to decide on the merits of la Bourdonnaye and Dupleix, said, that the one had the qualities of a seaman and a warrior, and the other those of an enterprising and politic prince. It is thus an english author speaks, who has written of the wars of the english and french companies; and it is the judgment adopted by the author of the Age of Louis Quinze.

DUPORT (JAMES), a learned english divine, and particularly skilled in the Greek language, was born in the beginning of the xviii<sup>th</sup> century, and educated at Cambridge; in which university he was afterwards chosen Greek professor, and master of Magdalen college. He was at length preferred to the deanery of Peterborough, and died in 1680. He left behind him several learned works, amongst which is a greek version of the psalms. His "*Gnomologia Homeri cum duplici parallelismo, viz. ex sacra scriptura & gentium scriptoribus,*" printed at Cambridge in 1660, shews his extensive reading, and great knowledge of the greek tongue, and was then deemed very useful for the understanding of that poet. In 1712, when Theophrastus's Characters were published



published by Needham, there were printed along with them some lectures of professor Duport upon the first sixteen characters, the fifth excepted. These lectures had lain in the library of More bishop of Ely for many years, and were at first supposed to have been drawn up by the learned Stanley, who wrote the lives of the greek philosophers; but, upon their being communicated, they were soon known to belong to professor Duport, and to be what he had read to his pupils at Cambridge, during the time of the great rebellion. His smaller pieces, which shew an extreme facility in the greek and latin languages, were published together under the title of *Poetica Stromata*. Cantab. 1676, 8vo.

DUPPA (BRIAN), a learned english bishop, was born in 1589 at Lewisham in Kent, of which place his father was then vicar. He was educated at Westminster school; and thence elected student of Christ-church Oxford in 1605. In 1612 he was chosen fellow of All-Souls-college; then went into orders, and travelled abroad; particularly into France and Spain. In July 1625 he took the degree of doctor in divinity; and by the interest and recommendation of the earl of Dorset, to whom he afterwards became chaplain, was appointed dean of Christ-church in Oxford in June 1629. In 1634 he was constituted chancellor of the church of Sarum, and soon after made chaplain to Charles I. He was appointed, in 1638, tutor to Charles prince of Wales, and afterwards to his brother the duke of York; and about the same time nominated to the bishopric of Chichester. In 1641 he was translated to the see of Salisbury, but received no benefit from it, on account of the confusions that followed. Upon the suppression of episcopacy, he repaired to the king at Oxford; and, after that city was surrendered, attended him in other places, particularly during his imprisonment in the Isle of Wight. He was a great favourite with his majesty; and is said by some to have assisted him in composing the *Eikon Basilike*.

After the king's death, he retired to Richmond in Surrey, where he lived a solitary kind of life till the restoration of Charles II. Then he was translated to the bishopric of Winchester; and also made lord almoner. About 1661 he began an almshouse at Richmond, which he tolerably well endowed; and though he did not live to finish it, yet it was finished by his appointment, and at his expence. This house is of brick, and stands on the hill above Richmond; being the effect of a vow made by him in the time of the king's exile. On the gate is this inscription; "I will pay my vows which I made to God in my trouble." Then follows: "In memoriam auspiciatissimi reditus Caroli II. ad suos, hoc ptochotrophium, ad honorem Dei & levamen pauperum, extrui curavit B. D. E. Winton. Regi. ab elemosynis, ann. dom. 1661." The bishop had a more than ordinary

ordinary affection for Richmond, not only because he had resided there several years during the absence of the royal family, but also because he had educated the prince in that place. He had designed some other works of piety and charity, but was prevented by death: for he enjoyed his new dignity little more than a year and a half, dying at Richmond in 1662, aged 73. A few hours before he expired, Charles II. honoured him with a visit; and, kneeling down by the bed-side, begged his blessing; which the bishop, with one hand on his majesty's head, and the other lifted up to heaven, gave with great zeal. He was buried in Westminster-abbey, on the north side of the Confessor's chapel; where a large marble stone was laid over his grave, with only these latin words engraved upon it. "Hic jacet Brianus Winton."

By his will he bequeathed several sums of money to charitable uses; particularly lands in Pembridge in Herefordshire, which cost 250l. settled upon an alms-house there begun by his father; 500l. to be paid to the bishop of Sarum, to be bestowed upon an organ in that church, or such other use as the bishop shall think fittest; 500l. to the dean and chapter of Christ-church in Oxford, towards the new buildings; 200l. to be bestowed on the cathedral church of Chichester, as the bishop and dean and chapter shall think fit; 200l. to the cathedral church at Winchester; 40l. to the poor of Lewisham in Kent, where he was born; 40l. to the poor of Greenwich; 20l. to the poor of Westham in Suffex, and 20l. more to provide communion-plate in that parish, if they want it, otherwise that 20l. also to the poor; 20l. to the poor of Witham in Suffex; 10l. per annum for ten years to William Watts, to encourage him to continue in his studies; 50l. a-piece to ten widows of clergymen; 50l. a-piece to ten loyal officers not yet provided for; 200l. to All-Souls college in Oxford; 300l. to the repair of St. Paul's cathedral; and above 3000l. in several sums to private friends and servants: so that the character given of him by Burnet has been thought neither kind, nor strictly just. "He had been," says that historian, "the king's tutor, though no way fit for the post: but he was a meek and humble man, and much loved for the sweetness of his temper; and would have been more esteemed, if he had died before the restoration, for he made not the use of the great wealth, that flowed in upon him, as was expected." He wrote and published a few pieces: as, 1. The soul's soliloquies, and conference with conscience; a sermon before Charles I. at Newport in the isle of Wight, on Oct. 25, being the monthly fast, on Psalm xlii. 5. 1648, 4to. 2. Angels rejoicing for sinners repenting; a sermon on Luke xv. 10. 1648, 4to. 3. A guide for the penitent: or, a model drawn up for the help of a devout soul wounded with sin, 1660, 8vo. 4.

Holy rules and helps to devotion, both in prayer and practice, in two parts, 1674, 12mo, with the author's picture in the beginning. This was published by Benjamin Parry, of Corpus Christi college in Oxford. The life of archbishop Spotswood is likewise said by some to have been written by bishop Duppa: but, as Wood justly observes, that could not be, because it was written by a native of Scotland.

DUPRAT (ANTHONY), sprung of a noble family of Issoire in Auvergne, appeared first at the bar of Paris. He was afterwards made lieutenant-general of the bailiwick of Montferrant, then attorney-general at the parliament of Toulouse. Rising from one post to another, he came to be first president of the parliament of Paris in 1507, and chancellor of France in 1515. He set out, it is said, by being solicitor at Cognac for the countess of Angoulême, mother of Francis I. This princess entrusted to him the education of her son, whose confidence he happily gained. Some historians pretend that Duprat owed his fortune and his fame to a bold and singular stroke. Perceiving that the count d'Angoulême, his pupil, was smitten with the charms of Mary, sister of Henry VIII. king of England, the young and beautiful wife of Louis XII. an infirm husband, who was childless; and finding that the queen had made an appointment with the young prince, who stole to her apartment during the night, by a back staircase; just as he was entering the chamber of Mary, he was seized all at once by a stout man, who carried him off confounded and dumb. The man immediately made himself known: it was Duprat. "What!" said he sharply to the count, "you want to give yourself a master! and you are going to sacrifice a throne to the pleasure of a moment!" The count d'Angoulême, far from taking this lesson amiss, presently recollected himself; and, on coming to the crown, gave him marks of his gratitude. To settle himself in the good graces of this prince, who was continually in quest of money, and did not always find it, he persuaded him to sell the offices of the judicature. Thus it was that the dignified faculty of judging between man and man was exposed to sale like a farm. It was he too who suggested the idea of creating a new chamber to the parliament of Paris, which had perhaps but too many already. That chamber, composed of 20 counsellors, formed what was called la Tournelle. The taxes were augmented, and new imposts established, without waiting for the octroi of the states, contrary to the ancient constitution of the kingdom. Duprat, powerful by the authority of Louisa of Savoy, mother of the king, pursued his own measures without fear or restraint. Having attended Francis I. into Italy, he persuaded that prince to abolish the Pragmatic Sanction, and to make the Concordat, by which the pope bestowed on the king the right of nominating to the benefices of France, and the  
king

king granted to the pope the annates of the grand benefices on the footing of current revenue. This Concordat, signed Dec. 16, 1515, rendered him so much the more odious to the magistrates and ecclesiastics, as he was accused of having sold himself to the pope. He soon reaped the fruits of his devotion to the court of Rome; for, having embraced the ecclesiastical profession, he was successively raised to the bishoprics of Meaux, of Albi, of Valence, of Die, of Gap, to the archbishopric of Sens, and at last to the purple in 1527. Being appointed legate à latere in France, he performed the coronation of queen Eleonora of Austria. We find it affirmed by an Italian author, that he aspired to the papacy in 1534, upon the death of Clement VII. The same writer adds, that he proposed it to the king, with the promise of contributing to it as far as 400,000 crowns; but the monarch laughed at his ambition, and kept his money. This fact, however, seems scarcely probable: for, besides that Paul III. obtained the tiara twenty days after the death of Clement VII, it is not likely that Duprat, who was far advanced in years and very infirm, would think of quitting his domestic tranquillity for the agitations of the pontifical court. Moreover, he had made himself so many enemies, that we should be cautious in adopting all that has been said and written against him. Among other defects, he has been reproached with the want of learning. Sadolet, however, praises the doctrine of this cardinal; and the efforts made by Duprat for attaching the bishop of Carpentras to the service of the king, plainly shew that he had a considerable share of literary merit. Duprat became so corpulent towards the latter end of his life, that he had a large semicircle cut out of his table to admit of his belly. The flesh of an ass's colt was a great delicacy to him; and all his courtiers and parasites consequently found it an exquisite dish. Mæcenas had the same taste. Duprat retired, as the end of his days approached, to the chateau de Nantouillet, where he died July 9, 1535, corroded by remorse, and consumed by diseases. His own interests were almost always his only law. He sacrificed every thing to them; he separated the interests of the king from the good of the public; he sowed discord between the council and the parliament; he established that maxim, false in itself, and repugnant to natural liberty, "*qu'il n'est point de terre sans seigneur.*" Born with a base heart, and a greedy soul, he employed the most corrupt means for acquiring riches. The king, wearied out with his continual demands, answered him at last in that hemistich of Virgil: SAT PRATA BIBERE; ingeniously alluding to his name. It is pretended, with what degree of truth is uncertain, that he exasperated Louisa of Savoy against the constable of Bourbon, in hopes of carrying off his spoils. This prelate did nothing for the dioceses committed to his charge. He was a long  
time

time archbishop of Sens, without ever appearing there once. Accordingly his death excited no regret, not even among his fervile dependents. However, he built, at the Hôtel-Dieu of Paris, the hall still called the legate's hall. "It would have been much larger," said the king, "if it could contain all the poor he has made." The great events that happened during his ministry in the state and in the church,—the taking of Francis I, the sacking of Rome, the detention of pope Clement VIII, the reformation introduced by Luther, the schism of England, gave rise to the proverb still in use: He has as much business as the legate.

DUPRE DE GRUYER (JOHN), is the name of a hermit, an architect, to whom is attributed a talent that borders on the marvellous. He built, it is said, with the assistance of his valet alone, in the rock, the hermitage of Fribourg in Switzerland. The steeple and the kitchen chimney are the objects that most attract the admiration of travellers: the flue of the chimney runs 90 feet in height. Is it credible, we may ask, that two men alone could have produced so surprising a work, even in 20 years? But perhaps this anchorite mason might have the gift of miracles, like him who built the bridge of Avignon—and then the wonder ceases.

DUPRE [MARY], daughter of a sister of des Marêts de St. Sorlin, of the french academy, was born at Paris, and educated by her uncle. She was endowed with a happy genius and a retentive memory. After reading most of the principal french authors, she learnt latin, and went through Cicero, Ovid, Quintus Curtius and Justin. With these books she made herself so familiarly acquainted, that her uncle proceeded to teach her the greek language, the arts of rhetoric and versification, and philosophy; not that scholastic philosophy which is made up of sophistry and ridiculous subtleties, but a system drawn from the purer sources of sense and nature. She studied Descartes with such application, that she got the surname of la Cartésienne. She likewise made very agreeable verses in her own language, and acquired a thorough knowledge of the italian. She held a friendly and literary correspondence with several of the learned her contemporaries, as also with the madlles de Scuderi and de la Vigne. The answers of Isis to Climene, that is to madlle de la Vigne, in the select pieces of poetry published by father Bouhours, are by this ingenious and learned lady.

DUPRE D'AUNAY (LOUIS), a native of Paris, member of several academies, commissary at war, director of the victualing office, and chevalier of the order of Christ, died in 1758. He is the author of: 1. Letters on the generation of animals. 2. *Traité des subsistances militaires*, 1744; 2 vols. 4to. 3. Reception of doctor Hecquet in hell; 1748, 12mo. 4. Reflections

on the transfusion of blood, 1749, 12mo. 5. *Adventures of the false chevalier de Warwick*, 1750, 2 vols.

DUPRE DE ST. MAUR (NICHOLAS FRANCIS), master of the accounts at Paris, where he was born, died in that capital Dec. 1, 1774, at 80 years of age. He was admitted of the french academy in 1733. By him are: Translation into french of Milton's *Paradise lost*, in 4 vols. fm. 12mo. containing also the *Paradise regained*, translated by a jesuit, with Addison's remarks on the former. This version, in which great liberties are taken with the original, is written in an animated and florid style. 2. *Essay on the coins of France*, 1746, 4to. a work abounding in curious disquisition, and justly esteemed. 3. *Inquiries concerning the value of monies, and the price of grain*, 1761, 12mo. valuable and useful to all who enter into these subjects. 4. *The table of the duration of human life, in the natural history of M. de Buffon*. The author, who had cultivated in his youth the flowers of imagination, devoted his old age to studies relative to rural economy, to agriculture, and other sciences of importance to mankind.

DURANT (GILLES), sieur de la Bergerie, advocate in the parliament of Paris, distinguished himself by his wit and learning. He was, it is thought, one of the 9 advocates commissioned by the court to undertake the reformation of the custom of Paris. The leisure his practice allowed him he bestowed on poetry; and composed ludicrous verses amidst the horrors of the League. Persons of taste at all versed in gaulic literature are acquainted with his verses to his godmother on the death of the ass that had joined the league, who died of a violent death during the siege of Paris, in 1590. This lamentation is composed with all the naïveté and humour that can be expected in a piece of this nature. This ingenious trifle is found in the first volume of the *Satyre Menippée*, edition of 1717, 8vo. There are other productions of this witty poet, which are neither wanting in ease nor poignancy; but are sometimes too licentious for the perusal of sober people. There was a Durant broke alive upon the wheel, July 16, 1618, with two brothers, Florentines, of the family of Patricio, for a libel he had made against the king; but there is great reason to believe that it was not our poet, though it has been pretended by some of the learned. His works were printed in 1594. His imitations from the latin of Joannes Bonifonius, &c. 1717, in 12mo. are in request among the curious.

DURANTI (JOHN STEPHEN), son of a counsellor of the parliament of Toulouse, was made capitoul in 1563, then advocate general, and afterwards appointed first president of the parliament by Henry III, in 1581. It was at the time when the fury of the League was at its height. Duranti opposed it with all his might; but was unable to restrain the factious either by threats

or careſſes. After having many times narrowly eſcaped death, once, as he was endeavouring to appeaſe a tumult, one of the rebels killed him by a muſquet ball, on the 10th of February 1589. While Duranti with uplifted hands was imploring heaven for his aſſaſſins, the people fell upon him like beaſts of prey, ſtabbed him in a thouſand places, and dragged him by the feet to the place of execution. As there was no gibbet prepared, they tied his feet to the pillory, and nailed behind him the picture of king Henry III. Some now proceeded to pluck his beard, while others, hanging him up by the noſe, exclaimed: "The king was ſo dear to thee! thou art now along with him." Such was his recompenſe for the pains he had taken the foregoing year to preſerve Toulouſe from the plague. To this piece of ſervice may be added the foundation of the college of l'Esquille, magnificently conſtructed by his orders; the eſtabliſhment of two brotherhoods, the one to portion off poor girls, and the other for the relief of priſoners; and, in ſhort, great acts of liberality to ſeveral young men of promiſing hopes, &c. The church of Rome too was no leſs obliged to him for his book *De ritibus eccleſiæ*, which was thought ſo excellent by pope Sixtus V. that he had it printed at Rome, in 1591, folio. It has been falſely attributed to Peter Danés. The life of Duranti was published by Martel, in his memoirs. The day after his death, Duranti was ſecretly buried at the convent of the Cordeliers; on which occaſion he had no other cerecloth than the picture repreſenting Henry III. that had been hung up with his carcaſe to the pillory. His heirs raiſed a monument to him, when the troubles were appeaſed.

DURBACH (ANNE LOUISA), a celebrated german poetefs, the prodigy of the literary world, was born in 1722. Her firſt employment was watching of cattle, during which ſhe read ſuch books as ſhe could borrow of her acquaintance: *Robiſon Cruſoe*, *The Arabian Nights*, and the *Aſiatic Banife*, a german novel, compoſed her whole library. Her genius prompted her to ſing, and to write verſes. At ſeventeen ſhe married a wool-comber; with this husband and another ſhe endured much poverty till the age of forty, when her miſfortunes ended, and ſhe began to enjoy ſome calmer days. In 1764 the king of Ruſſia's exploits animated her poetical talents; the battle of Lowoſchutz occaſioned her firſt *Triumphal Ode*; by this ſhe became known to ſeveral men of learning and judges of poetry; baron Cottwitz, a ſiſſian nobleman, travelling through Glogau, relieved her diſtreſs, and conducted her to Berlin, where her genius then appeared in its higheſt luſtre, and ſhe was univerſally admired, and had the happineſs to be careſſed at the court of a prince whoſe characteristic it was to be at once the judge and patron of genius. Moſt of the poems in the collection juſt published have

been composed since, and fully explain her character, and the late occurrences of her life.

DURELL (JOHN), a celebrated divine, was born in the isle of Jersey in 1626, and sent to Merton-college in Oxford when he was fifteen years old : but when that city came to be garrisoned for Charles I. and the scholars took arms for him, he left it at the end of two years, and went to France ; where, at Caen in Normandy, he was admitted to the degree of M. A. in 1644. Afterwards he returned to his own country ; but driven from thence a second time, he received episcopal ordination at Paris, in the chapel of sir Richard Brown, his majesty's then resident in France, from the hands of Thomas bishop of Galloway, about 1651 : so that, as Wood says, being a native of Jersey, ordained in France, and by a Scotch bishop, did make some doubt whether he was, what he calls himself in his books, " ecclesiæ anglicanæ presbyter." Soon after this he was invited by the reformed church at Caen, by an express on purpose, to come and supply the place of the famous orientalist and critic Samuel Bochart, who was then going into Sweden upon an invitation from queen Christina ; and by the landgrave of Hesse, to preach in french at his highness's court : but it happened, that he could not accept of either of these invitations, being made chaplain to the duke de la Force, father to the princess of Turenne. Upon the restoration of Charles II. he returned to England ; and was very instrumental in setting up the new episcopal french church at the Savoy in London. In 1663 he had a prebend conferred upon him in the church of Salisbury, another soon after in that of Windfor, and another after that in the church of Durham ; being all the while chaplain in ordinary to his majesty. In 1669 he was created D. D. at Oxford, and in 1677 he was made dean of Windfor, but did not live long enough to be a bishop, though he lived some years after. All these preferments he obtained, partly through his own qualifications, being not only a good scholar, but also a perfect courtier ; and partly through his interest with Charles II. to whom he was personally known both in Jersey and France. He published several pieces, mostly controversial, on subjects long forgotten. He died in 1683 in the 58th year of his age, and was buried at Windfor.

DURER (ALBERT), descended from an hungarian family, and born at Nuremberg May 20, 1471, was one of the best engravers and painters of his age. Having made a slight beginning with a pencil in the shop of his father, who was a goldsmith, he associated himself with an indifferent painter named Martin Hupse, who taught him to engrave on copper, and to manage colours. Albert procured himself likewise to be instructed in arithmetic, perspective, and geometry ; and then undertook, at twenty-six years of age, to exhibit some of his  
works



works to the public. His first work was the three Graces, represented by three naked women, perfectly well shaped; having over their heads a globe, in which was engraved the date of the year 1497. He engraved the whole life and passion of Christ in thirty-six pieces, which were so highly esteemed, that Marc Antonio Franci copied them. Vafari relates, that having counterfeited them upon copper-plates with rude engraving, as Albert Durer had done on wood, and put the mark used by Albert in his work, namely, A. D. he made them so much like his, that, nobody knowing Antonio's trick, they were thought to be Albert's, and sold as such. Albert hearing of this, and receiving at the same time one of the counterfeit cuts, was so enraged, that he immediately went to Venice, and complained of Marc Antonio to the government: he obtained no other satisfaction, but that Marc Antonio should not for the future put Albert's name and mark to his works.

As Durer did not make so much use of the pencil as the graver, few of his pictures are to be met with, except in the palaces of princes. They are said to be done in so elegant a manner, that nothing can be more beautiful or better expressed. His picture of Adam and Eve, in the palace at Prague, is one of the most considerable of his paintings: and Gaspar Velius finely commends it in a couple of latin verses. Bullart, who relates this, adds the following particulars: that there is still to be seen in the palace a picture of Christ bearing his cross, which the city of Nuremberg presented to the emperor; an adoration of the wise men; and two pieces of the passion, that he made for the monastery at Francfort; an assumption, the beauty of which was a good income to the monks, by the presents made to them for the sight of so exquisite a piece: that the people of Nuremberg carefully preserve, in the senators-hall, his portraits of Charlemagne, and some emperors of the house of Austria, with the twelve apostles, whose drapery is very remarkable: that he sent to Raphael his portrait of himself done upon canvass, without any colours, or touch of the pencil, only heightened with shades and white, but with such strength and elegance, that Raphael was surpris'd at the sight of it; and that this excellent piece, coming afterwards into the hands of Julio Romano, was placed by him among the curiosities of the palace of Mantua.

The particular account which we find in Vafari of his engravings, is curious: and it is no small compliment to him, to have this italian author own, that the prints of Durer, being brought to Italy, excited the painters there to perfect that part of the art, and served them for an excellent model. He is infinitely copious in extolling the delicacy of this admirable engraver, and the fertility of his fine imagination. It is certain, that Durer had an inexhaustible fund of designs; and, as he

could not hope to execute them all, while he worked on copper, since every piece so done cost him a great deal of time, he be-thought himself of working on wood. The two first pieces he executed in that way are the beheading of John baptist, and the head of that saint presented to Herod in a charger: these were published in 1510. One of his best pieces is a St. Eustachius kneeling before a stag, which has a crucifix between its horns: which cut, says Vasari, is wonderful, and particularly for the beauty of the dogs represented in various attitudes. John Valentine Andreas, a doctor in divinity in the duchy of Wirtemberg, sent this piece to a prince of the house of Brunswick; to whom the prince replied by letter, "You have extremely obliged me by your new present; a cut, which merits a nobler metal than brass, done by the celebrated painter of Nuremberg, and which, I think, wants nothing, unless Zeuxis or Parrhasius, or some person equally favoured by Minerva, should add colours and the native form." The praises, which this same divine gave to Durer in his answer to the prince's letter, are remarkable, and worth transcribing: "I could easily guess, says he, that the Eustachius of Durer would not prove an unacceptable present to you, from whatever hand a performance of that admirable artist came. It is very surprising in regard to that man, that, in a rude and barbarous age, he was the first of the Germans who not only arrived to an exact imitation of nature by the perfection of his art, but likewise left no second; being so absolute a master of it in all its parts, in etching, engraving, statuary, architecture, optics, symmetry, and the rest, that he had no equal, except Michael Angelo Buonaroti, his contemporary and rival; and left behind him such works, as were too much for the life of one man. He lived always in a frugal manner, and with the appearance of poverty. The Italians highly esteem him, and reproach us for not setting a due value on the ornaments of our own country." We learn from the same authority, that the emperor Rodolphus II. ordered the plate of St. Eustachius to be gilded; and that Durer, at the intimation of his friend and patron Bilibaldus Pirkheimerus, corrected an error in it, which was, that the stirrups of the horse, on which Eustachius was to ride, were too short.

The emperor Maximilian had a great affection for Durer, treated him with a particular regard, and gave him a good pension, and letters of nobility: and Charles V. and his brother Ferdinand, king of Hungary, followed Maximilian's example in favour and liberality to him. This eminent man died at Nuremberg on April 6, 1528, and was interred in the church-yard at St. John's church, where his good friend Pirkheimer erected a very honourable sepulchral inscription to him. He was married; and some writers say, that he had a Xantippe for his wife

wife, while others relate, that, in painting the Virgin Mary, he took her face for his model: it is not impossible that both these accounts may be true. He was a man of most agreeable conversation, and a lover of mirth; yet he was virtuous and wise, and, to his honour be it said, never employed his art in obscene representations, though it seems to have been the fashion of his times.

He wrote several books, which were published after his death. His book upon the rules of painting, intituled, “*De symmetria partium in relictis formis humanorum corporum,*” is one of them. Finding it difficult to please himself, he proceeded slowly in it, and did not live to see the edition of it finished: his friends however finished it according to his directions. It was printed at Nuremberg in folio, 1532, and at Paris in 1557. An Italian version also was published at Venice in 1591. His other works are: 2. *Institutiones geometricæ.* Paris, 1532. 3. *De urbibus, arcibus, castellisq; condendis et muniendis.* Paris, 1531. 4. *De varietate figurarum, et flexuris partium, ac gestibus imaginum.* Nuremberg, 1534. A discourse of his, concerning the symmetry of the parts of an horse, was stolen from him; and though he well knew the thief, yet he chose rather to bear the loss contentedly, than to deviate from his natural moderation and mildness, as he must have done, if he had prosecuted him.

It is necessary to observe, that Durer wrote all his works in German: which were translated into Latin by other hands. Thus, his treatise above mentioned upon painting was translated by the very learned Joachimus Camerarius; from whose preface to that work Melchior Adam has borrowed all that he relates concerning Durer, and we chiefly from him.

DURET (Louis), born of a noble family at Beaugé-la-ville, in Brescia, then belonging to the duke of Savoy, was among the most famous physicians of his time, and practised his art at Paris, with great reputation, during the reigns of Charles IX. and Henry III, to whom he was physician in ordinary. The latter of these princes, who had a singular esteem and affection for him, granted him a pension of four hundred crowns of gold, with survivance to his five sons; and, as a mark of his condescension, was present at the marriage of his daughter, to whom he made presents to a considerable amount. Duret died Jan. 22, 1586, at the age of 59. He was firmly attached to the doctrine of Hippocrates, and treated medicine in the manner of the ancients. Of several books that he left, the most esteemed is a *Commentaire sur les Coaques d’Hippocrate.* Paris, 1621, gr. and lat. folio. He died before he had put the finishing hand to this work. John Duret, his son, revised it, and gave it to the public under this title, *Hippocratis magni Coacæ prænotiones; opus admirabile, in tres libros distributum, interprete et enarratore, L. Dureto.* John Duret, son of Louis, followed his

father's profession with great success, and died in 1629, at the age of 66.

D'URFEY (THOMAS). This author, who is more generally spoken of by the familiar name of Tom, was descended from an antient family in France. His parents, being hugonots, fled from Rochelle before it was besieged by Lewis XIII. in 1628, and settled at Exeter, where this their son was born, but in what year is uncertain. He was originally bred to the law; but soon finding that profession too saturnine for his volatile and lively genius, he quitted it, to become a devotee of the muses; in which he met with no small success. His dramatic pieces, which are very numerous, were in general well received: yet, within thirty years after his death, there was not one of them on the muster-roll of acting plays; that licentiousness of intrigue, looseness of sentiment, and indelicacy of wit, which were their strongest recommendations to the audiences for whom they were written, having very justly banished them from the stage in the periods of purer taste. Yet are they very far from being totally devoid of merit. The plots are in general busy, intricate, and entertaining; the characters are not ill drawn, although rather too farcical, and the language, if not perfectly correct, yet easy and well adapted for the dialogue of comedy. But what obtained Mr. D'Urfey his greatest reputation, was a peculiarly happy knack he possessed in the writing of satires and irregular odes. Many of these were upon temporary occasions, and were of no little service to the party in whose cause he wrote; which, together with his natural vivacity and good humour, obtained him the favour of great numbers of all ranks and conditions, monarchs themselves not excluded. He was strongly attached to the tory interest, and in the latter part of queen Anne's reign had frequently the honour of diverting that princess with witty catches and songs of humour, suited to the spirit of the times, written by himself, and which he sung in a lively and entertaining manner. And the author of the Guardian, who, in No. 67, has given a very humorous account of Mr. D'Urfey, with a view to recommend him to the public notice for a benefit-play, tells us, that he remembered king Charles II. leaning on Tom D'Urfey's shoulder more than once, and humming over a song with him. He used frequently to reside with the earl of Dorset at Knole; where a picture of him, painted by Health, is still to be seen.

He was certainly a very diverting companion, and a cheerful, honest, good-natured man; so that he was the delight of the most polite companies and conversations, from the beginning of Charles II's to the latter part of king George I's reign; and many an honest gentleman got a reputation in his county by pretending to have been in company with Tom D'Urfey. Yet,  
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so univerfal a favourite as he was, it is apparent that towards the latter part of his life he stood in need of assistance, to prevent his passing the remainder of it in a cage, like a singing-bird; for, to speak in his own words, as repeated by the above-named author, "After having written more odes than Horace, and about four times as many comedies as Terence, he found himself reduced to great difficulties by the importunities of a set of men, who of late years had furnished him with the accommodations of life, and would not, as we say, be paid with a song." Mr. Addison then informs us, that, in order to extricate him from these difficulties, he himself immediately applied to the directors of the play-house, who very generously agreed to act "The Plotting Sisters," a play of Mr. D'Urfey's, for the benefit of its author. What the result of this benefit was, does not appear; but it was probably sufficient to make him easy, as we find him living and continuing to write with the same humour and liveliness to the time of his death, which happened Feb. 26, 1723. What was his age at this time, is not certainly specified any where; but he must have been considerably advanced in life, his first play, which could scarcely have been written before he was twenty years of age, having made its appearance forty-seven years before. He was buried in the church-yard of St. James's, Westminster.

Those who have a curiosity to see his ballads, sonnets, &c. may find a large number of them in six volumes, 12mo. intitled, "Pills to purge melancholy," of which the Guardian, in No. 29, speaks in very favourable terms. The titles of his dramatic pieces (thirty-one in number) may be found in the *Biographia Dramatica*.

DURHAM (JAMES). He was born in West Lothian, 1620, and educated in St. Salvator's college, in the university of St. Andrews. Having a plentiful estate, he had no intentions of entering into the ministry, till he was upwards of thirty years, when his friends, who were judges of his abilities, persuaded him to accept of a church in Glasgow, where he was much followed, as one of the greatest preachers of the age. In those troublesome times he conducted himself with great moderation, and discharged his duty in the most exemplary manner. His assiduity in preaching, visiting the sick, and other parts of the ministerial office, brought on a consumption, which put a period to his life, at Glasgow, in 1658, aged 38. He wrote a Commentary on the Revelations; Sermons on the liiid of Isaiah; Sermons on the Song of Solomon; a Discourse on scandal; a Dissertation on the ten commandments; and several sermons on sacramental subjects.

DURINGER (MELCHIOR), professor in ecclesiastical history at Berne, might furnish a new article to the treatise *De infelicitate*

licitate litteratorum. He passed his whole life in celibacy, solitude, melancholy, and almost misanthropy. A fire breaking out in his house, the 1st of January 1723, he fell from the third story, and died in one hour after, in the 76th year of his age. The author of *Physica Sacra*, printed at Amsterdam in 1732, has benefited much by the knowledge of Dury.

DURY (JOHN), in latin Duræus, a divine of Scotland, who laboured with great zeal to unite the lutherans and calvinists. His strong inclination for this great work, and his sanguine hopes of success in it, induced him to let his superiors know, that he could employ his talents better by travelling through the world, than if he was confined to the care of one flock. They agreed to his proposals, and permitted him to go from place to place, to negotiate an accommodation between the protestant churches. He obtained likewise the approbation and recommendation of the archbishop of Canterbury; and was assisted by the bishop of Kilmore, and also by Dr. Joseph Hall, bishop of Exeter, as he acknowledges in the preface to his "Prodromus." He began by publishing his plan of union in 1634; and the same year appeared at a famous assembly of the evangelics in Germany at Franckfort. The same year also the churches of Transylvania sent him their advice and counsel. Afterwards he negotiated with the divines of Sweden and Denmark: he turned himself every way: he consulted the universities; he communicated their answers, and was not deterred by the ill success of his pains, even in 1661. He appeared at that time as much possessed as ever with hopes of succeeding in this wild and impracticable scheme; and, going for Germany, desired of the divines of Utrecht an authentic testimony of their good intentions, after having informed them of the state in which he had left the affair with the king of Great Britain and the elector of Brandenburg; and of what had passed at the court of Hesse, and the measures which were actually taken at Geneva, Heidelberg, and Metz. He desired to have this testimonial of the divines of Utrecht, in order to shew it to the Germans: he obtained it, and annexed it to the end of a latin work, which he published this year at Amsterdam, under the following title: "*Johannis Duræi irenicorum tractatum prodromus, &c.*" The preface of this book is dated at Amsterdam, October 1, 1661.

Being at Franckfort in April 1662, he declared to some gentlemen of Metz, that he longed extremely to see M. Ferri. He resolved at length to go to Metz, but met with two difficulties: the first was, that he must consent to dress after the french fashion, like a countryman: the second to have his great white and square beard shaved. He got over these difficulties: and, upon his arrival, monsieur Ferri was so surpris'd, so overjoyed, and so very eager to salute this good doctor and fellow-labourer immediately,

immediately, that he went out to meet him in a complete undress. They conferred much; and their subject was an universal coalition of religions. However, in 1674 Dury began to be much discouraged; nor had he any longer hopes of serving the church, by the methods he had hitherto taken. He had therefore recourse to another expedient, as a sure means of uniting not only lutherans and calvinists, but all christians; and this was, by giving a new explication of the Apocalypse. Accordingly he published it in a little treatise in french, at Frankfort in 1674. He now enjoyed a quiet retreat in the country of Hesse: where Hedwig Sophia, princess of Hesse, who had the regency of the country, had assigned him a very commodious lodging, with a table well furnished, and had given him free postage for his letters. He returns her thanks for this, in the epistle dedicatory to the book above mentioned. It was not known in what year he died. He was an honest man, full of zeal and piety, but somewhat fanatical. History tells us of some noble Roman, who, in passing through Greece, offered his service to bring about a reconciliation and agreement in matters of opinion among the philosophers of Athens; but that all his endeavours effected nothing more among them than an agreement in laughing at him for his pains. The letter which Dury wrote to Peter du Moulin, concerning the state of the churches of England, Scotland, and Ireland, under Cromwell, was printed, with some other pieces, at London in 1658, in 12mo, by the care of Lewis du Moulin; and is curious.

DUVAL (PETER), geographer royal in France, born at Abbeville, the son of Peter Duval and Mary Sanson, sister of the famous geographer of that name, taught the science of his uncle with great success. He died at Paris in 1683, at the age of 65. He is the author of several geographical tracts and maps, which are now almost all superseded by others. The most known is that which bears the title of: *La Geographie Françoise*, &c.

DÚVAL (VALENTINE JAMERAI), was born in 1695 in the little village of Artonay in Champagne. At the age of ten years he lost his father, a poor labourer, who left his wife in a state of poverty, and burthened with children, at a time when war and famine desolated France.

In this state of poverty, the young Duval accustomed himself from his infancy to a rude life, and to the privation of almost every necessary. Misery, far from extinguishing the happy dispositions with which he was born, served on the contrary to develop that masculine courage which he retained to the last moment of his life. He had scarcely learned to read, when, at the age of twelve years, he entered into the service of a peasant of the same village, who appointed him to take care

of his poultry. The uniformity of such an employment did not agree with the natural vivacity of his disposition, but he found the means of relieving it by his sports and frolics, which attracted about him all the boys of the village. He presided in their amusements, invented new ones, and his joviality and good-humour made him the delight of all his associates.

It was at the commencement of the severe winter of 1709 that he quitted his native place, and travelled towards Lorraine; but after a few days journey he was seized by an excessive cold, and even attacked by the small-pox. He must have died but for the care of a poor shepherd in the environs of the village of Monght, who placed him in a stable, or rather a sheep-pen, and whose poverty could supply him with no other articles of subsistence, than coarse bread and water, and no other bed than a truss of straw. The breath of the sheep soon dispelled his cold, and occasioned a perspiration that assisted the disorder with which he was infected. His horrible deformity, which scarcely left a trace of the human figure, did not prevent the sheep from frequently visiting him.

“As I had not the strength,” says he, “to drive them away, they frequently took the liberty of licking my face; but the roughness of their tongues made me experience the torments of Marfyas. I did all I could to avoid these cruel caresses, as much on my own account, as from the apprehension that the venom with which my face was covered might be infectious to these poor animals, not knowing then that this poison was the peculiar lot of beings of my own species.”

From the cares he received, aided by the strength of his constitution, he recovered, and quitted his benefactor to continue his route as far as Clezantine, a village situated on the borders of Lorraine, where he entered into the service of another shepherd, with whom he remained two years; but taking a disgust to this kind of life, chance conducted him to the hermitage of La Rochette, near Deneuvre. The hermit, known by the name of brother Palemon, received him, made him partake his rustic labours, and embrace his mode of life.

The abode of Duval at La Rochette was not of long duration; he saw himself obliged to resign his place to a hermit sent to brother Palemon by his superiors, who, to console him, gave him a letter of recommendation to the hermits of St. Anne, at some distance from La Rochette, and a mile or two beyond Luneville.

Our young recluse, forced to abandon his retreat, felt the utmost astonishment in passing through Luneville, which was the first town he had ever seen, and which he regarded as the centre of magnificence and pleasure.

It was in the year 1713 that he arrived at the hermitage of St. Anne.



Anne. Its four solitary inhabitants received him with kindness, and entrusted him with the care of six cows, which served them for the culture of a piece of arable land, of about a dozen acres, the produce of which, together with the milk and fruits of their little farm, were appropriated to their own subsistence, and to the distribution of charity.

He had always discovered an ardour for books, and greedily devoured all that fell in his way, whatever might be their subjects. It was at St. Anne's that he began to learn to write. One of the old men traced for him, with a trembling and decrepit hand, the elements of this ingenious art. So defective a model could produce but very wretched copies; by his zeal and ingenuity, however, he was soon able to write an indifferent hand with tolerable readiness.

One day as he was employing himself, according to custom, in laying snares for game, that he might be able to purchase books and maps of geography, he perceived upon a tree in the forest a large wild cat, whose sparkling eyes and rich fur strongly excited his avarice. Resolved at all events to catch it, he climbed the tree; and perceiving that the animal kept at the extremity of the branches to avoid him, he cut a stick, in order to drive it from its station. He gave it a violent blow on the head, and it fell to the ground, but was so little injured as to be able to run away. Our Actæon, enraged at the idea of losing his prey, made a similar leap, pursued it, and pressed it so closely, that the animal, upon the point of being taken, took refuge in a hollow tree. Duval, redoubling his ardour, manœuvred so well with his stick, at the bottom of the tree, that the cat, finding itself warmly attacked, bolted from its retreat to make a new escape, and threw itself directly in the arms of its enemy. He exerted all his efforts to stifle the animal, which became furious to an excess; and finding its head and fore-claws free, it fastened its talons and teeth to the head of our hero. Duval resolved not to let it escape; and, in defiance of the pain he felt, he tore it by its hind feet from his head, which was as it were scalped, and killed it against a tree. Elate with his victory, he fastened the cat to his stick, and returned home. His masters, seeing him covered with blood, were terrified; but he said to them with the utmost indifference, "It is a mere trifle; be so good as to wash my head with a little warm wine, and it will soon be well: and here," shewing the cat, "here is my recompense." Nothing can better depict the firm and determined character of this young recluse, than his conduct in this little adventure.

His persevering zeal in the chase, and the money he procured for his game, had already enabled him to make a small collection of books, when an unexpected occasion furnished him with the

means of adding to it some considerable works. Walking in the forest one day in autumn, and striking the dry leaves before him, he perceived something splendid on the ground, and, on taking it up, found it to be a gold seal, with a triple face well engraved on it. He went the following Sunday to Luneville, to entreat the vicar to publish it in the church, that the person who had lost it might recover it again by applying to him at the hermitage. Some weeks after, a man on horseback, of genteel appearance, knocked at the gate of St. Anne's, and asked for the hermit's boy. Duval appeared.—“You have found a seal?” said the stranger to him.—“Yes, sir.”—“I will thank you for it; it belongs to me.”—“A moment's patience; before I give it you, you will be so good as to blazon your arms.”—“You are laughing at me, young man; you can surely know nothing of heraldry [b].”—“Be that as it may, sir, you shall not have the seal till you have blazoned your arms.” The gentleman [c], surpris'd at the firm and decided tone of Duval, asked him a variety of questions on different subjects; and finding him equally informed in all, he described his arms, and gave him two guineas as a recompense. Desirous of being better acquainted with this young lad, he made him promise to come and breakfast with him at Luneville every holiday. Duval kept his word, and received a crown-piece at every visit.

The generosity of Mr. Foster continued during his abode at Luneville, and he added to it his advice respecting the choice of books and maps. The application of Duval, seconded by such a guide, could not fail of being attended with improvement, and he acquired a considerable share of various kind of knowledge.

The number of his books had gradually increased to four hundred volumes, but his wardrobe continued the same. A coarse linen coat for summer, and a woollen one for winter, with his wooden shoes, constituted nearly the whole of it. His frequent visits at Luneville, the opulence and luxury that prevailed there, and the state of ease he began to feel, did not tempt him to quit his first simplicity; and he would have considered himself as guilty of robbery, if he had spent a farthing of what was given him, or what he gained, for any other purpose than to satisfy his passion for study and books. Economical to excess as to all physical wants, and prodigal in whatever could contribute to his instruction and extend his knowledge, his privations gave him no pain. In proportion as his mind ripened, and the circle of his ideas enlarged, he began to reflect upon his abject state. He felt that he was not in his proper place; and he wished to change it. From this instant a secret inquietude

[a] Among other books Duval had fallen by chance upon the Elements of Heraldry by father Menestier. [c] It was Mr. Foster, an Englishman of merit, who was then at Luneville.

haunted him in his retreat, accompanied him in the forest, and distracted him in the midst of his studies.

Seated one day at the foot of a tree, absorbed in his reflections, and surrounded by maps of geography, which he examined with the most eager attention, a gentleman suddenly approached him, and asked with an air of surprise what he was doing.—“ Studying geography,” said he.—“ And do you understand any thing of the subject?”—“ Most assuredly; I never trouble myself about things I do not understand.”—“ And what place are you now seeking for?”—“ I am trying to find the most direct way to Quebec.”—“ For what purpose?”—“ That I might go there, and continue my studies in the university of that town [D].” —“ But why need you go for this purpose to the end of the world? There are universities nearer home, superior to that of Quebec; and if it will afford you any pleasure, I will point them out to you.” At this moment they were joined by a large retinue belonging to the young princes of Lorraine, who were hunting in the forest with count Vidampiere and baron Putschner, their governors. A variety of questions were put to Duval, which he answered with equal precision and good-sense, and without being out of countenance. It was at length proposed by baron Putschner and count Vidampiere, the person who first accosted him, that he should continue his studies in form in the college of jesuits of Pont-à-Mousson. Duval felt the importance of this proposal, but desired time to consider of it; adding, that he valued his liberty, and would never quit his retreat without being sure of preserving this precious gift of nature. They dispelled his apprehensions on this subject, and baron Putschner promised to call upon him in a few days.

The baron kept his word, and came to inform him, that Leopold duke of Lorraine would take him under his protection, and furnish him with the means of pursuing and finishing his studies. He invited him at the same time to go with him to court at Luneville. Our young recluse was attached to the hermitage, and could not quit it without tears. Having vowed an eternal gratitude to his benefactors, he set off in a chariot and six with the baron. On his arrival at Luneville he was presented to the duke, who received him in the midst of a numerous court, whom this singular event had contributed to assemble. He answered every question that was put to him, without being confused or at a loss, notwithstanding the novelty of the scene to him, and the important part he had to act. Some ladies having expressed their surprise at the beauty of his teeth, he said very ingenuously, “ What, ladies, can there be astonishing in this? It is an advantage which I enjoy in common with all

[D] He had read, in one of his books, of this university; which gave rise to his desire.  
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the canine species." The duke, charmed with his simplicity and his happy physiognomy, renewed his promise of protection, and committed the care of his establishment at the college of Pont-à-Mousson to baron Pfutschner. His books and effects were conveyed thither; he was clothed, and an annual pension assigned him.

Duval's natural taste for study, added to his desire of answering the expectations of his illustrious patron, made him redouble his zeal. History, geography, and antiquities, were the studies he preferred, and in which his new guides were peculiarly qualified to assist him.

The sedentary life he now led being no longer balanced as heretofore by frequent bodily exercises, his constitution soon felt the effects.

His animal spirits, heated by his close application and his sittings-up, disordered his imagination; and it was in this state that the accidental sight of a young beauty kindled in his heart a sudden and violent love. Fatigued by his repeated struggles with the most impetuous of the human passions, he read one day in St. Jérôme, that hemlock was a certain cure for it. Charmed with this important discovery, he immediately procured a considerable quantity of this herb, and ate it as a salad. The imprudence nearly cost him his life. The poison having chilled his blood and dried up his lungs, he was seized with a dangerous illness, the fatal effects of which were long felt by him. Weakened however as he was by ill health, his studies were unremitted: constantly attached to his books, he never quitted them but to breathe sometimes a pure air in the woods and forests. These solitary rambles recalled to his mind the pastoral life he had led; and the remembrance was so pleasing, that they became to his death his favourite recreation.

He continued also to find pleasure in taking game, as well as in fishing. Having one day observed that there were eels in the stream that flowed at the foot of the convent in which he resided, he contrived the following means to catch them: he passed a rod through one of the panes of the window, which he balanced on a pivot. To one end of the rod he fixed a line with a hook, and the other communicated to a bell that hung by his bed-side in such a manner, that on the least motion of the rod the bell would ring and awake him. On hearing the bell one night, he leaped from his bed, ran to the window, and on drawing the line, he found himself scarcely able to support the weight that hung to it. It was an enormous eel, which, the moment he was laying hold of it, escaped from his hands, fell into the room, and became instantly invisible. Having a long time sought for it to no purpose, he at last heard a great bustle in the bakehouse under him. The eel, having found a hole in the

the floor, had fallen into the trough at the very moment the baker was kneading his dough. Terrified at seeing this creature writhe and twist and flounce about in the tub, and fear magnifying the object ten-fold, the baker conceived that he saw the devil himself in this enormous and frightful shape. He took to his heels, shrieking to such a degree as to alarm the whole convent. The reverend fathers ran from all sides, some agitated themselves by terror, and others trying in vain to discover the cause of this singular event. The enigma must have remained inexplicable, if Duval had not come to their succour.

He lived two years in this house; and the improvement he made was so great, that duke Leopold, as a recompense, and to give him an opportunity of still further progress, permitted him in 1718 to make a journey to Paris in his suite. On his return the next year the duke appointed him his librarian, and conferred on him the office of professor of history in the academy of Luneville.

He shortly after read public lectures on history and antiquities: they were attended with the greatest success, and frequented by a number of young Englishmen, among whom was the immortal Chatham. Duval, struck with the distinguished air, as well as with the manly and sonorous voice of this young man, predicted more than once a part of his fate. The generosity of Duval's pupils, added to his own economy, soon enabled him to shew his gratitude to the hermits of St. Anne. He formed the project of building anew this hermitage, the cradle of his fortune, and of consecrating to it all his savings. A handsome square building, with a chapel in the middle of it, and surrounded with a considerable quantity of land, consisting of a garden, an orchard, a vineyard, a nursery of the best fruit-trees, and some arable ground, were the result of this generous intention. His principles of beneficence and humanity led him to render this institution useful to the public. The hermits of St. Anne were ordered to furnish gratuitously, and at the distance of three leagues round, the produce of their nursery, and every kind of tree that should be demanded of them, and to every person without exception. They were further obliged to go and plant them themselves, if it were required, without exacting any reward, or even taking refreshment, unless they found themselves at too great a distance from the hermitage to return to dinner.

Duval, occupied by his studies, and the inspection of the hermitage of St. Anne, had spent many years in perfect content, when an unexpected accident interrupted his felicity. Duke Leopold died in 1738, and his son Francis exchanged the duchy of Lorraine for the grand duchy of Tuscany. King Stanislaus, the new possessor of Lorraine, used indeed the most urgent entreaties

treaties to prevail on Duval to continue in the office of professor in the academy of Luneville, but his attachment to his old patron would not permit him to listen to the proposal. He went to Florence, where he was placed at the head of the ducal library, which was transferred thither. Notwithstanding the charming climate of Italy, Lorraine, to which he had so many reasons to be attached, did not cease to be the object of his regret. His regret was considerably increased by his separation from the young duke Francis, who, on his marriage with the heiress of the house of Austria, was obliged of course to reside at Vienna. The science of medals, upon which Duval had already read lectures in Lorraine, became now his favourite amusement, and he was desirous of making a collection of ancient and modern coins. He was deeply engaged in this pursuit, when the emperor Francis, who had formed a similar design, sent for him, that he might have the care and management of the collection.

During his abode at Vienna, it was customary with him to wait upon the king after dinner. One day he quitted him abruptly, without waiting till he should be dismissed. "Where are you going?" said the prince.—"To hear Gabrieli, sire."—"But she sings so wretchedly."—"Let me entreat your majesty not to say this aloud."—"Why not?"—"Because it is of importance to your majesty, that every one should believe what you say; but in this no one will believe you." The abbé Marcy, who was present at this conversation, said to him as they came out together, "Do you know, Duval, that you have spoken to the emperor a bold truth?"—"So much the better," replied he; "I hope he will profit by it." In 1751 he was appointed sub-preceptor to the archduke Joseph, the late emperor; but he refused this office, flattering as it was to vanity, and gave the reasons of his refusal in writing. He preserved, nevertheless, the friendship of their majesties, and continued to receive new proofs of it.

Once, during the carnival, the queen laid a bet with his majesty, who piqued himself on being able to find out all the masks, that she would give her arm, at the ball, to a mask that he should not discover. Duval, who had never been at a ball in his life, was entreated to wait upon the maids of honour, that he might be dressed for the occasion. He went, and endeavoured to excuse himself, alleging his extreme awkwardness, and entire ignorance how to behave: but he was obliged to yield; and every thing being ready, he was introduced to her majesty. The empress gave him her arm; and assuming a tone of gaiety to encourage him, she said among other things, as they went to the ball, "Well, Duval, I hope at least you will dance a minuet with me?"—"I, madam! I have learned  
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in the woods no other dance than that of tumbling head over heels." The empress laughed heartily at his reply, and presently they arrived at the formidable assembly-room. The emperor, anxious to win his bet, was already there; but his efforts were vain to discover the mask, which, after two hours stay, was suffered to depart. The disguise of Duval, and the constraint he experienced in so great a crowd, had made him very warm; and in returning from the ball he caught a violent cold, which, as he pleasantly said himself, preserved him from the danger of being elated with pride, at the distinction conferred upon him.

He was beloved by all the imperial family; but from his extreme modesty he was scarcely acquainted with the persons of many individuals of it. The eldest archduchesses passing him one day without his appearing to know them, the king of the Romans, who was a little behind them, and who perceived his absence, asked him, if he knew those ladies? "No, sir," said he, ingenuously.—"I do not at all wonder at it," replied the prince; "it is because my sisters are not antiques."

A philosopher, in the strict sense of the word, Duval thus lived, in the midst of luxury and human greatness, a life truly pastoral, never deviating from his first plan, and never more happy than in the depth of his retreat. The person of whose society he was most fond, was Mad<sup>lle</sup> de Guttenberg, first lady of the bedchamber of the empress. She had a cultivated understanding, and a heart ever ready to compassionate and relieve the sufferings of humanity. This character, perfectly analogous to his own, inspired him with the greatest confidence. He not only saw her regularly when at court, but in the frequent absences which she was obliged to make, he wrote to her very assiduously. A considerable part of this correspondence was found among the papers of the defunct, collected together and placed in order by himself.

His health being again impaired by his close application to study, he was advised to take a second journey to re-establish it. He returned into France, and arrived at Paris in 1752, where he found a number of persons who were desirous of shewing him civilities, and rendering his abode agreeable. The abbé Lenglet du Fresnoy, M. du Fresnoy d'Aubigny, the abbé Barthelemi, M. de Bofe, M. Duclos, and Madame de Grassigny, were among the friends whose society he cultivated most. Notwithstanding the distractions of this new kind of life, his friends at Vienna were not forgotten. Mad<sup>lle</sup> de Guttenberg frequently heard from him; he assumed, even in his correspondence with her, the style and manners of a petit-maître, and never wrote to her but upon rose-coloured paper.

On his return he passed by Artonay, his native village. He purchased his paternal cottage, which one of his sisters had sold from indigence; and having caused it to be pulled down, he built on the spot a solid and commodious house, which he made a present of to the community for the abode of the schoolmaster of the village. His beneficence distinguished itself also in a hamlet situated near Artonay, where, finding that there were no wells, he had some dug at his own expence.

From his good constitution, hardened by fatigue, he lived to the age of 79 years, without feeling the infirmities of old age. In his eightieth year he was all at once attacked with the gravel, which brought him to the brink of the grave. In this painful state his philosophy gave him a superiority over common minds: a prey to the most excruciating pains, his firmness and intrepidity were invincible, and he preserved all his presence of mind. By the cares, however, of the empress, his disorder took a favourable turn, and he was snatched from the arms of death; but in the following year he was seized with a fever, occasioned by indigestion, which weakened him every day, and speedily put an end to his existence.

A few days before his death, a friend who attended him perceiving a book in his hand, asked him what it was? "M. de St. Lambert's poem of the Seasons," he replied. "You are surpris'd, perhaps, to see the attention of a dying man employ'd on a book of this nature. A book of devotion may be more suitable to the state in which I am; but, tortured with pain, I cannot bear serious reading. Beside, I have reflected with myself, and, having recapitulated with impartiality the actions of my life, I have found my intentions to have been upright and good. As to faults that are involuntary, and inseparable from human weakness, God will (I know) pardon them, and I rely, without the smallest apprehension, on his sovereign goodness." This perfect tranquillity of soul, the result of innocence and candour, never quitted him to his latest breath. He died November 3, 1775, aged 81. Let his ashes repose in peace! and may posterity, the arbiter of true merit, never forget a man who, to raise himself from the state of obscurity and depression to which his birth seem'd to have condemn'd him, opened himself a way, and overcame difficulties which the perseverance of genius alone was capable of surmounting!

DYCHE (THOMAS), an english clergyman and schoolmaster, well known by his English Dictionary, 8vo, and Spelling-book, which have been very useful in the lower seminaries of learning; and the latter of which has gone through numerous editions. His latin Vocabulary is still used in schools.

DYER (Sir JAMES), an eminent english lawyer, and chief justice



justice of the common pleas, in the reign of queen Elizabeth, was descended from a gentleman's family in Somersetshire, and born at Roundhill in that county about 1511. He received part of his education at Broadgate-hall in Oxford, where he was entered a gentleman-commoner; and removed from thence, without taking a degree, as being intended for the study of the law, to the Middle Temple, London. In that society he soon distinguished himself, as well by the quickness of his parts, as by his extreme diligence in his profession; and, after having continued for some time in the degree of barrister, he was elected summer-reader of that house in the 6th of Edward VI. By the king's writ, in May 1552, he was called to the degree of a serjeant at law; and was speaker of the house of commons in the parliament which met in March the same year. Oct. 1553 he was made one of the queen's serjeants at law; in which station he assisted at the trial of sir Nicholas Throgmorton, for high-treason, at Guildhall, in April 1554. It is said that he took little or no share in the affair: and it is well that he did not, since that prosecution does no honour to the crown or to those who managed it. May 1556, being then a knight and recorder of Cambridge, as well as a queen's serjeant, he was made one of the justices of the common pleas. April 1557 he was removed to the king's bench, and sat as a puisne judge there during the remainder of Mary's reign. Nov. 1559, when Elizabeth had ascended the throne, he was again made one of the judges of the common pleas; and, Jan. following, became chief justice thereof. In this high office, few have served with greater reputation during their lives, or left a greater character behind them, either in point of probity or sufficiency. He continued in it, without the least diminution either of his own reputation, or of the queen's favour, twenty-four years, which is longer than any have sat in that post either before or since. He died at Stanton in Huntingdonshire, where he had purchased an estate, March 24, 1581, in his 70th year. He married a daughter of sir Maurice Abarrow, of Hampshire, who died twelve years before him, without having any children; so that his estate went to a nephew, whose descendant was raised to the degree of a baronet in 1627: but this title is now extinct.

He was the author of a large book of Reports, which were published about twenty years after his decease, and have been highly esteemed for their succinctness and solidity. They were printed in 1601, in 1606, in 1621, in 1672; but the best edition is in 1688, and bears the following title, literally translated from the french: "Reports of several select matters and resolutions of the reverend judges and sages of the law, &c." That eminent lawyer sir Edward Coke recommends to all students in the law these Reports, which he calls "The sum-

mary and fruitful observations of that famous and most reverend judge and sage of the law, sir James Dyer."

He left behind him also other writings relative to his profession, as, "A Reading upon the statute of 32 Hen. VIII. cap. 1. of wills; and upon the 34th and 35th Hen. VIII. cap. 5. for the explanation of the statute," printed at London in 1648, 4to. By these performances, and by the services he did his country upon the bench, he came fully up to the character which Camden has given him, of being ever distinguished by an equal and calm disposition, which rendered him in all cases a most upright judge, as his penetration and learning made him a fit interpreter of the laws of his country. "Jacobus Dyerus," says that historian, "in communi placitorum tribunali justiciarius primarius, qui animo semper placido & fereno omnes judicis æquissimi partes implevit, & juris nostri prudentiam commentariis illustravit."

DYER (WILLIAM), a celebrated nonconformist divine, was minister of Cholesbury in Buckinghamshire, whence he was ejected in 1662. He was author of several sermons, printed in small volumes, and commonly sold among chapmen's books; besides a "Glimpse of Sion's glory;" "Christ's famous titles, and a Believer's golden chain;" "Christ's voice to London." His works, which are much in the style of Bunyan, were reprinted in 1761. He turned quaker in the latter part of his life, and lies interred in the burying-ground in Southwark. Died 1696, aged 60.

DYER (JOHN), an english poet, was born in 1700, the second son of Robert Dyer of Aberglasney in Caermarthenshire, a solicitor of great capacity and note. He passed through Westminster-school under the care of Dr. Freind, and was then called home to be instructed in his father's profession. His genius, however, led him a different way: for, besides his early taste for poetry, having a passion no less strong for the arts of design, he determined to make painting his profession. With this view, having studied awhile under his master, he became, as he tells his friend, an itinerant painter, and wandered about South Wales and the parts adjacent; and about 1727 printed "Grongar Hill [E]." Being, probably, unsatisfied with his own proficiency, he made the tour of Italy; where, besides the usual study of the remains of antiquity, and the works of the great masters, he frequently spent whole days in the country about Rome and Florence, sketching those picturesque prospects with facility and spirit. Images from hence naturally trans-

[E] "This poem," says Dr. Johnson, "is not very accurately written; but the scenes which it displays are so pleasing, the images which they raise so welcome to

the mind, and the reflections of the writer so consonant to the general sense or experience of mankind, that when it is once read, it will be read again."

ferred themselves into his poetical compositions: the principal beauties of the "Ruins of Rome" are perhaps of this kind, and the various landscapes in the "Fleece" have been particularly admired. On his return to England, he published the "Ruins of Rome," 1740; but soon found that he could not relish a town life, nor submit to the assiduity required in his profession: his talent indeed was rather for sketching than finishing: so he contentedly sat down in the country with his little fortune, painting now and then a portrait or a landscape, as his fancy led him. As his turn of mind was rather serious, and his conduct and behaviour always irreproachable, he was advised by his friends to enter into orders; and it is presumed, though his education had not been regular, that he found no difficulty in obtaining them. He was ordained by the bishop of Lincoln, and had a law degree conferred on him.

About the same time he married a lady of Colehill, named Enfor; "whose grandmother," says he, "was a Shakspeare, descended from a brother of every body's Shakspeare." His ecclesiastical provision was a long time but slender. His first patron, Mr. Harper, gave him, in 1741, Calthorp in Leicestershire, of eighty pounds a year, on which he lived ten years; and, in April 1757, exchanged it for Belchford in Lincolnshire, of seventy-five, which was given him by lord chancellor Hardwicke, on the recommendation of a friend to virtue and the muses [F]. His condition now began to mend. In 1752 sir John Heathcote gave him Coningsby, of one hundred and forty pounds a year; and in 1756, when he was LL. B. without any solicitation of his own, obtained for him, from the chancellor, Kirkby on Bane, of one hundred and ten. "I was glad of this," says Mr. Dyer, in 1756, "on account of its nearness to me, though I think myself a loser by the exchange, through the expence of the seal, dispensations [G], journies, &c. and the charge of an old house, half of which I am going to pull down." The house, which is a very good one, though deserted by the present incumbent, owes much of its improvement to Mr. Dyer. His study, a little room with white walls, ascended by two steps, had a handsome window to the churchyard, which he stopped up, and opened a less, that gave him a full view of the fine church and castle at Tateshall, about a mile off, and of the road leading to it. He also improved the now-neglected garden. In May

[F] Daniel Wray, esq. one of the deputy tellers of the exchequer, and a curator of the British Museum. For this gentleman Mr. Dyer seems to have entertained the sincerest regard. Mr. Dyer calls "good Mr. Edwards," author of the "Canons of Criticism," his particular friend; and in Savage's poems are two epistles to Dyer, one of them in answer

to the beautiful little poem which begins,  
Have my friends in the town, in the gay  
    busy town,  
Forgot such a man as John Dyer?

[G] He had a dispensation, in September 1751, to hold Belchford and Coningsby; and another, in July 1756, to hold Coningsby and Kirkby.

1757 he was again in mortar; rebuilding a large barn, which a late wind had blown down, and gathering materials for rebuilding above half the parsonage-house at Kirkby. "These," he says, "some years ago, I should have called trifles; but the evil days are come; and the lightest thing, even the grass-hopper, is a burden upon the shoulders of the old and sickly." He had then just published "The Fleece," his greatest poetical work; of which Dr. Johnson relates this ludicrous story: Dodsley the bookseller was one day mentioning it to a critical visitor, with more expectation of success than the other could easily admit. In the conversation the author's age was asked; and being represented as advanced in life, "he will," said the critic, "be buried in woollen." He did not indeed long outlive that publication, nor long enjoy the increase of his preferments; for a consumptive disorder, with which he had long struggled, carried him off at length in 1758. Mr. Gough, who visited Coningsby Sept. 5, 1782, could find no memorial erected to him in the church, which is a very handsome building, with a lofty square tower, open at bottom with three high arches. Mrs. Dyer, on her husband's decease, retired to her friends in Caernarvonshire. In 1756 they had four children living, three girls and a boy. Of these, Sarah died single. The son, a youth of the most amiable disposition, heir to his father's truly classical taste, and to his uncle's estate of three or four hundred a year in Suffolk, devoted the principal part of his time to travelling; and died in London, as he was preparing to set out on a tour to Italy, in April 1782, at the age of thirty-two. This young gentleman's fortune was divided between two surviving sisters; one of them married to alderman Hewitt of Coventry; the other, Elizabeth, to the rev. John Gaunt of Birmingham. Mr. Dyer had some brothers, all of whom were dead in 1756, except one, who was a clergyman, yeoman of his majesty's almonry, lived at Marybone, and had then a numerous family.

Mr. Dyer's character as a writer has been fixed by three poems, "Grongar Hill," "The Ruins of Rome," and "The Fleece;" wherein a poetical imagination perfectly original, a natural simplicity connected with the true sublime, and often productive of it; the warmest sentiments of benevolence and virtue, have been universally observed and admired. These pieces were published separately in his life-time; but after his death collected in one volume 8vo, 1761; with a short account of himself prefixed.

DYNAMUS, a rhetor of the ivth century, the friend of Ausonius, was, like him, of Bourdeaux. He was obliged to leave that town on an accusation of adultery. He retired to Lerida in Spain about the year 360, where he married a very rich woman, and where he died. He is to be distinguished from another Dynamus, who, by means of servilities and impostures, obtained the government of Tuscany of the emperor Constantius.

## E.

**E**ACHARD (Dr. JOHN), an english divine of great learning and wit, was descended of a good family in Suffolk, and born about 1636. He was carefully instructed in grammar and classical literature, and was admitted of Catharine Hall, Cambridge, May 10, 1655; B. A. 1656; fellow, June 9, 1658; M. A. 1660. In 1670 he published "The grounds and occasions of the contempt of the clergy and religion inquired into. In a letter to R. L." This pamphlet, which was published without his name, made a great noise, and was soon answered by several clergymen. He took the instances of absurdity and nonsense in this letter from his father's sermons. This piece being attacked by several writers, he published, the year after, "Some observations upon the answer to an enquiry into the grounds and occasions of the contempt of the clergy, with some additions. In a second letter to R. L. by the same author." This however was a reply to only one of his antagonists; the rest he answered in "Some letters," subjoined to a book which he published in 1672, and intituled, "Mr. Hobbes's state of nature considered in a dialogue between Philautus and Timothy." This work was dedicated to Sheldon, archbishop of Canterbury; and was so well received, that the year after he published another piece against Hobbes, which he also dedicated to the same archbishop. It is intituled, "Some Opinions of Mr. Hobbes's considered, in a second dialogue between Philautus and Timothy. By the same author." We do not find that Hobbes ever vouchsafed to enter the lists with this adversary; and indeed it is easy to conceive why he should choose to decline it. He would have been puzzled how to manage him. For suppose Hobbes to have exceeded him, as he certainly did, in strength of parts and solidity of judgment; suppose him also to have had the better side of the question, which most will easily allow that he had not; yet Eachard had so infinitely the advantage over him, in point of wit and raillery, that he was sure to carry the laugh against him in spite of all his arguments.

The "Letter to R. L." and the "Dialogue between Philautus and Timothy," are the most eminent of his works, and were long a favourite companion both of divines and laymen.

Swift speaks of them with respect, and seems indeed to have read them with attention. Some outlines of the "Tale of a Tub" had even been said to be traced in the writings of Eachard. But it has been observed of him, that he had no talent at all for serious subjects. Mr. Baker, of St. John's college, Cambridge,

in a blank leaf of his copy of Dr. Eachard's "Letter to R. L." observes, that he went to St. Mary's with great expectation to hear him preach, but was never more disappointed.

Upon the decease of Dr. Lightfoot, who died at Ely, Dec. 6, 1675, our author was chosen in his room master of Catharine-hall; and, the year following, created D. D. by royal mandate. He died July 7, 1697, aged 61; and was succeeded in his mastership by sir William Dawes, afterwards archbishop of York. Dr. Eachard intended to have rebuilt the whole or greatest part of Catharine-hall; but did not live to complete that generous design. He was buried in the chapel; and the inscription on his tomb will be a lasting monument of his worth and of the gratitude of that society: it is printed in the short account of his life prefixed to an edition of his works in 1774.

EARLE (WILLIAM BENSON), was born at Shaftesbury, July 7, 1740. He was possessed of literary endowments of the highest order—well versed in the whole circle of the belles lettres—but particularly blessed with a most exquisite taste for music, his time and talents seemed devoted to these engaging pursuits; yet amidst them he forgot not the humble and lowly, but was ever relieving their necessities, and lessening their wants. The following bequests will evince that he remembered them to the last, and will shew the generosity and goodness of his heart. To the matrons of Bishop Seth Ward's college in the Close he bequeathed the sum of two thousand guineas. To St. George's hospital, Hyde Park corner—to Hetheringham's charity for the relief of the blind—to the philanthropic society, and to the fund for the relief of decayed musicians, a contingent legacy of one thousand guineas to each. To the three hospitals established in Winchester, Salisbury and Bristol, one hundred guineas each. To the respective parishes of the Close, St. Edmund, St. Thomas and St. Martin in Salisbury, fifty guineas each. For different charitable purposes in the parish of Grately, Hants, the sum of four hundred guineas; and to the poor cottagers in Grately, his tenants, the fee simple of their cottages; and to the parish of North Stoke, in Somersetshire, thirty guineas. As a man of literature, and a friend to the arts, he has bequeathed to the Royal Society, two hundred guineas—to the Society of Antiquarians, two hundred guineas—and to the president of the Society for the encouragement of arts, manufactures, &c. two hundred guineas for the purchase of books for the public libraries of those three respectable societies.—To the Bath agriculture society he has given one hundred guineas. Wishing to add a beauty to the many which now adorn one of the finest gothic structures in the world, he also bequeathed the sum of four hundred guineas for erecting a window of painted glass in the great west nave of Salisbury cathedral. To encourage the art he loved,

and

and give a grateful testimony of his partiality to the Salisbury concert, he left an annual subscription of five guineas for ten years, towards its support; and a further sum of one hundred and fifty guineas for the three next triennial musical festivals at Salisbury, after his decease. Besides the above public legacies, he amply remembered his friends, and bequeathed many others, with a view to the encouragement of merit, and the reward of industry and goodness. He died the 21st of March 1796, at his house in the Close, Salisbury; and on the 30th his remains were privately interred in the parish-church of Newton Toney, near those of his ancestors, his own positive injunctions having prevented those public marks of respect to his memory, which would otherwise have been paid on the melancholy occasion by his numerous friends.

EBERTUS (THEODORE), a learned professor at Frankfort on the Oder, in the 17th century, acquired a name by his works. The principal of them are: 1. *Chronologia sanctionis linguæ doctorum.* 2. *Elogia jurisconsultorum & politicorum centum illustrium, qui sanctam Hebræam linguam propagârunt;* Leipzig, 1628, 8vo. 3. *Poetica Hebraica;* *ibid.* 1628, 8vo. This book, as containing much learned observation, is highly useful to all who would acquire a thorough knowledge of the hebrew tongue.

EBION, from whom the sect of the ebionites are called, lived about 72, and against him, as some say, St. John wrote his gospel. Others are of opinion, that they did not derive their name from the head of their sect, but from the hebrew word *ebion*, which signifies a poor despicable man; because they had low and dishonourable sentiments of Jesus Christ. Irenæus, in describing the heresy of the ebionites, takes no notice of Ebion: and the silence of this father, together with the testimonies of Eusebius and Origen, would incline one to suspect, that Ebion is only an imaginary name, or might possibly belong to Cerinthus. For Epiphanius, speaking of Ebion, tells the same story of him that is told of Cerinthus, viz. that of St. John's hastening out of the bath when Cerinthus came in, for fear the building should fall upon him; and assures us also of his preaching in Palestine and Asia, which likewise agrees with Cerinthus's history.

The ebionites maintained, that Jesus Christ was only a mere man, descended from Joseph and Mary. They received no other gospel than that of St. Matthew, which they had in hebrew, but very maimed and interpolated; and this they called the Gospel according to the Hebrews. They rejected the rest of the New Testament, and especially the epistles of Paul, looking upon this apostle as an apostate from the law: for they held, that every body was obliged to observe the Mosaic law. They  
made

made Saturday and Sunday equal holidays : they bathed themselves every day like the Jews, and worshipped Jerusalem as the house of God. They called their meetings synagogues, and not churches; and celebrated their mysteries every year with unleavened bread. They received the Pentateuch for canonical scripture, but not all of it. They had a veneration for the old patriarchs, but despised the prophets. They made use of forged Acts of the apostles, as St. Peter's travels, and many other apocryphal books; and at last they united with the Hæfesaits. Epiphan. Hær. 19 et 30. Iren. l. i. c. 26. Euseb. l. iii. Origen contra Cels. l. ii. Ittigius de Hæref. l. i. Iren. l. iii.

ECCARD (JOHN GEORGE d'), a german historian and antiquary, was born at Duingen in the duchy of Brunswic, 1670. He was the friend of Leibnitz, by whose interest he was made professor of history at Helmstadt; and, after the death of Leibnitz in 1716, succeeded him in the chair at Hanover. Some debts, that he had contracted in this new situation, obliged him to quit it in 1723; and the year after, he embraced the catholic religion at Cologne, and retired to Wurtzbourg. At Wurtzbourg he was greatly regarded, and filled with distinction the places of episcopal counsellor, historiographer, antiquary, and librarian. He died in 1730, after having been ennobled by the emperor. His works are : 1. *Corpus historicum medii ævi, a temporibus Caroli magni imp. ad finem sæculi xv.* Leips. 1723, 2 vols. folio. This collection, says the Abbé Lenglet, by one of the most ingenious and honest men in the empire, is very curious and well-digested. 2. *Leges Francorum et Ripuariorum,* 1730, folio. A collection no less esteemed than the former. 3. *De origine Germanorum.* Published 1750, in 4to. by Lheidius, librarian at Hanover. 4. *Historia studii etymologici lingue germanicæ,* 8vo. And many other pieces in latin and german, which shew a profound knowledge of history.

ECCHELLENSIS (ABRAHAM), a learned Maronite, and professor of the oriental languages at Rome. While he was there, he was pitched upon by the great duke Ferdinand II. to translate, out of arabic into latin, the fifth, sixth, and seventh books of Apollonius's Conics; and was assisted in the translation by John Alphonfus Borelli, a famous mathematician, who added a commentary to it. It was printed at Florence, with Archimedes's book "De assumptis," in 1661. But before this he had been at Paris, upon the invitation of his countryman Gabriel Sionita, to be a coadjutor with him in that magnificent work of the Polyglott Bible, published by Mr. Le Jay: and it was he who furnished the arabic and syriac text of the book of Ruth with the latin version. Sionita and Ecchellensis at last quarrelled: and to such a degree, that it gave great scandal. Ecchellensis had also a quarrel with Flavigny, who wrote two



letters against this edition of the Bible; and afterwards a third, in which he applies to Ecchellenfis these words of St. Matthew, "Quid vides festucam in oculo fratris tui, & trabem in oculo tuo non vides; Why seest thou a mote in thy brother's eye, and beholdest not a beam in thine own eye?" vii. 3. By an accident in the printing of this last letter, the first o in the word *oculo* was dropped out, which perverted the sacred text into an indecent expression. This error was objected to Flavigny by Ecchellenfis in terms of the highest reproach, as if he had designedly been profane upon the words of scripture; and it is said to have created him so much vexation, that he could not speak of it with patience for thirty years after. Ecchellenfis was recalled from France, by the congregation de propaganda fide, to assist in translating the scriptures into arabic, in which he was employed in 1652. He died at Rome in 1664.

ECCLES (SOLOMON), an english musician, for many years much run after for his surprising skill on several instruments. While in the zenith of his fame, however, he became a quaker, and practised so many follies in this new profession that he was the ridicule of the whole town. He burnt his lute and his violins, and by meditation found out a new expedient for ascertaining the true religion; this was, to collect under one roof the most virtuous men of the several sects that divide christianity; who should unanimously fall to prayer for 7 days without taking any nourishment. "Then, said he, those on whom the spirit of God shall manifest itself in a sensible manner, that is to say, by the trembling of the limbs and interior illuminations, may oblige the rest to subscribe to their decisions." He found none that would put this strange conceit to the trial. Eccles laboured in vain to propagate his folly; his prophecies, his invectives, his pretended miracles, only served to pass him from one prison into another: till at length, by this sort of discipline he was brought to confess the vanity of his prophecies, and he finished his life in tranquillity, but without religion. He died about the close of the last century.

ECHARD (JACQUES), a dominican, born at Rouen in 1641, the son of a secretary to the french king, died at Paris, March 15, 1724, at the age of 60. He contributed not a little to the fame of his order by the Bibliothèques of the authors it has produced, 2 vols. fol. Paris; the 1st in 1719, the second in 1721.

ECHARD (LAURENCE), an english historian and divine, was born at Bassam near Beccles in Suffolk, about 1071, and was a near relation of Dr. John Eachard, mentioned in a preceding article; "so near a one, he says, in his History of England ad ann. 1675, that he could not give a just character of that excellent person, without being suspected of partiality and affection." He was the son of a clergyman, who, by the death of an elder brother,

brother, became possessed of a good estate in that county; and, after having been properly educated in school-learning, he was sent to Christ-college in Cambridge, where he took the degree of B. A. 1691, and M. A. 1695. He afterwards went into orders, and was presented to the livings of Welton and Elkinton in Lincolnshire; where he spent above twenty years of his life, and in 1706 published in one volume, folio, "An history of England, from the first entrance of Julius Cæsar and the Romans to the end of the reign of king James I." A second edition of this volume was published in 1718; in which year came out his second and third volumes, which carry his history down to the conclusion of the reign of James II. and of the establishment of William and Mary. This work, which at the time was severely animadverted on by Dr. Edmund Calamy and John Oldmixon, is now almost forgotten, as well as his ecclesiastical history; the place of the former being so much better supplied by Mr. Hume, and that of the latter by Dr. Mosheim. He also published an english translation of Plautus and Terence, a Gazetteer, or Newsmen's interpreter, and a collection of maxims extracted from archbishop Tillotson's works. Echard was made a prebendary of Lincoln; and, in 1712, installed archdeacon of Stowe. He was presented by George I. to the livings of Rendlesham, Sudborn, and Alford, in Suffolk; at which places he lived about eight years in a continued ill state of health. Being advised to go to Scarborough for the waters, he got as far as Lincoln, but, declining very fast, was unable to proceed farther: and there, going to take the air, he died in his chariot, August 16, 1730, and was interred in the chancel of St. Mary Magdalen's church, but without any monument or memorial of him. He was a member of the Antiquarian Society at London. He married twice, but had no children by either of his wives.

ECKIUS (JOHN), a learned divine, and professor in the university of Ingoldstadt, was born in Suabia in 1483. He is memorable for the opposition he gave to Luther, Melancthon, Caroloostadius, and other leading protestants in Germany; and for his disputes and writings against them in defence of his own communion. In 1518 he disputed with Luther at Leipzig about the supremacy of the pope, penance, purgatory, and indulgences, before George duke of Saxony; at which time even the lutherans are ready to grant that he acquitted himself as well as a man could do in the support of such a cause. He disputed the year after against Caroloostadius, on the subject of free will. He appeared at the diet of Augsburg in 1538, where he argued against the protestant confession; and in 1541 he disputed for three days with Melancthon and other divines at Worms, concerning the continuance of original sin after baptism. This conference, by the emperor's command, was adjourned

journed to Ratisbon; where he dissented again from Pflug and Gropper, with reference to the articles of union. He was in a manner at the head of all the public disputes which the roman-catholics had with the lutherans and zwinglians. He wrote a great many polemical tracts; and, among the rest, a manual of controversies, in which he discourses upon most of the heads contested between the papists and protestants. This book was printed at Ingoldstadt in 1535. He wrote another tract against the articles proposed at the conference at Ratisbon, printed at Paris in 1543. He composed likewise two discourses upon the sacrifice of the mass; more controversial pieces; an exposition upon the prophet Haggai; and several homilies. Upon the whole he was a person of uncommon parts, uncommon learning, and uncommon zeal; qualities which would have made any party glad to call him their own. He died at Ingoldstadt, in 1543, aged 60 years.

ECLUSE (CHARLES DE L'), *Clusius*, physician, of Arras, to whom the emperors Maximilian II. and Rodolphus II. committed the care of their garden of simples. Being disgusted with the formalities attending on the life of a courtier, he retired to Frankfort on the Maine; then to Leyden, where he died, April 4, 1609, at the age of 84, professor of botany. His works are in 2 vols. folio; Antwerp, 1601—1605. They turn upon the branch of science he pursued.

ECLUSES DES LOGES (PIERRE MATHURIN DE L'), doctor of the Sorbonne, born at Falaise, died in 1775, obtained the prize of eloquence at the french academy in 1743. But is much more known by his edition of the Memoirs of Sully. He is noticed here, however, only as affording an occasion to mention, that his remarks on that book are to be read with caution, as he has misrepresented all that relates to the jesuits, and falsified the Memoirs of Sully in several places; but, when he printed it in 1740, the jesuits being in great power, he flattered them with servility.

EDELINCK (GERARD), was born at Antwerp in 1641. He there learnt the first elements of drawing and engraving; but it was in France that he made the full display of his talents, being invited thither by the munificence of Louis XIV. He was made choice of to engrave two pieces of the highest reputation; the picture of the holy family, by Raphael; and that of Alexander in the tent of Darius, by le Brun. Edelinck surpassed expectation in the prints he executed from these master-pieces; the copies were as much applauded as the originals. It is impossible not to admire in them, as in all his other productions, a neatness of touch, a plumpness, and a shade that are inimitable. The ease and assiduity with which he worked procured the public a great number of estimable pieces. He succeeded equally well

well in the portraits of the most famous personages of his time, among whom he might reckon himself. This excellent artist died in 1707, at the age of 66, in the hôtel royal of the Gobelins, where he had apartments, with the title of engraver in ordinary to the king, and counsellor in the royal academy of painting. In the list of his plates, we must not forget that of Mary Magdalen renouncing the vanities of the world, from a painting by le Brun. It is remarkable for the beauty of the work, and the delicacy of the expression.

EDEMA (GERARD), a dutch painter, thought to be a native of Friesland, painted landscapes justly held in great esteem. He went over to Surinam, for the purpose of drawing insects and plants: this department, however, appearing to him too confined, he quitted it for the taking of views, drawing trees, &c. He then went to the english colonies in America, where he applied to all manner of subjects; he even painted there several pictures which he brought with him to London about the year 1670. Whatever he put out of his hand, was well coloured and finished with spirit. His pictures found a quick reception here in England, as representing prospects of a continent in which the public was so highly interested. Edema took his advantage of this taste for his works. He was famous for painting landscapes, in which he exhibited a variety of scenes of horror, such as rocks, mountains, precipices, cataracts, and other marks of savage nature. He would have died more wealthy, and perhaps would have lived longer, had he been more sober; but we are assured that he was too fond of wine. He died about the year 1700.

EDER (GEORGE), born at Friesingen, acquired a name towards the latter end of the 16th century by his skill and ability in jurisprudence. He was honoured by the emperors Ferdinand I, Maximilian II, and Rodolphus II, with the charge of their counsellor; and he left several works on natural and national law, of which the best is his *Œconomia biblicorum, seu partitionum biblicarum, libri v. in folio*.

EDMER, or EADMER, an english benedictine of St. Saviour's monastery in Canterbury, afterwards abbot of St. Alban's, and at last bishop of St. Andrew's in Scotland. He lived in the reign of Henry I. king of England, about the year 1120. He wrote the history of his time in six books, from the year 1066 to 1122. This work he calls *Historia Novorum*, and reports at large the differences between king Henry I. and Anselm archbishop of Canterbury. Edmer likewise wrote the life of St. Anselm, St. Wilfred, and some other tracts. Selden printed his *Historia Novorum* in 1623, with notes. It was likewise reprinted in 1675, by Gerberon, a benedictine of the congregation of St. Maur, with St. Anselm's works added to it. See

Mircus;

Mireus; Baronius's notes upon the Roman martyrology, upon April 21. Vossius, Hist. lat. lib. 2. cap. 48. Gandavenfis, cap. 7, &c.

EDMONDES (Sir THOMAS, knt.), was the son of Thomas Edmondcs, head customer of the port of Fowey in Cornwall, and of Plymouth in Devonshire; at which place he was born about 1563. We are in the dark with regard to the place of his education: but sir Thomas Edmondcs, comptroller of the household to queen Elizabeth, introduced him to court; and he was initiated into public business, under that accomplished statesman sir Francis Walsingham. Through his recommendation he was employed by the queen in several embassies, in which he was found trusty and sufficient; and acquitted himself of every thing committed to his charge, to her satisfaction. We have, in him, a remarkable instance of her parsimony; for when he was appointed her resident at the court of France, his salary was but twenty shillings a day; and this allowance was so ill paid, or so insufficient for his subsistence, that he was obliged to represent, in the most pathetic terms, his distress. In a letter to the lord treasurer, after saying how much he was indebted to the charity and pity of a Mr. Smith, who had not only lent him, but also given him extraordinary credit for money, he adds, "It is to many known the poor life I do here lead, under the burden of this heavy expence, far above my power to bear; protesting to your lordship, in the faith of a christian, such to be my present misery, as I have not the means wherewith to put a good garment on my back, to appear in honest company." To make him some amends, however, or to requite some acceptable service he had done, she made him a grant of the office of secretary for the french tongue. When sir Henry Neville was appointed ambassador to the french court, he was recalled; and soon after, ann. 1599, sent to Brussels, to archduke Albert, governor of the Netherlands, with instructions to treat of a peace, and was also one of the commissioners for the treaty of Bologne. About this time he was appointed one of the clerks of the privy council; and, in 1601, was sent to the french king, to complain of the many acts of injustice committed by his subjects against the english merchants. He was knighted by James I. and was employed by that prince in the most important negotiations of his reign. He obtained from him a reverfionary grant of the office of clerk of the crown; and, in 1606, was made comptroller of the king's household, and a privy counsellor. He was chosen one of the representatives for the borough of Wilton, though he was then absent and ambassador at Brussels, in the parliament which was prevented from meeting by the discovery of the gun-powder-plot; about which he sent the ministry several notices, which he learned at Brussels.

In 1618 he was advanced to the place of treasurer of the household. In the first and second parliaments of Charles I. he was elected a representative for the university of Oxford; in which he made some speeches which are printed; and, as David Lloyd observed, angered the faction with his principles. In 1629 he was commissioned to go ambassador to the french court, to carry king Charles's ratification, and to receive Louis the XIIIth's oath for the performance of the treaty of peace lately concluded between them. With this honourable commission he closed all his foreign employments; and after having enjoyed, for about ten years, an honourable and peaceful retreat, died in 1639. He was a man of uncommon penetration and indefatigable industry; of a firm and unshaken resolution in the discharge of his duty, beyond the influence of terror, flattery, or corruption; and a zealous supporter of the protestant interest in his negotiations at the french court. Lloyd says, he used to puzzle the catholics about six records. 1. The original of Constantine's grant of Rome to the pope. 2. St. Mark's grant of the Adriatic gulph to Venice. 3. The Salique law in France. 4. The instrument whereby king John passed away England to the pope. 5. The letter of king Lucius. And, 6. The ordinal of the consecration at the Nag's-head. The French court dreaded his experience and abilities; and, as appears from letters of their ministers to their ambassadors in England, used all means to procure him to be employed elsewhere. "Whoever, says one of them, can underhand divert this stroke, will, in my opinion, do good service; but I would not openly oppose the appointment of him; for, if it does not succeed, it will only serve to exasperate the *little man*, who has spirit and courage enough." His letters and papers, in 12 vols. folio, were once in the possession of secretary Thurloe, and afterwards of lord Somers. Several of them, together with abstracts from the rest, were published by Dr. Birch, in a book intituled, An historical view of the negotiations between the courts of England, France, and Brussels, from the year 1592 to 1617. 1749 8vo. There are also several letters of his in the three volumes of Memorials of affairs of State, published by Edm. Sawyer, esq. Lond. 1725.

EDMONDES (CLEMENT), son of sir Thomas Edmond, comptroller of the king's household, was born in Shropshire, at Sharwardine, as it is said; became either clerk or chorister of All-Souls-college, in 1585, aged 19; took one degree in arts, and then was chosen fellow of the house, 1590. Four years after, he proceeded in that faculty; and then leaving the college, was, mostly by his father's endeavours, made successively secretary, as it is said, for the french tongue to queen Elizabeth about 1601, remembrancer of the city of London, master of the

request:

requests, muster-master at Briel, in Zealand, one of the clerks of the council, and in 1617, a knight. He was a learned person, was generally skilled in all arts and sciences, and famous as well for military as for politic affairs; and therefore esteemed by all an ornament to his degree and profession. He has written and published: Observations on the five first books of Cæsar's commentaries of the civil wars. Lond. 1600, fol. Observations on the sixth and seventh books of Cæsar's commentaries, &c. Lond. 1600, fol. Observations on Cæsar's commentaries of the civil wars, in three books. Lond. 1609, fol. On which, or the former observations, Ben Jonson has two epigrams. All, or most, of these observations are reprinted with an addition of an eighth commentary by Hirtius Panfa, with our author's (Edmond's) short observations upon them: Lond. 1677, fol. Before which edition is the life of Cæsar, &c.

Our learned author, sir Clement Edmond's, died in St. Martin's in the fields, near to London, Oct. 12, 1622, and was buried in the little chapel belonging to his manor of Preston, near to the antient borough of Northampton. Over his grave is a comely monument erected, having an english and latin epitaph inscribed thereon. That in english is as follows: Here lieth sir Clement Edmond's, knt. one of the clerks of his majesty's most honourable privy council. His dextrous pen made him most worthily esteemed in his own vocation; and in the art military, by Cæsar's confession, an understanding soldier. He lived faithfully industrious in his place, and died religiously constant in the belief of the resurrection, &c.

EDWARDS (RICHARD), a very early english writer, was born in Somersetshire, 1523; admitted of Corpus Christi college, Oxford, 1540; and elected student of Christ-church, at its foundation by Henry VIII, 1547. In the beginning of queen Elizabeth, he was made a gentleman of her chapel, and teacher of music to the children of the choir. He is almost one of our first dramatic writers, having left behind him three pieces; the earliest of which is dated in 1562. He was esteemed an excellent poet, and a capital musician. He wrote several poems, which were published after his death, together with some of other authors, in a collection intituled, "A Paradise of Dainty Devises," 1578. He died in 1566, much lamented; especially by his associates in Lincoln's-inn, of which society he was a member. When he was in the extremity of his last sickness, he wrote a poem upon the occasion, which was esteemed a good piece: it is intituled, "Edwards's Souleknill; or, The Soule Knell."

EDWARDS (THOMAS), an english divine, was educated in Trinity-college, Cambridge; where he took a bachelor of arts degree in 1605, and a master's in 1609. We learn from Wood,

that he was also incorporated master of arts at Oxford in July 1623. Where, and what his preferments were, we do not find: but we learn from himself, that, though he conformed, yet he was always a puritan in his heart. 'Take his own remarkable account of the matter: "I never had," says he, "a canonical coat, never gave a penny towards the building of Paul's, took not the canonical oath, declined subscription for many years before the parliament, though I practised the old conformity; would not give *ne obolum quidem* to the contributions against the Scots, but dissuaded other ministers; much less did I yield to bow to the altar, and at the name of Jesus, or administer the lord's-supper at a table turned altarwise, or bring the people up to rails, or read the book of sports, or highly flatter the archbishop in an epistle dedicatory to him, or put articles into the high-commission-court against any; but was myself put into the high-commission-court, for preaching a sermon at Mercers-chapel, on a fast day in July 1640, against the bishops and their faction; such a free sermon, as I believe never a sectary in England durst to have preached in such a place and at such a time." He exercised his ministry, chiefly as a lecturer, at Hertford, and at several places in and about London; and was sometimes brought into trouble for opposing the received doctrines, or not complying duly with the forms, of the established church. When the long parliament declared against Charles I, our author embarked himself, with wife, children, estate, and all that was dear to him, in the same ship with them; and by all his actions, sermons, prayers, praises, and discourses, earnestly promoted their interest. But, when the independent party began to appear, and especially to be uppermost, he became as furious against them, as he had been against the royalists; and opposed them with great virulence both by writing and acting. The several pieces he published against them, are as follows: 1. Reasons against the independent government of particular congregations, &c. 1641, 4to. This was answered the same year by a woman named Catharine Chidley. 2. Antapologia: or, a full answer to the apologetical narration of Mr. Goodwin, Mr. Nye, Mr. Simpson, Mr. Burroughs, Mr. Bridge, members of the assembly of divines: wherein are handled many of the controversies of these times, 1644, 4to. The chief design of this work we learn from himself, in the preface to it: This Antapologia, says he, I here recommend to you for a true glass to behold the faces of presbytery and independency in, with the beauty, order, and strength of the one; and the deformity, disorder, and weakness of the other. 3. Gangræna; or, a catalogue and discovery of many of the errors, heresies, blasphemies, and pernicious practices of the sectaries of this time, vented and acted in England in these four last years, &c. 1645, 4to. 4. Gan-

græna:



græna: part the second, 1646, 4to. 5. Gangræna: part the third. The errors, heresies, and blasphemies, he particularly takes notice of, in these three parts of his Gangræna, are by him referred to sixteen heads or sorts of sectaries; viz. Independents, Brownists, Chiliafts or Millenarians, Antinomians, Anabaptists, Manifestarians or Arminians, Libertines, Familists, Enthusiasts, Seekers and Waiters, Perfectists, Socinians, Arians, Antitrinitarians, Antiscripturists, Sceptics, and Questionists; who question every thing in matters of religion; namely, all the articles of faith, and the first principles of the christian religion, holding nothing positively or certainly, saving the doctrine of pretended liberty of conscience for all, or liberty of prophesying. 6. The casting down of the last and strongest hold of Satan; or, a treatise against toleration: part i. 1647. This was written when the independents, by means of a toleration, were for working themselves into all places of trust. 7. Of the particular visibility of the church. 8. A treatise of the civil power in ecclesiasticals, and of suspension from the lord's-supper. Mr. Edwards departed this life Aug. 24, 1647, in the 48th year of his age. It appears that he died of a quartan ague in Holland, whither he had fled to avoid the resentment of the independents, after Oliver Cromwell had come with his army in triumph into the city. By his wife, who was an heiress of a very considerable fortune, he left one daughter and four sons, the second of whom was John, the subject of the next article. As for the character of Mr. Thomas Edwards, he professes himself "a plain, open-hearted man, who hated tricks, reserves, and designs; zealous for the assembly of divines, the directory, the use of the lord's-prayer, singing of psalms, &c. and so earnest for what he took to be the truth, that he was usually called in Cambridge young Luther.

EDWARDS (JOHN), a divine of the church of England, who flourished at the latter end of the xviii<sup>th</sup> and the beginning of the xviii<sup>th</sup> century. He was born at Hertford, Feb. 26, 1637. His father was the rev. Mr. Thomas Edwards; and, from the circumstances which are related concerning him, it is undeniable that he was the violent presbyterian divine of whom an account is given in the preceding article. After having received his grammatical education at Merchant-Taylors school in London, he was removed, in 1653, to the university of Cambridge, and was admitted of St. John's college, then under the government of Dr. Anthony Tuckney, a presbyterian divine of consequence at that period, and a gentleman of acknowledged character and learning. Dr. Tuckney was particularly distinguished for the wise and exact discipline of his college; so that it flourished in an eminent degree. Mr. Edwards, soon after his admission, was chosen scholar of the house, and he was quickly taken notice of

for his exercises both in his tutor's chamber and in his college-hall. Towards the close of his undergraduateship, the senior proctor being then of the college, he was appointed one of the moderators for the year. He was soon after elected fellow of his college, and again chosen moderator in the schools. In 1661, Mr. Edwards was admitted to the degree of M. A. and shortly afterwards ordained deacon. Bishop Sanderson engaged him at the same time to preach a sermon at the next ordination of priests, which was then approaching. This service he performed; and, together with the other candidates, entered into the second degree of the sacred ministry. In 1664 he undertook the duty of Trinity church in Cambridge, and went through the whole work both parts of the day. In his preaching he affected not any flaunting eloquence, but studied to be plain, intelligible, and practical, and to edify all his hearers; yet so as that his discourses were mixed with choice and uncommon remarks. His church was much frequented by the gown, and by persons of considerable standing in the university. In 1665, during the time of the plague, he quitted his residence in the college, and dwelt all that year, and part of the next, in the town; that he might devote himself entirely to the edification and comfort of the parishioners of Trinity church, in that season of calamity. A little after this, sir Edward Atkins offered him a good living near Cirencester, in Gloucestershire, but he chose to continue in his station at Cambridge. In 1668 he was admitted to the degree of B. D. About the same time Mr. Edwards was unanimously chosen lecturer at St. Edmond's Bury, with a salary of 100l. a year. This office he discharged with great reputation and acceptance, notwithstanding which, after a period of twelve months, he resigned it, and returned to his college. Here however his situation was uneasy to him. He had not been upon the best terms with Dr. Peter Gunning, the former master of St. John's, and he was still more dissatisfied with the conduct towards him of Dr. Francis Turner, Gunning's successor. What were the grounds of Mr. Edwards's disgust, we are not able to ascertain; but it was so great that he determined to resign his fellowship. On quitting St. John's, he removed to Trinity hall, where he entered himself a fellow-commoner, and performed the regular exercises in the civil law. Being willing to be employed in the offices of his clerical function, he accepted of the invitation of the parishioners of St. Sepulchre, in Cambridge, to be their minister; and his sermons there were as much attended by persons of consequence in the university as they had formerly been at Trinity church. In the year 1676 Mr. Edwards married Mrs. Lane, the widow of Mr. Lane, who had been an alderman, a justice of peace, and an eminent attorney in the town. Soon after this, his friend sir Robert Carr generously offered

him

him the presentation to two considerable benefices then vacant in Norfolk, which he as generously declined, being willing that those livings should be bestowed upon some other person or persons who needed them. About the same time he accepted a preferment less valuable, which was that of St. Peter's church in Colchester, being induced to it by a prospect of extensive usefulness. Thither he accordingly removed with his family, and was highly acceptable to his parishioners. However, he quitted the place at the end of three years, and removed to Cambridge-shire. To this he was induced by the unkind usage which, as he thought, he met with from the clergy of the town; by the unhealthfulness of his lady; and by an apoplectic and convulsive fit with which he himself was visited. Upon his removal into the county of Cambridge, being afflicted with bodily pains and weaknesses, and especially the gout, he determined to preach the gospel by his pen. Accordingly, from this period, he employed himself in presenting a succession of publications to the world. About the year 1697, Mr. Edwards removed with his family to Cambridge, both for the convenience of the market, and the university-library. Our author had often been solicited by his friends to take his degree of D. D. but he did not comply with their motion till 1699. In 1701 Dr. Edwards lost his lady; and after a due and decent distance of time he married again. The person he made choice of was a niece of alderman Lane, and had been brought up several years under Mrs. Edwards before her marriage to the doctor. It is remarkable, that Dr. Edwards, notwithstanding his numerous publications, was never possessed of a library; some bibles, lexicons, dictionaries, and other works of a similar nature and constant use, excepted. The university and college libraries furnished him with all the classic authors, and greek and latin fathers, and indeed with whatever related to antient learning. These he either perused in the places where they were kept, or had them brought to his chamber; and his method was, from the early part of his life, to make adversaria and collections out of the books which he read, and all along to frame notes, observations, inferences, and reflections on them, and to extract remarkable passages from them; reducing all to the particular heads on which he designed to treat. He never had a common-place book. With regard to modern authors, his practice was to procure the loan of them from the booksellers, at the price of sixpence for an octavo, a shilling for a quarto, and two shillings for a folio. By this good husbandry, he was forced to read the works which he borrowed within the time prefixed; whereas otherwise he might perhaps never have perused them thoroughly. Dr. Edwards continued in his course of diligent study, and repeated publications, till near the period of his decease, which took place April 16, 1716, in the 79th year of his

age. His writings are extremely numerous; but, notwithstanding their being undoubtedly learned, they are too scholastic and calvinistical to be in any considerable degree the objects of present attention. Catharine, his second wife, survived her husband nearly 39 years, and died Jan. 4, 1745, aged 81. One thing which rendered Dr. Edwards unpopular among many of his brethren, was his great zeal for the calvinistic doctrines. This matter he undoubtedly carried to a bigoted excess; for he adopted and contended for the absurd notion of the old puritans, that there is a close connection between arminianism and popery. That he was a man of extensive learning cannot be denied; and in the materials from which Dr. Kippis drew up his life, he is said to have been the Paul, the Augustine, the Bradwardine, the Calvin of his age. It is farther asserted, that all unbiassed and impartial men voted him, by universal consent, to be one of the most valuable writers of his time. If this assertion be true, and yet his works have fallen into oblivion, voluminous authors have reason to reflect, with some degree of humiliation, on the uncertain prospects of future celebrity.

EDWARDS (Dr. JONATHAN), an english divine, who distinguished himself chiefly by his writings against the jacobinians. We thought it our duty to mention him in this work, as a man somewhat known in his day; otherwise we have nothing more to say of him than just what we learn from Mr. Wood, namely, that he was of Jesus-college in Oxford, that he took his degrees in the regular way, and that, in 1686, he was elected principal of his college, upon the promotion of Dr. Lloyd to the see of St. David. His writings shew him to have been a man of parts and learning, but at the same time a warm and bigoted zealot.

EDWARDS (GEORGE), the father of all ornithologists, was born at Stratford in Suffex, April 3, 1694. Being designed for business, he was put apprentice to a tradesman in Fenchurch-street, London; but, happening upon some books of natural history, sculpture, painting, astronomy, and antiquities, he lost all taste for the shop, and devoted himself to quite different objects. On the expiration of his apprenticeship, he conceived a design of travelling into foreign countries: in 1716 he visited Holland, and two years after made a voyage to Norway. He contemplated the natural furniture of this curious region; and, what is worthy of attention, experienced in this almost barbarous country an hospitality not to be found in general among people who reckon themselves civilized and polite. He visited other countries, for the same purpose of contemplating whatever is curious in nature and art; and, on his arrival in England, set closely down to his favourite study of natural history, which he cultivated with such success, as to become greatly distinguished.

In 1733, recommended by sir Hans Sloane, he was chosen librarian of the college of physicians, and had apartments in it. He was esteemed one of the most eminent ornithologists in this or any country. He published four volumes in 4to. of the History of Birds, in the years 1743, 1747, 1750, 1751; and three more volumes in 4to. under the title of "Gleanings of Natural History," in 1758, 1760, 1764 [H]. Thus, after a long series of years, the most intense application, and a correspondence in every quarter of the world, he concluded a work, which contains engravings and descriptions of more than 600 subjects in natural history, not before described or delineated. At the end of the work is a remarkable petition of the author, which we insert as somewhat curious. "My petition to God (if petitions to God are not presumptuous) is, that he would remove from me all desire of pursuing natural history, or any other study; and inspire me with as much knowledge of his divine nature, as my imperfect state is capable of: that I may conduct myself, for the remainder of my days, in a manner most agreeable to his will, which must consequently be most happy to myself. What my condition may be in futurity, is known only to the wise disposer of all things: yet my present desires are (perhaps vain and inconsistent with the nature of things) that I may become an intelligent spirit, void of gross matter, gravity and levity, endowed with a voluntary motive power, either to pierce infinitely into boundless ethereal space, or into solid bodies; to see and know how the parts of the great universe are connected with each other, and by what amazing mechanism they are put and kept in regular and perpetual motion. But, oh vain and daring presumption of thought! I most humbly submit my future existence to the supreme will of the One Omnipotent." Mr. Edwards died July 23, 1773, in his eighty first year; after having been made fellow of the Royal and Antiquarian societies of London; and also a member of many of the academies of sciences and learning in different parts of Europe [1].

EDWARDS (THOMAS), a polite gentleman and elegant writer, possessed a small paternal estate at Pitzhanger in Middlesex, where he resided till his purchase at Turnick in Bucks; and was the last of his family, as appears by his 5th sonnet in Dodsley's collection of poems, vol. ii. p. 326, where he pathetically laments the loss of four brothers and as many sisters. His

[H] The Linnæan index, his papers from the Philosophical Transactions, with the plates relative to these subjects all new engraved, were published by Mr. Robson in 1776, in a proper size to bind with his other works. To the Linnæan Catalogue is prefixed a letter addressed to Mr. Robson from Linnæus himself, wherein

he concludes, "Evolvi immortale opus Edwardi, adposui raptim meas nomenclaturas ad mandatum tuum. Tibi fausta omnia adpræcor."

[1] See several more minute particulars of Mr. Edwards in the Anecdotes of Mr. Bowyer by Nichols.

education was at a private school, nor was he ever a member of either of the universities. He studied the law at Lincoln's-inn, and was called to the bar (his father was of that profession), though discouraged from the practice of the law by a remarkable hesitation of speech. He spent the latter part of his life at Turrick; died Jan. 8, 1757, aged 58, on a visit to his friend Mr. Richardson at Parson's Green, unmarried; and was buried in the church-yard of Ellesborough in Buckinghamshire. Mr. Edwards was equally distinguished for his genius and the goodness of his heart. His Letter to the author of a late epistolary dissertation addressed to Dr. Warburton, 8vo; and his Canons of Criticism, first printed in 1747 under the title of A supplement to Dr. Warburton's Shakespeare, 8vo. did him great credit both as a critic and as a scholar, and of course provoked the vengeance of Dr. Warburton, which he wreaked very illiberally in a note on the Dunciad (iv. 567); of which Mr. Edwards was more susceptible than the circumstance required. The gentleman, whose assistance Mr. Edwards acknowledges in the preface, was Mr. Roderick, fellow of Magdalen college in Cambridge, and of the Royal and Antiquarian societies. He died July 20, 1756, not long before his friend, bequeathing to him such of his papers as related to the Canons of Criticism. Thirteen sonnets by Mr. Edwards are printed in Doddsley's collection, eight in Pearch's, and four in Nichols's. Forty-nine appear in the last edition of his Canons of Criticism, 1765. He was also author of a pretty jeu d'esprit, called "The Trial of the letter T, alias Y," which is printed with his Canons of Criticism. A beautiful ode was addressed to him by Miss Mulso, now Mrs. Chapone, to which he replied in as elegant a sonnet. Dr. Akenside also addressed an ode to him.

EDWARDS (THOMAS), a learned divine of the church of England, in the present century, was born at Coventry Aug. 10, 1729, the son of the rev. Thomas Edwards, M. A. vicar of St. Michael's in that city, and of Catharine his wife. His grammatical education he received partly under the tuition of Edward Jackson, D. D. master of the free grammar school in Coventry, but principally under the care of his own father; and such was his eagerness for the acquisition of knowledge, that he seldom engaged in the diversions common to boys. In 1747, at the age of 18, he was matriculated at the university of Cambridge, and entered of Clare hall, where he took the degree of B. A. in 1750, and of M. A. in 1754. He was likewise a fellow of his college. In the younger part of his life, he was a self-taught musician, and became no mean performer on the spinnet and the base-viol: but, finding that this amusement encroached too much upon his studies, he entirely relinquished it. Sept. 22, 1751, he was ordained deacon, and Sept. 23, 1753, priest.

priest. In the spring of 1755, when Mr. Edwards was not yet 26 years of age, he gave a striking proof of the diligence with which he had applied himself to the learned languages and the acquisition of sacred literature. This was his publication of a new english translation of the psalms from the original hebrew, with notes, &c. 8vo. It was Mr. Edwards's design to make bishop Hare's system of hebrew metre better known, and to prove, that, by a judicious application of it, great light might be thrown upon the poetical parts of the hebrew scriptures. That our readers may be able in some little degree to judge how far Mr. Edwards succeeded in his translation of the psalms, we shall subjoin two short specimens of it [κ]; which, we think, will give satisfaction, both from the ease of the language, and the justness of the version. Mr. Edwards's next publication was only a single sermon, which he had preached at St. Michael's in Coventry, Feb. 6, 1756. On the 2d of May, 1758, he was nominated, by the corporation of Coventry, master of the free grammar-school, and presented to the rectory of St. John Baptist in that city. This promotion was followed by his marriage, which took place the 27th of November, in the same year, with Ann Parrot, daughter of Stonyer Parrot, esq. of Hawkesbury, in the parish of Foleshill, in the county of Warwick, by whom he had one son, Dr. Edwards of Cambridge. Early in 1759 Mr. Edwards gave to the public one of his principal works; and, indeed, in our opinion, the most useful of all his theological productions. This was "The doctrine of irresistible grace proved to have no foundation in the writings of the new Testament." In treating upon this subject, our author pursued the plan which had been adopted by Clarke on the trinity, and Hoadley on the sacrament, of arranging every text of

## Psalm I.

[κ] 1. How happy the man, who followeth not the counsel of the wicked, nor persisteth in the way of sinners, nor sitteth in the assembly of scoffers;

2. But whose delight is in the law of Jehovah, and who is meditating upon his law day and night!

3. For, he is like a tree planted by streams of water, which yieldeth its fruit in its season, and whose leaf withers not; and he is prosperous in all his undertakings.

4. It is not so with the wicked; but they are like the chaff which the wind scatters: therefore

5. The wicked will not stand in judgment; nor sinners in the assembly of the righteous.

6. For Jehovah approves the way of the righteous; but the way of the wicked will come to nothing.

## Psalm XXIII.

1. Jehovah is my shepherd, therefore I shall want nothing: he makes me lie down in green pastures: he leads me to soft-flowing streams.

2. He restoreth my soul; he conducteth me in the paths of righteousness, for his name's sake.

3. Even though I walked through a vale overspread with a deadly shade, I should not fear; for thou wouldst be with me; thy crook and thy staff would comfort me.

4. Thou furnishest out a table before me in the sight of my enemies; thou anointest my head with unguents; and my cup overflows.

5. Doubtless thy goodness and favour will follow me all the days of my life; and I shall dwell in the house of Jehovah for ever.

scripture that was supposed to relate to the point in question. He has shewn in the course of it, that he was well acquainted with the original languages of the old and new testament; that he was possessed of very considerable abilities as a critic; and that he was a sincere and candid enquirer after truth. Our author's next publication, which appeared in 1762, was intituled: *Prolegomena in libros veteris testamenti poeticos, &c. Subjicitur metricæ Lowthianæ confutatio, &c.* This attack upon Dr. Lowth's "*Metricæ Hærianæ brevis confutatio,*" which had been annexed to the first edition of his admirable *Prælectiones de sacra pœsi Hebræorum*, did not pass unnoticed by that writer. In the second edition of his *Prælectiones* he added a note, in which he strenuously maintained his own opinion, in opposition to that of Mr. Edwards. In reply to this note our author published, in 1765, *Epistola ad doctissimum Robertum Lowthium, S. T. P. &c.* It is with regret we mention, that Mr. Edwards, on the present occasion, indulged himself in some severity of language, which the subject did not merit, and which ought not to have been used towards such an antagonist as Dr. Lowth. The doctor thought the *Epistola* of consequence enough to deserve a reply; and here the controversy ended, with the general opinion of the learned world in favour of Dr. Lowth's arguments. In 1766 Mr. Edwards was admitted to the degree of D. D. not long after which he published two dissertations; one on religious bigotry and persecution; the other on the principal qualifications for the interpretation of the N. T. 8vo. Dr. Edwards's next publication was in latin, being *Duxæ dissertationes: in quarum priore probatur, variantes lectiones & menda, quæ in sacram scripturam irreperunt, non labefactare ejus auctoritatem in rebus quæ ad fidem & mores pertinent: in posteriore vero, prædestinationem Paulinam ad gentilium vocationem totam spectare, 8vo.* In 1770 Dr. Edwards was presented by the crown to the valuable vicarage of Nuneaton in Warwickshire, whither he retired in 1779, and resided there during the remainder of his life. In the same year he gave his last publication to the world: *Selecta quædam Theocriti idyllia; 8vo.* a work that reflects honour on the accuracy and extent of our author's classical literature. Though the original text of what is selected from Theocritus consists only of about 350 lines, the notes are extended through upwards of 250 pages, besides more than 20 pages, consisting of addenda, corrigenda, collationes, &c. In May 1784 Dr. Edwards lost his wife, a lady of distinguished good sense and uncommonly engaging manners. The doctor, who had passed his life in his study, and was totally unacquainted with domestic concerns, and, indeed, with worldly affairs of every kind, never enjoyed himself after this event. What aggravated his distress was, that previously to Mrs. Ed-



wards's death, he had been afflicted with a stroke of the palsy, from which however he so far recovered as to be capable of discharging part of his parochial duties. But, within a few months after her decease, he had a second stroke, for which he was advised to go to Bath, but he received no benefit from his journey. He departed this life at Nuneaton, June 30, 1785, in the 56th year of his age; and July 7, was interred in the church-yard belonging to the parish of Foleshill, in the same grave with his wife. An inscription on a mural marble contains nothing of moment, excepting the dates already specified. In his temper Dr. Edwards was sometimes subject to starts of anger; but otherwise he was remarkably mild, benevolent and humane. His generosity was great and extensive; and his dealings with others were conducted on the principles of the most rigid honesty and integrity. Such were his assiduity and ability in the instruction of youth, and so conscientious his discharge of his parochial duties, that no praise can exceed his merits. He was fond of retirement, and went seldom from his place of abode; on which account, though he occasionally corresponded with many of the literati, he was not in habits of much intimacy with any. The person with whom he had most conversed, was the late learned bishop of Carlisle, Dr. Edmund Law. Their sentiments were congenial, and their pursuits similar; being principally devoted to the prosecution and promotion of sacred literature.

E E C K H O U T E (ANTHONY VAN DEN), son of Michael, born at Bruges, about the time of Deyster, was his brother-in-law and fellow-traveller: this is all we can gather of the youth and early life of this painter; neither can we learn who was his master. During the stay of Van den Eeckoute in Italy, he painted pictures in conjunction with Deyster; who made the figures, and our artist painted the flowers and the fruits. This union insinuated itself into whatever they executed together, the same colouring, the same touches, &c. After two years, being returned to Flanders, Van den Eeckhoute purchased the office of conseiller-orateur à la prévôté ecclésiastique, an honourable post, to which is attached the title of schepen; the bishop of Bruges is the provost. Full of business in this station, painting employed every moment he could extort from it, and almost as many pictures came from his hand, as if he had no other business to mind. Van den Eeckhoute, though patronized and cherished in his native country, for his genius and talents, had the ingratitude to quit it, to forsake his family, and give up his prospects of making a fortune, which ended in exposing him to great dangers, and submitting him to the horrid effects of jealousy. He embarked for Italy, by violent winds he was carried to Lisbon, where his works were eagerly bought, and he gained a great deal of money. The beginning of his promotion has never appeared;

peared; he was of a handsome figure, with a mind cultivated by a good education, and of amiable manners; he had not passed two years in this city, when he married a young lady of quality and extremely rich. This splendid fortune raised him rivals, who were jealous of the prosperity he owed to love. Being out one day in his coach, he was shot with a ball, of which he instantly died in 1695. It is impossible for us, as it was to his relations, to learn the causes of this assassination, and who were the authors and perpetrators of it. His fortune went to his sister the wife of Louis Deyster. Van den Eeckhout painted entirely in the style of the Italians. The studies he had made of the fruits and flowers of that country were so numerous, that he made use of them on all occasions; and yet diversified them in an endless succession. His colouring is excellent, and the effect of his pictures is surprising. The works of this artist are but little known except in Italy.

E E C K O U T (GERBRANT VAN DEN), a disciple of Rembrandt, was born at Amsterdam the 19th of August 1621. His turn for painting was seconded by the instructions of Rembrandt, who took him to his house, and had the satisfaction so gratifying to an artist, of seeing his scholar make surprising progress in his school. Eeckout quitted him to work for the public, who were eager after his works, because they nearly rivalled those of Rembrandt. He made a great number of portraits, great and small, of strong likeness, and great strength of colour: that of his father, who was a capital goldsmith, astonished Rembrandt himself. This department was less pleasing to our young artist than that of history; he knew the disparagements of it; and nothing but the prospect of gain engaged him at times to undertake it. He painted history with great success: his compositions are rich, and full of judgment. He surpassed all those of his time in the rare talent of marking the different characters in his physiognomies. Two of his finest historical pictures are to be seen in Holland: one representing the young Jesus in the midst of the doctors; and the other, the infant Jesus in the arms of old Simeon: this latter was lately in the possession of M. James Hinlopen. This painter was the faithful imitator of Rembrandt; no one ever approached him so near; he had his excellencies and his defects, his expression and his force of colouring; but at the same time, his defect in correctness of drawing and in exactitude of costume. He changed his manner, as his master had done before him: in painting his grounds he made them much clearer than the former. He died the 22d July, 1674, a bachelor. The elector palatine is in possession of the Jesus among the doctors; M. Lormier, at the Hague, has a picture of Eeckout's, the subject of which is Abraham dismissing Hagar and Ishmael; and M. Bikker van Swieten has another of

his pictures. In the gallery of M. Half-Wassenaar is the Contenance of Scipio; in that of M. Van Bremen, A woman looking for the fleas of her dog; and in that of M. Leender de Neufville, at Amsterdam, A company of people making merry in a guard-house.

EGERTON (THOMAS), an eminent and learned lawyer, and chancellor of England in the reign of James I. was the natural son of sir Richard Egerton, of Ridley in Cheshire, and born in that country about 1540. He was educated in Brazen-nose-college Oxford, of which he was entered a commoner in 1556. He continued there three years, and laid a good foundation of solid learning; after which he removed to Lincoln's-inn, and made such progress in the study of the law, that he became at length an eminent counsellor. In 1591 he was made solicitor-general by queen Elizabeth, and soon after chosen Lent-reader of the same inn. In 1592 he was made attorney-general, and afterwards knighted; two years after, master of the Rolls; and two years after that, keeper of the great seal; in which office he continued during the remainder of Elizabeth's reign. July 21, 1603, he was advanced to the dignity of a baron, by the title of Ellismere; and on the 24th made chancellor of England. Nov. 1616 he was elected chancellor of the university of Oxford, and advanced the same year to the dignity of viscount Brackley. He enjoyed these last honours but a very short time; for the same year also, upon the 15th of March, he died at York-house in the Strand, and was carried to Dodleston in Cheshire to be buried. His health declined through age a considerable time before his death; and not long before, weary of his office, as being unable to discharge the duties of it, he desired the king's leave to retire. Upon which the king sent secretary Winwood to him for the seal, with this message, That himself would be the under-keeper, and not dispose of it while his lordship lived to bear the name of chancellor. His posterity now enjoy a large estate, with the title of duke of Bridgewater. Wood says, "he was a most grave and prudent man, a good lawyer, just and honest; of so quick an apprehension also and profound judgment that none of the bench in his time went beyond him." There was published of his, in 1609, a speech made in the Exchequer-chamber touching the Postnati: and in 1651, Certain observations concerning the office of lord-chancellor. He left also four manuscripts "of choice collections," says Wood, "and fit to be printed, concerning: 1. The prerogative royal; 2. The privileges of parliament; 3. Proceedings in Chancery; and, 4. The Power of the Star-chamber."

EGERTON (JOHN), was the son of Henry Egerton, bishop of Hereford (fifth son of John third earl of Bridgewater, by lady Jane Powlett, first daughter of Charles duke of Bolton),  
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who marrying lady Elizabeth Ariana Bentinck, daughter of William earl of Portland, had by her one daughter and five sons, of whom John was the eldest. He was born in London, on the 30th of November 1721, was educated at Eton school, and admitted a gentleman commoner in Oriel college, Oxford, upon the 20th of May 1740, under the tuition of the rev. Dr. Bentham, afterwards regius professor of divinity in that university, where he prosecuted his studies extensively and successfully for six or seven years. He was ordained deacon privately by Dr. Benjamin Hoadley, bishop of Worcester, in Grosvenor chapel, within the precincts of Westminster, on the 21st of Dec. 1745, and the following day he was ordained priest, at a general ordination holden by the same bishop in the same place. On the 23d he was collated by his father to the living of Ross in Herefordshire, and on the 28th was inducted by Robert Breton archdeacon of Hereford. On the 3d of January 1746 (a short time before his father's death, which happened on the 1st of April following), he was collated to the canonry or prebend of Cublington, in the church of Hereford. Upon the 30th of May 1746, he took the degree of bachelor of civil law, for which he went out grand compounder. On the 21st of November 1748 he married lady Anne Sophia, daughter of Henry de Grey, duke of Kent, by Sophia, daughter of William Bentinck, earl of Portland. He was appointed chaplain in ordinary to the king upon the 19th of March 1749; and was promoted to the deanery of Hereford on the 24th of July 1750. He was consecrated bishop of Bangor on the 4th of July 1756, at Lambeth; and had the temporalties restored to him upon the 22d, previously to which, on the 21st of May, the university of Oxford conferred upon him the degree of LL. D. by diploma, and he was empowered to hold the living of Ross, and the prebend of Cublington, with that bishopric, in commendam, dated the 1st of July. On the 12th of November 1768, he was translated to the see of Lichfield and Coventry, with which he held the prebend of Weldland, and residentiaryship of St. Paul's, and also the two preferments before mentioned. He was inducted, installed, and enthroned at Lichfield by proxy, upon the 22d of November, and had the temporalties restored upon the 26th. On the death of Dr. Richard Trevor, he was elected to the see of Durham, upon the 8th of July 1771, and was confirmed on the 20th in St. James's church, Westminster. Upon the 2d of August following he was enthroned and installed at Durham by proxy. The temporalties of the see were restored to his lordship on the 15th of August, and on the 3d of September he made his public entry into his palatinate. On his taking possession of the bishopric, he found the county divided by former con-

tested elections, which had destroyed the general peace: no endeavours were wanting on his part to promote and secure a thorough reconciliation of contending interests, on terms honourable and advantageous to all; and when the affability, politeness, and condescension, for which he was distinguished, uniting in a person of his high character and station, had won the affections of all parties to himself, he found less difficulty in reconciling them to each other, and had soon the high satisfaction to see men of the first distinction in the county conciliated by his means, and meeting in good neighbourhood at his princely table. The harmony he had so happily restored, he was equally studious to preserve, which he effectually did, by treating the nobility and gentry of the county at all times with a proper regard, by paying an entire and impartial attention to their native interests, by forbearing to improve any opportunities of influencing their parliamentary choice in favour of his own family or particular friends, and by consulting on all occasions the honour of the palatinate. The same conciliating interposition he had used in the county, he employed in the city of Durham with the same success. At the approach of the general election in 1780 he postponed granting the new charter, which would considerably enlarge the number of voters, till some months after the election, that he might maintain the strictest neutrality between the candidates, and avoid even the imputation of partiality; and when he confirmed it, and freely restored to the city all its antient rights, privileges, and immunities, in the most ample and advantageous form, he selected the members of the new corporation, with great care, out of the most moderate and respectable of the citizens, regardless of every consideration but its peace and due regulation; objects which he steadily held in view, and in the attainment of which he succeeded to his utmost wish, and far beyond his expectation. A conduct equally calculated to promote order and good government, he displayed, if possible, still more conspicuously in the spiritual than in the temporal department of his double office. Towards the chapter, and towards the body of the clergy at large, he exercised every good office, making them all look up to him as their common friend and father: and to those who had enjoyed the special favour of his predecessor, he was particularly kind and attentive, both from a sense of their merit, and that he might mitigate in some degree their loss of so excellent a friend and patron. In the discharge of all his episcopal functions, he was diligent and conscientious. He was extremely scrupulous whom he admitted into orders, in respect of their learning, character, and religious tenets. In his visitations, he urged and enforced the regularity, the decorum, and the well-being of the church, by a particular en-

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quiry into the conduct of its ministers, encouraging them to reside upon their several benefices, and manifesting upon all opportunities, a sincere and active concern for the interests and accommodation of the inferior clergy. His charges were the exact transcripts of his mind. Objections have been made to some compositions of this kind, that they bear the resemblance of being as specious as sincere, and are calculated sometimes, perhaps, rather a little more to raise the reputation of their author as a fine writer, than to edify the ministry and advance religion. Of the charges his lordship delivered, it may truly be said, that, upon such occasions, he recommended nothing to his clergy which he did not practise in his life, and approve of in his closet.

Some years before his death, his health not permitting him to go into the more distant parts of his diocese, he gave a commission to Dr. Law, then bishop of Clonfert and Kilmacduagh, assisted by the archdeacon, to visit and confirm in Northumberland, confining his personal attendance to the county of Durham. The preferments in his disposal he gave with a truly pastoral care: with many of them he rewarded the provincial clergy, on account of their learning and other merits. In a remarkable instance, in which he wished to prefer a particular friend, he declined indulging his inclination, from a conviction, that the person he was desirous to promote, was not entirely orthodox in his tenets; making a covenant with himself that his affection should not press upon his duty. Such was the wise economy preserved by his lordship, that the expence attending his hospitality and munificence was no obstruction to his well-directed benefactions. Besides many gifts and charities bestowed on indigent clergymen and their families, and other deserving characters in distress, with a delicacy that gave them a double value, and which, during his life, were industriously concealed, he continued to his death all the bounties he had annually given in his two former dioceses of Bangor, and of Lichfield and Coventry, as well as all the numerous benefactions of his predecessors at Durham, increasing those to the sons of the clergy, whom he was particularly solicitous to support, and those to the infirmary at Newcastle. To St. Anne's chapel in Aukland, to the schools of Wolfingham, Norton, and many other places, he gave particular benefactions; and, whenever it was practicable, he made it a condition of his consent, upon the inclosure of waste lands, that twenty or thirty acres should be given to the living, where it was small, over and above the allotment to which it was entitled. To the county, in general, he was a great benefactor, as well as to the copyholders in particular. He promoted the inclosure of Walling Fen in Howdenshire, which

which could never have been accomplished without his interposition, on account of the many opposite interests concerned in it, by which six thousand acres were drained and cultivated, and now present the agreeable and useful prospect of numerous farms and cottages, a new town, and a navigation from Market Weighton to the Humber.

He applied to parliament to exonerate the copyholders of Lanchester-fell, and Hamsteel's-fell, of the lord's right to the timber, a measure highly useful and liberal; in consequence of which, many trees are planted on a surface of nearly thirty thousand acres, and are become already ornamental to the country, and will in time be useful to the nation. He consented to an act of parliament for enfranchising certain copyholds in the manor of Howdenshire, for the accommodation and convenience of the tenants, by enabling them to convey their lands with more ease and safety, and at the same time without prejudice to the lord. In the great flood of November 1771 the whole of the bridge over the Tyne, between Newcastle and Gateshead, was either swept away, or so much damaged as to render the taking it down necessary. Of the expence of rebuilding it, the see of Durham was subject to one-third, and the corporation of Newcastle to the remainder. Parliament enabled the bishop to raise, by life annuities chargeable upon the see, a sum sufficient for rebuilding his proportion. The surveyors for the bishop and corporation disagreeing, the bridge is not rebuilt upon a regular plan; which was so contrary to his lordship's wishes, that he offered to advance to the corporation the amount of his one-third, that they might undertake the management of the whole, and finish it uniformly; which proposal was not accepted. In the progress of this business, he not only consented that his expence should be enlarged, but likewise that his income should be diminished; for he agreed to the widening of the new bridge, by which the expences of re-building were increased; and then, to alleviate the losses of his tenants who had houses on the old bridge, he gave them full leases for building upon the new, without taking any fine: but as building upon the new bridge would impair the beauty of it, and be an inconvenience to the public, he gave up his own interests in the sites of the houses, on condition that his tenants should have an equivalent on another spot, upon agreeing not to build upon the new bridge; and he then procured it to be enacted by parliament, that no houses should, in future, be built upon the new bridge, though the renewal of the leases of the buildings that otherwise might have been erected thereon, would have produced him a considerable income. The important rights of property, which had been long in dispute between the see and the respectable family of

Clavering, were brought by his means to an amicable conclusion; and the rights of boundary, which his predecessors had long been litigating, were fully ascertained: and when, by authority of parliament, he granted a lease of the estates in question, for three lives, he gave the fine he received for the lease to his lessee of the mines, in consideration of the expences which were formerly incurred by him in defending the right. It may truly be considered as no small proof of his moderation, that notwithstanding for nearly seventeen years he held the bishopric of Durham, in which the rights of property are so various and extensive, the persons with whom he had to transact business so numerous, and in their expectations, perhaps, not always reasonable, he had during that whole period but one law-suit: and though there are in these times certainly no improper prejudices in favour of the claims of the church, that law-suit was, by a jury of the county, determined in his favour. It was instituted to prevent the *onus* of repairing the road between Auckland park and the river Wear from being fixed upon his successors, to whose interests he was always properly attentive. He adjusted the quota of the land tax of the estates in London belonging to the see, procuring to himself and his successors an abatement of 13-20ths of what had been before unduly paid; and he greatly increased the rents of the episcopal demesnes at Stockton. His additions and improvements at the episcopal palaces, offices, and grounds, did equal credit to his taste and liberality. Exclusively of such as he made in the castle and offices at Durham, by fitting up the great breakfast-room, now used as a drawing-room, and by enlarging and repairing the stables, and their dependencies; at Auckland-castle, where he chiefly resided, his improvements were equally well judged, and much more various and expensive. At the north-east entrance of Auckland demesne, which, in the approach from Durham, opens the extensive and magnificent scene of the park and castle, he built a porter's lodge and a gateway, and ornamented these with large plantations: and the new apartments at the south of the castle, which were begun by his predecessors, he completed, and made into a magnificent suite of rooms. The great room he fitted up, and new furnished the chapel. The steward's house, as well as the offices and stables, he enlarged, repaired, and altered into regular buildings; and he lowered the walls of the court and bowling-green, to the great beauty of the scenery from the house. With the monies arising from the sale of the rents and fines in Howdenshire, he bought the Park closes, the Haver closes, and other grounds adjoining to the park, with some houses and tenements in Auckland; he considerably extended the park wall, intending to continue it round the whole: the kitchen garden he greatly enlarged, and

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secured it by a stone pier from the river Gaunles: he built another stone pier and wall, to cover part of the park from the ravages of the river Wear; he embanked against the Gaunles in its whole course through the park, and formed in it many beautiful falls. He ornamented the park and demesne lands with various plantations, draining and improving the whole with much judgment, and especially the park farm, which he inclosed. All the grounds he kept in the very neatest order, employing the oldest and most indigent persons in the neighbourhood. In Belbourne wood, he cut several walks and ridings, and totally rebuilt the lodge-house and farm, which presents a beautiful object to the castle. Notwithstanding all these expences, he was liberal and indulgent to his tenants, remitting many fines, and taking no more than one year's rent for a renewal of seven years, or one life; attempts, however, were sometimes made to abuse his lenity and indulgence[L].

He discharged all the duties of his high and arduous station with a steadiness that was very remarkable: he not only knew what was right, but acted conformably to that knowledge: though he set a proper value upon the opinions of mankind, no man was less under the influence of vain popularity; and when, upon reflection, he had thoroughly satisfied his own mind, regardless of the world and the world's law, he would never suffer the prejudices of others to supersede and cancel the higher obligations of what he conceived to be his duty. This firmness of disposition, advantageous in so many points of view, fitted him peculiarly for the administration of the great and various powers with which he was entrusted.

It is not always that men distinguished in public, appear to advantage in their private characters. We shall consider the life of our prelate in both these views, and each will throw a lustre upon the other. In the following sketch, we mean to delineate such select traits only as are not common to all other men, but were more peculiar in him. His person was tall and well formed, it had both elegance and strength: his countenance was ingenuous, animated, and engaging. By nature, he was endowed with strong and lively parts, a good temper, and an active disposition. Descended from noble ancestors, and initiated from his birth in the most honourable connections, his manners and sentiments were cast, from an early age, in the happiest mould, and gave all the advantages of that ease

[L] A gentleman applied to his lordship to exchange a life, which he stated to be a very good one, and said, that the reason which induced him to make this request, was merely that he had a quarrel with the man, and wished to have nothing to do even with his name; whereas the

fact was, that the quarrel, if ever it had taken place, was certainly made up; and the man, whose life in the lease was desired to be exchanged, was dying, and was attended by a physician, at the expence of the lessee.

and propriety of behaviour, which were so very observable even in the most indifferent actions of his life. In his address there was a peculiar mixture of dignity and affability, by which he had the remarkable art both of encouraging those who were dissident, and checking those who were presumptuous. The vivacity of his spirits and conversation, and the peculiar propriety of his manners, made him universally admired and caressed. His memory was accurate and extensive. In describing the characters, and in relating the anecdotes and transactions, with which he had been acquainted, he took particular delight; and this, when his health permitted, he did with much spirit, and often with the utmost pleasantry and humour; but scrupulously taking care, that the desire of ornamenting any narrative should never, in the smallest degree, induce him to depart from the truth of it. With so rare and happy a talent for description, with a mind stored with much information, and a memory very retentive, he was one of the most instructive and entertaining of companions: his conversation was enriched with pertinent and useful observations, and enlivened by genuine wit and humorous anecdote. He had a very peculiar art of extricating himself with much immediate address from those little embarrassments which perplex and confound many, and which often occur in society from the awkwardness of others, or from a concurrence of singular and unexpected circumstances. When pressed by improper questions [M], instead of being offended with them himself, or giving offence by his replies, he had a talent of returning very ready and very dextrous answers. In every sort of emergency, as well in personal danger, as in difficulties of an inferior nature, he shewed an uncommon presence of mind. He possessed a great reach of understanding, and was singularly gifted with a quick and ready judgment, deciding rightly upon the instant when it was necessary. No man was better qualified, or at the same time more averse to give his opinion; which, upon many occasions, he found a difficulty in avoiding, its value being so well known, that it was often solicited by his friends; and, when he was

[M] The following are two instances, among the many that might be alluded to: To a gentleman who indulged rather an unnecessary curiosity, in enquiring of him what he inherited from his father? what was his wife's fortune? and what was the value of his living of Rofs? he answered to the first question, "not so much as he expected; to the second, "not so much as was reported;" and to the third, "more than he made of it." A gentleman requiring of him the renewal of a lease, upon terms far short of its real

value, and the bishop refusing, the gentleman assigned as a reason why the proposal ought to be accepted, that his lordship was in such a declining state of health, as to render his life very precarious, implying that it was very improbable he should live long: upon this the bishop very readily remarked, "Since that was the case, the gentleman must be convinced, that his own interest was but a secondary consideration to him, and his principal object must be to do no injury to his successors."

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prevailed upon, he delivered it rather with the humility of one who asked, than with the authority of one who gave advice. In forming his friendships, he was as cautious as he was steady and uniform in adhering to them. He was extremely partial to the friendships of his youth, and made a particular point of being useful to those with whom he had been thus early connected. In all the domestic relations of life [N], he was exemplary as a husband, a master, and a parent. Instead of holding over his children an authority founded upon interest, during his life he put them into possession of a great part of such fortunes as they would have inherited from him upon his death, willing to have their obedience proceed, not merely from a sense of duty, but from gratitude, and from pure disinterested affection. Though he was ever disinclined to write for the public [O], yet his merit as a scholar was, however, well known, and properly estimated, by such of his private friends as were themselves distinguished by their erudition [P].

In the early part of his life he was fond of those manly exercises which give strength and vigour both to the body and mind, without suffering them to interrupt his studies: a practice which, thus regulated, instead of being injurious, is serviceable to learning, and which men, eminent for their judgment, have lamented was not more cultivated and improved. His usual relaxations were such as yet exercised the understanding: chess was his favourite amusement, and he played well at that game. The greek and latin tongues were familiar to him. He spoke the french and italian languages; and wrote and spoke his own with purity and precision. Of books he had a competent knowledge, and collected a good library. In every thing he had a pure taste. In history, anecdotes and memoirs, in the belles-lettres, in the arts and sciences, and in whatever else may be supposed to fall within the circle of polite education, he was by no means uninstructed.

His health had been declining for many years, and though he was neither so old nor so infirm as to look upon death as a release, he lived as if he hourly expected it. He died at his house in Grosvenor-square, London, on the 18th of January

[N] His lordship was married a second time, on the 31st of March 1782, to Mary, sister of sir Edward Boughton, bart. who survived him without issue.

[O] He left nothing behind him in print, except three sermons; one preached before the lords, the 11th of February 1757, being a general fast; another before the lords, the 30th of January 1761; and a 3d before the society for the propagation of the gospel, on the 18th of February 1763.

[P] Amongst many others, we may name archbishop Secker, Benson bishop of Gloucester, Butler bishop of Durham, the late lord Lyttelton, the late lord Egremont, the late Mr. George Grenville, Mr. William Gerard Hamilton, Mr. Anstey, Mr. Richard Owen Cambridge, Mr. Garrick, Mr. Stillingfleet, Mr. J. Nourie, author of several pieces of poetry in Doddsley's collection, Dr. Coxall, sir William Draper, &c. &c.

1787, and by his own express desire, was privately interred in St. James's church, under the communion table, near his father.

EGGELING (JOHN HENRY), born at Bremen in 1539, travelled over most of the kingdoms of Europe with a view to the completion of his taste for the antiquities of Greece and Rome. On his return to the place of his nativity, he was appointed secretary of the republic; which post he filled with great credit till his death, which happened in 1713, at the age of 74. He published explications of several medals, and some monuments of antiquity.

EGINHART. See ÆGINHARD.

EGMONT (LAMORAL count), one of the principal lords of the Low Countries, born in 1522 of an illustrious family in Holland, served with great distinction in the armies of the emperor Charles V. whom he followed into Africa in 1544. Being appointed general of horse under Philip II. he signalized himself at the battle of St. Quentin in 1557, and that of Gravelines in 1558. But, after the departure of Philip for Spain, unwilling, as he said himself, to fight for the re-establishment of the penal laws, and the inquisition, he took a part in the troubles which broke out in the Low Countries. He nevertheless made it his endeavour to dispose the governers of those provinces, and the nobles combined against her, to terms of peace and moderation. He even took an oath to that princess to support the romish religion, to punish sacrileges, and to extirpate heresy. But his connections with the prince of Orange and the chief nobles of that party, brought him into suspicion with the court of Spain. The duke of Alva having been sent by Philip II. into the Low Countries to suppress the rebels, ordered his head to be struck off at Brussels, the 5th of June 1568, as well as that of Philip de Montmorency, comte de Horn. The count Egmont was then in his 46th year; and submitted to death with resignation, professing himself of the communion of the church of Rome. The ambassador of France wrote to his court, that "he had seen that head fall, which had twice made France to tremble." The very day that the count Egmont was executed, his wife, Sabina of Bavaria, came to Brussels, for the purpose of consoling the countess of Aremberg on the death of her husband. Just as she was discharging this office of affection and charity, the afflicting tidings were announced to her of the condemnation of the count her husband. The count of Egmont had written to Philip II. protesting to him, "that he had never attempted any thing against the catholic religion, nor contrary to the duty of a good subject;" but this justification was deemed insufficient. Besides, it was thought necessary to make an example; and Philip II. observed  
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on occasion of the deaths of the counts Egmont and Horn, that he struck off their heads, because "the heads of falmons were of greater account than many thousands of frogs." The posterity of count Egmont became extinct in the person of Procopius Francis, count Egmont, general of the horse, and of the dragoons of the king of Spain, and brigadier in the service of the king of France, who died without children at Fraga in Arragon, in 1707, at the age of 38. Maximilian d' Egmont, count of Buren, a general in the army of Charles V. of the same family, but of a different branch, displayed his courage and conduct in the wars against Francis I. But he besieged Terouane in vain, and died of a quinsy at Brussels in 1548. The president De Thou says, that he was great both in war and in peace, and praises his fidelity and magnificence. His physician, Andrew Vesalius, having, as it is pretended, foretold him the time of his death, he made a great feast for his friends, and distributed rich presents among them. When the entertainment was over, he put himself to bed, and died, the story says, precisely at the time foretold him by Vesalius.

EGMONT (JUSTUS VAN) was born at Leyden in 1602. Who was his master is not known. He travelled early in life, and his longest stay was in France. He was painter to Lewis XIII. and Lewis XIV. and one of the twelve elders of the then establishment of the royal academy of painting and sculpture of Paris, Jan. 20, 1648. Van Egmont was one of those who worked most in the undertakings of M. Vouet: he painted history in various dimensions. He was a person of consideration in his time, and especially at court. It is not known what it was that induced this painter to leave France; however, it is certain that he returned to Antwerp, where he died, January 8, 1674, his wife the 19th of June 1685, and were both buried in the church of St. James.

EGNATIUS (JOHN BAPTIST), an eminent and learned man, was born at Venice of creditable but poor parents, in 1473. He was a disciple of the famous Politian, who contributed so much to the revival of polite literature in Italy; and, after he was grown up, taught it himself with great reputation at Venice. He was so serviceable to the youth, that, when in his old age he desired to be discharged from his functions, he was not permitted, because of the detriment it would be to the students. At length he was released; when the commonwealth of Venice conferred on him this glorious testimony of the sense they had of his great learning and virtue, that though he was discharged from his employment, and did not teach and read lectures any longer, yet the same yearly stipend which he had always enjoyed, should be continued to him; and, by a decree of the council of ten, it was ordered, that his estate should be free

from all kinds of taxes. The works he published, which are numerous, give an imperfect notion of his merit: for, extraordinary as it may seem, the reverse usually happening among scholars, he spoke much better than he wrote; and shewed his excellent memory and extensive learning much more in his lectures and conversations, than in his books. Sebastianus Conradus, who was one of his scholars, relates this of him in the beginning of his book "In quaestura;" and adds the following curious particular to confirm it: Egnatius, delivering once an oration which he had learnt by heart, was just going to finish, when he saw the pope's nuncio coming in. He began his discourse again, and repeated in other words what he had already said, but with much greater eloquence than he had done the first time; upon which his friends advised him not to write his orations for the future. The same Conradus, in the place referred to above, tells us, that "what has been said of Lucullus, may be said of Egnatius. This great man had almost a divine memory: whatever he had read or heard he could relate by heart, and in a very agreeable manner, to those who desired to know it from him. And as he applied himself to know every thing with the utmost diligence, so, whatever question came to be proposed, he could, like Gorgias, treat of it at length, and used to do it: for he discoursed upon the civil law prudently, upon geography, astronomy, and the manners of different nations learnedly, upon poetry divinely, upon philosophy wisely, and upon religion piously. If any person desired him to discourse of things relating to any of these branches of literature, or to history and rhetoric, he did it willingly, and kindly, and eloquently, and fully. So that, besides the young students, of whom there was always a great number at Egnatius's house, several of the most noble and eminent senators used to go to him almost every day, to confer with him upon the most weighty affairs; for which reason his house might truly be styled the oracle of the commonwealth." Egnatius was as commendable for his virtue as for his learning; and his good morals were an honour to the ecclesiastical function, to which he had devoted himself; though a letter was published after his death, which charged him with want of religion. He died at Venice in 1553; and left his estate and fine library to three illustrious families. "By his last will," says Thuanus, "he made three patrician families his heirs, namely, those of Molino, Lauredano, and Bragadeno. The chief of his estate consisted in a large library, which was well furnished with medals of gold, silver, and brass, and with other antiques." From this we may conclude with probability, that he never was married; but with certainty, as we should think, that he left no children.

EISEE (CHARLES), expert in the art of drawing, died at Brussels Jan. 4, 1778, was less fortunate in his profession than his talents deserved: he died but moderately provided with necessaries. His designs for the plates of Fontaine's Tales, 1762, 2 vols. 8vo; for the Metamorphoses of Ovid, 1767, 4 vols. 4to; for the Henriade, 2 vols. 8vo. are much esteemed by connoisseurs.

EISENGREIN (MARTIN), D. D. published many books in the xvth century, of which a catalogue may be seen in the epitome of Gesner's Bibliotheca. He was born at Stutgard in the county of Wirtemberg, was vice chancellor of the university of Ingolstadt, and died in 1578; was of a very good family, the son of a very honest man, and was once of the protestant religion. He had even declared in a public work, that he would persevere in it constantly and unalterably; and dedicated his book to Vergerius, to congratulate him on his having acknowledged the true church, and abandoned the party of Antichrist. Yet not long afterwards he threw himself into the romish communion, about the year 1560, and expressed much bitterness against the protestants. He attacked them in several tracts, in which he handled the controversy with all the violence, and in all the common-place language of the time. George Leibler, professor of medicine in the academy of Tubingen, refuted one of his tracts.

EISENSCHMIDT (JOHN GASPAR), M. D. was born at Strasbourg in 1656. In a journey he made to Paris he formed an intimacy with several of the learned, and particularly with Du Verney and Tournefort. He was admitted of the academy of sciences on the re-establishment of that society, and died in 1712, at the age of 56, at Strasbourg, where he settled on returning from his travels. He published: 1. A treatise on the weights and measures of various nations, and of the value of the coins of the antients. 2. A treatise on the figure of the earth, intitled: Elliptico-Sphéroide. He cultivated the mathematics, without neglecting medicine.

ELBENE (ALPHONSUS d'), a learned bishop of Albi, born at Florence of an illustrious family, prudently governed his church in very calamitous times. He died Feb. 8, 1608, in an advanced age, leaving several works. The principal are: 1. De regno Burgundie & Arelatis, 1602, in 4to. 2. De familia Capeti, 1595, 8vo. &c. They are at present scarcely known but by their titles. He is not to be mistaken for Alphonfus d'Elbene, his nephew, who succeeded him in the archbishopric of Albi, of which he had been archdeacon. This prelate, a zealous catholic, was obliged to quit his seat, on account of the troubles that harassed Languedoc. He died at Paris, counsellor of state, in the year 1661.

ELBŒUF (RENE DE LORRAINE, marquis d'), was 7th son of Claud duke of Guise, who came and settled in France; he was the stock from whence issued the branch of the dukes of Elbœuf, and died in 1566. Charles II. his grandson, who deceased in 1657, had married Catharine Henrietta, daughter of Henry IV. and Gabrielle d' Estrées, who died in 1663. They both took part in the intrigues of the court, under the ministries of the cardinals de Richelieu and Mazarin. Cardinal de Retz thus characterizes the duke d' Elbœuf: "He had courage only because it is impossible for a prince of the house of Lorraine to be without it. He had all the wit that a man who has more art than judgment can have: it was the most florid nonsense imaginable." His posterity in the male line ended in his grandson Emanuel Maurice, duke of Elbœuf; who, after having served the emperor in the kingdom of Naples, returned to France in 1719, where he terminated his long career in the 86th year of his age, without leaving any offspring by either of his two wives. This prince having built himself a country palace or chateau near Portici, and being desirous to ornament it with antient marbles; a countryman of Portici brought him some very fine pieces which he had found as he was digging his well. The duke d' Elbœuf bought the ground of the countryman, and set people to work. By digging they procured him more marbles; and, what was of far greater value, seven statues, of grecian sculpture, of which he made a present to the king of Naples. These excavations were the first beginnings of the discovery of the city of Herculaneum. The title of duke d' Elbœuf has passed to the branch of Harcourt and of Armagnac, descended from a brother of Charles II. abovementioned.†

ELBRUCHT (JOHN VAN), was born at Elbourg, near to Campen, about the year 1500; under whom he studied is not known. He settled at Antwerp, and was admitted into the company of painters in 1535. There is still in the church of Notre-dame of that town a picture of his making, the altar-piece of the chapel of the fishmongers; it represents the miraculous draught of fishes: behind the altar candlesticks are three small pieces by him, on subjects taken from the gospel. This painter was well skilled in human figures, landscapes, and was excellent at representing a stormy sea.

ELEANOR, duchess of Guienne, succeeded her father William IX. in 1137, at the age of 15, in the fine duchy which at that time comprehended Gascony, Saintonge, and the comté de Poitou. She married the same year Lewis VII. king of France, a prince more addicted to trifles than to the cultivation of the virtues. This monarch cropped his hair and shaved his beard, on the representations of the famous Peter Lombard, who persuaded him that God hated long hair. Eleanor, a lively, light, and



playful princefs, raillied him on his fhort hair and fhorn chin. Lewis answered her gravely, that it was not becoming to joke on fuch fubjects. A woman who begins to find her husband ridiculous, will foon think him odious, efpecially if fhe has any tincture of gallantry in her compofition. Lewis having conducted his wife to the holy land, fhe made herfelf amends for the tirefomenefs of this long journey, in the company of her uncle Raymond, prince of Antioch, and a young Turk, named Saladin, of a very agreeable figure. The king ought either to have fhut his eyes to thefe affronts, or have applied a remedy on the fpot. On his return to France, he made her bitter reproaches on this fubject. Eleanor replied to them with great haughtinefs, and concluded by making him a propofal of divorce. The means were at hand, fhe faid, inafmuch as fhe thought to marry a prince, and found that by miftake fhe was united with a monk. Their quarrels grew more and more fharp; and at laft they got their marriage diffolved under preſence of confanguinity, in 1152. Eleanor, now freed from her firft union, contracted a fecond, fix weeks after, with Henry II. duke of Normandy, afterwards king of England, to whom fhe brought in dowry Poitou and Guienne. Thence arofe thoſe wars that ravaged France for 300 years; in which upwards of three millions of Frenchmen loſt their lives, and nearly as many English; and all becauſe an archbiſhop was angry at long hair, becauſe a king cropped his, and ſhaved his beard, and becauſe his wife thought him a ridiculous figure, with his ſhort hair and a ſhaven chin. Eleanor had four fons and a daughter by her fecond ſpouſe. In the year 1162 ſhe yielded Guienne to Richard, her fecond ſon, who did homage for it to the king of France. She died in 1204, with the reputation of being witty and coquettiſh. We are told by Matthew Paris, that this princefs wrote very ingenious letters to pope Celeſtine III. and to the emperor Henry IV. But the letters to the pontiff are attributed to Peter de Blois, and are even inſerted in his works. There is reaſon to believe that this writer compoſed the others; but it is always much for a queen to diſtinguiſh men of ſenſe, and to employ them. Larrey publiſhed a curious hiſtory of this famous princefs, at Rotterdam, in 1691, 12mo.

ELIAS (MATTHEW), born in the village of Peene, near Caſſel, in 1658, of parents extremely poor, ſeemed deſtined to riſe in the world by ſlow degrees. His mother, who was a widow, lived in the country on what ſhe earned by waſhing linen; her whole wealth conſiſted in a cow, which her little boy uſed to lead to pick up its paſture by the ſide of the ditches. One day Corbéen, a famous painter of landſcapes and hiſtory, going to put up ſome pictures which he had made for Caſſel,

as he went along the road, he took notice of this lad, who had made a fortification of mud, and little clay figures that were attacking it. Corbeén was immediately struck with the regularity and taste that was evident in the work. He stopped his chaise, and put several questions to the lad, whose answers increased his astonishment. His figure and countenance added to the impression; and the painter asked him whether he would go and live with him, and he would endeavour to put him in a way of getting his bread: the boy said he would willingly accept of his offer, if his mother would but agree to it. Elias failed not to be at the same place on the day appointed, accompanied by his mother; he ran before the chaise; and Corbeén told the woman to bring her son to him at Dunkirk, where he lived. The boy was received, and the master put him to school, where he studied the languages, without letting him proceed any farther: he himself taught him to draw and to paint. The scholar surpassed his fellow-students: he acquired the esteem of the public, and gained the favour of his master to such a degree, that he sent him to Paris at the age of 20. Elias transmitted his works to his master and benefactor. With great gentleness of character, he possessed the good quality of being always grateful; he thus repaid his master for his kindness to him, as Corbeén frequently confessed. Elias, after having been some while at Paris, married. He made a journey to Dunkirk for the purpose of visiting his master, and it was while there that he painted a picture for the altar of St. Barbara's chapel, in which he represented the martyrdom of that saint; a fine composition. On his return to Paris, he was appointed professor at St. Luke, and successively obtained several other posts. He was much employed, and composed some theses, and several subjects taken from the life of St. John Baptist de la Barriere, author of the reform of the Feuillants. All these subjects were painted on glass by Simpi and Michu, and are in the windows of the cloister. Elias, now become a widower, took a journey to Flanders, in hopes of dispelling his grief. Being arrived at Dunkirk, the brotherhood of St. Sebastian engaged him to paint their principal brethren in one piece: he executed this great picture, with a number of figures as large as life, and in smaller dimensions. The company of tailors having built a chapel in the principal church, Elias was employed to paint the picture for the altar, in which he represented the baptism of Christ; in the foreground is St. Lewis at prayers, for obtaining the cure of the sick. Being now on the point of returning to Paris, he was so earnestly solicited to remain in his native country, that at length he yielded to the entreaties of his numerous friends. He was now oppressed with employment: he executed a grand picture for the high altar of

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the Carmelites; it was a votive piece of the city to the virgin Mary. This picture is of a fine composition, of an excellent harmony, and of a style of colouring more true and more warm than was usual with him: the artist, as is often the practice, has introduced his own portrait. Elias was complimented on this alteration in his colouring; by which he was encouraged to redouble his care. He executed for the parish church of Dunkirk an altar-piece of the chapel of St. Croix: the subject is the finding of the cross; it is placed facing the altar for which it is intended. He made a Transfiguration for the altar of the parish church of Bailleul. In that of the jesuits at Cassel, a miracle of St. Francis Xavier, &c. The abbot of Bergues St. Winox employed our artist a long time in ornamenting the refectory of his house. Among his great works he made some portraits in a capital manner. In his greatest successes, Elias never made any change in his conduct, but always continued to lead the same regular life; he was seen nowhere but at church and in his work-room, into which he rarely admitted visitors. He was much esteemed for the mildness of his disposition. Detesting those malicious reports which are but too common among rival artists, he minded only his business. Not desirous of having pupils, he rather dissuaded young men from cultivating an art that was attended with so much trouble, than encouraged them to enter upon it: those that knew him best, always spoke of this artist as a model of good conduct. He continued working to the end of his days, which happened at Dunkirk the 22d of April 1741, in the 82d year of his age. He had but one son, who died at Paris, doctor of the Sorbonne. Neither had he more than one pupil, Carlier, who was living at Paris in 1760.

Elias, on his first coming to Paris, had a crude and trivial colouring. A picture of his is still to be seen of his early time: it is in the church of Notre-dame de Paris, on the left hand, on entering by the grand portico, in one of the low aisles. He afterwards acquired a good colouring: his draperies are likewise more ample, and approach nearer to nature: his drawing is sufficiently correct; he composed well, but with a labour truly astonishing; he was long in producing a sketch, and it was in order to conceal this labour, that he could not endure to have any body near him when at work. Some of his portraits are well executed, and great likenesses; excepting his women, whom he dressed without selection and without taste. His performances done ten years before his death, are formal: the women, in his historical pieces, are ill dressed about the head, and ill draped. This blemish is seen in the two pictures in the church of the Carmelites at Dunkirk; one, St. Lewis setting out for the holy land, the other is the sacrifice of Elijah. We will just mention

mention a few more of the pictures of this artist: At Dunkirk, in the church of the capuchins, the guardian angel conducting a child in the path of virtue; and, on the two sides of the altar, one a benediction of the bread, and the other the distribution. The altar-picture of the poor Clairiffes, representing the angel appearing to Joseph in a dream. At Menin, St. Felix resuscitating a dead child; a picture at the monastery of the capuchins. At Ypres, in the church of the carmelites, four large pictures representing, one the manna; another Moses striking the rock; the distribution of bread; and the resurrection of Lazarus. In the refectory of the abbey of Bergues, St. Winox, Christ fastened to the cross, Magdalen at the feet; on one side the brazen serpent worshipped by the Israelites; on the other side the manna; St. Benedict and Totila; St. Winox distributing bread to the hungry; the sacrifice of Abraham. In the quarter of the abbey, several portraits, and two whole lengths of a foot square: one of the abbot Vander Haeye, and the other of Ryckewaert.

ELIAS (LEVITA), a rabbi of the 16th century, by birth a German, passed the greater part of his life at Rome and at Venice, where he taught the hebrew tongue to many of the learned of these two cities, and even to some cardinals. Of all the critics that have arisen among the modern jews, generally addicted to superstition, he is the most enlightened. He justly rejects, as ridiculous fables, the greater part of their traditions. To him the learned are obliged for: 1. *Lexicon Chaldaicum*; Isnx 1541, fol. 2. *Traditio doctrinæ*, in hebrew; Venice 1528, 4to. with the version of Munster; Bale 1539, 8vo. 3. *Collectio locorum in quibus Chaldæus paraphrastes interjecit nomen Messia Christi*; lat. versa a Genebrardo, Paris 1572, 8vo. 4. Several hebrew grammars, 8vo. necessary for such as would dive into the difficulties of that language. 5. *Nomenclatura Hebraica*, Isnx 1542, 4to. The same in hebrew and latin, by Drufius; Franeker 1681, 8vo.

ELICH (LEWIS PHILIP), in latin Elichius, lived at the beginning of the xviiiith century. It is probable that he was born at Marpurg. He there maintained a public dispute de *Magia Diabolica*, and would have printed a book on the same subject, with a preface full of immoral and impious stuff, if the magistrates had not taken care to prevent it; who, on searching his house, found several books on which he had written scandalous notes. The books were confiscated, and he was cited before the judges; to whom he promised upon oath and in writing, that he would renounce such frivolous studies for the future; nevertheless he published his book at Frankfort in 1607, under the title of: *De dæmonomagia, de dæmonis cacurgia, et lamiarum energia*, with a very angry preface against the academical senate of Marpurg.

Marpurg. In this work he arrogantly contends against those who doubt of the truth of what is related of witches, and of their being really conveyed through the air to their sabbatical meetings. He particularly attacks Tobias Tandler, professor of medicine at Wirtemberg, who had published an oration *De fascino et incantatione*, in the year 1606. This Tandler reprinting it in 1607, with some other tracts of the same nature, added a short reply to the calumnies of Elichius, from whence the materials of this article are taken. Elichius being informed that he was to be called to account for his book, made his escape, and turned roman catholic. This, however, is but a small part of the ill that is said of him by Tobias Tandlerus, in *Repulsione calumniarum Elichii*. He published at Frankfort, in 1609, another book, intituled: *Innocentius; five de miseria hominis libri tres, in ignominiam et confusionem superborum editi*.

ELICHMAN (JOHN), a native of Silesia, practised physic at Leyden, and was remarkable for understanding sixteen languages. He was so well skilled in the persian, that, in the judgement of Salmasius, Europe has never produced a man who equalled him in that point, and perhaps never will. He was of opinion, that the german and the persian languages were derived from the same original; and he gave several reasons for it. He wrote a letter in Arabic, "*De usu linguæ arabicæ in medicina*," which was printed at Jena in 1636. His dissertation "*De termino vitæ secundum mentem orientalium*" appeared in 1639; and would have been much larger than it is, if he had not died while he was writing it. His latin translation of the Picture of Cebes was printed at Leyden in 1640, together with the arabic version, and the greek, under the care of Salmasius, who prefixed thereto a very ample preface.

ELIEZER, a rabbi, believed by the jews to be antient, making him contemporary with Christ, but who, according to pere Morin, was only of the viith or viiith century. There is by him a book intituled; *The Chapters, or Sacred History*, which Vorfius has translated into latin, with notes, 1644, 4to. It is famous among the Hebraists.

ELIOT (THOMAS), an english writer of note in the reign of Henry VIII. He was born in Suffolk, and became sheriff of Cambridge, where he had been many years settled. The only work of his which deserves our thanks at this day is his latin and english dictionary, the first of the kind published in England. B. Cooper, T. Gouldman and Littleton were much indebted to his labours. He died in 1546.

ELIOTT (Sir JOHN.) The birth-place of Sir John Elliott was Peebles in North Britain. Though at the beginning not justifying any looking towards ambition, he received from his family, humble and ill provided as it was, that sufficiency of school acquirement

acquirement which, if in general only something between ignorance and learning, enables any mind of good understanding to step, upon occasion, from one to the other. The second husband of his mother was discreetly chosen from the ministry of the scottish church; and thus scholastic aids were so well given on one side, and so well taken on the other, that when but thirteen years old, Elliott had much latin, and no little greek! A knack at languages was one of his happy peculiarities. When more advanced in life, he got, with much speed and little pains, into french, italian and spanish. French, like latin, he spoke very glibly, but with little finesse, either in idiom or accent. Of spanish he had sufficient for all ordinary communications. And he was, from it, a welcome guest at the ambassador's P. Masserano; and had a daily cover at his table. But few Englishmen have had motives to go far in spanish; Elliott ranked with the best, after lord Grantham, but not after Mr. Cumberland. When his father-in-law had imparted, as he thought, school learning enough, John Elliott served a practitioner in medicine; and after the usual time, we find him an assistant in one of the shops in the Hay-market, London. Not long satisfied with a situation certainly so much below what befitted him, he went to sea. The death of his principal soon raised him from a mate to the surgeoeny of the ship. The day after this advance, a rich prize was taken. With his share of this prize; with the connections formed in the voyage; and with the experience got on a large view of life; and in situations where nature has but little use of disguises, Elliott returned to London, and at once settled as a physician. Here again time and chance immediately befriended him. Sir William Duncan took him up; and with something more than national predilection. He gave him introductions. He got him favour. And not long after, when in conjunction with George Grenville, Duncan, plunging into a mad project of planting greek wine in America, left England, he every where pushed Elliott as his successor, and to him transferred all the business that was thus transferable. The comparison with Duncan was in Elliott's favour; in address and manner, particularly to women, Elliott excelled. He therefore kept, for some time, all the business that he got. He was one of the most conspicuous and busy town-doctors. None went to more shewy houses; none was more shewy, in the house he went to. He drove very fast; he went very far; with much emolument to himself; with as little injury to others, as might be! For, to do him justice, he was a very simple practitioner; and free from all hazardous experiments. And he further merited the vogue he had by moderation in medicine, as to quantity; by exactness in little things; and by discipline in diet. According to the fortune of physicians, which Johnson

fo well offers as a good subject for a memoir, which gave Hunter 8000*l.* in one year, and in another year scarce as many score—according to this mutability, we are not to wonder at finding Elliott, for a little while, in still water. But he soon moves on; and, till he voluntarily left business in his last illness, was in continual haste and hurry.—His fees amounted to four or five thousand pounds a year. Through Madame Schwellenberg and lord Sackville, he became a baronet. And by that interest, yet more aided by lady Melbourne and the duke of Queensberry, he got the employment of the prince. The confidence of the prince, it is but fair to say, he got by his own powers. This, if Horace is to be believed, is one strong presumption in his favour. And further of the miscellaneous powers of his mind, an advantageous estimate may be made from his common companions. He who could live with M<sup>r</sup> Pherfon, Horace Walpole, Caleb Whitefoord, Astle, Townley, Dr. Armstrong, Dr. Douglas (of St. Paul's), and Henderson (the actor), could have no want of conversation talents: in conversation, certainly, he could do something himself; he had much relish of what was done by others. He was cheerful; he was the cause of cheerfulness in other men. He was no exception to the supposed rule, that Nature enriching Scotland, perhaps, with better gifts, has been penurious to its natives in humour. Few questions came much amiss to him. He was rich in historical anecdote: he was easy in the introduction of it. His chief skill was in penetrating the characters of men, and knowing how to apply to them. The love of bullion was not at all wanting; but it was not unbecoming. If he did not spare the wealthy, his practice was gratuitous to the poor. And what he got assiduously, he spent sumptuously. If he had no great superfluity of taste, he yielded sufficiently to those who had. For in all visible efforts of expence, equipage, table, books and pictures, there was choice as well as costliness apparent. He was naturally temperate. And though the pleasures of the table were very probably the efficient cause of his death, he sacrificed his strength, robust as it was, less to appetite than to sentiment. He was proud of hospitality; of hospitality, as much at large, as in “the days of good neighbours.” He delighted in doing the honours of his table. Every man is too apt to delight in what he does well. Thus, after gratifying curiosity, and yielding this transient warning against impropriety of enjoyment, the leading inference from this little narrative applies to the hopes of life, and the ability of forcing fortune; that there is no depression of lot from which marketable talents may not emerge; and that, after becoming preparation for knowledge and virtue, too much time cannot be given to the arts of address, and the powers of pleasing. The concluding scenes of this life yield little other product than the well

known truth, that health prodigally wasted cannot often be retrieved. Sir John Elliott, it may be thought, lost not a moment in the discovery of his illness; nor left untried any possible experiment for its removal. Bath, Bristol, Wales, and a sea voyage from Gravesend to Torbay, from Torbay to the Western Islands, all were tried—but tried in vain; for he died suddenly, after a short interval of apparent recovery: Cruikshank, the anatomist, was not employed, as he should have been, to ascertain the event: but it was thought to proceed from a rupture in one of the larger vessels: he was buried at Hatfield, the church nearest to Brocket Hall, where he died: his will very sensibly directing, that the funeral charges should not exceed 20l. [Q]

ELIOTT (GEORGE AUGUSTUS), the gallant defender of Gibraltar, was the son of sir Gilbert Elliott of Stobbs in Roxburghshire. The antient and honourable family of Elliott of Stobbs, as well as the collateral branch of Elliott of Minto in the same county, and, of Elliott of port Elliott, in Cornwall, are originally from Normandy. Their ancestor M. Aliott came over with William the conqueror, and held a distinguished rank in his army. There is a traditionary anecdote in the family relating to an honourable distinction in their coat, which, as it corresponds with history, bears the probability of truth. We mean not to pass it for more than it is worth; but only mention it as a curious fact, delivered down and recorded as a memorial of their antiquity. When William set foot on the english land, he slipped and fell on the earth. On springing up again, he exclaimed, that it was a happy omen; he had taken feisin of the country whereof he was to become lord. Upon this, Aliott drew his sword, and swore by the honour of a soldier, that he would maintain, at the hazard of his blood, the right of his lord to the sovereignty of the land of which he had thus taken possession. On the event of conquest, king William added

[Q] The following are the leading circumstances of the late sir John Elliott's will:

To his son in India—he bequeathed his estate in Peebles—on condition that he pays his eldest sister 6000l. at the end of six years. This estate is very valuable on account of its superiorities, as they are called, which give great parliamentary interest. It was bought a great bargain of the duke of Queensberry. The eldest daughter had 1500l. a year during her minority. To her mother 800l. a year.—To his six other children, small annuities; the same to six other ladies. All these annuities eventually to centre in the eldest sister or brother. Mr. Davenport the surgeon; Mr. Davidson, of Red-lion-square;

Mr. M'Pherson, and Mr. Lyon, were the executors. To Mr. M'Pherson he left his *Variarum Classicis*—To the two Fordyce, sir William and George, a bust and an ink-stand. To Mr. Michie, the East India director, some rum of forty years old—because he loves some punch after supper. To Davenport, some drawings—To Lyon, some Madeira—To Mr. Davidson, the house in Cecil-street, with furniture, books, and pictures, on condition of his paying annuities to the amount of 2800l. per annum. (The Rubens pictures of horses, valued at near 20000l. Mr. Delme claims, as having not given them to sir John—but lent them. Mr. M'Pherson claims his picture—Mrs. Abingdon, Mrs. Henderfon, &c. theirs.



to the arms of Aliott, which were a baton or, on a field azure, an arm and sword as a crest, with the motto, "Per saxa, per ignes, fortiter & recte."

Sir Gilbert Eliott, of Stobbs, had nine sons, of whom our general was the youngest; and two daughters. His eldest brother, sir John Eliott, left the title and estate to his son sir Francis Eliott, nephew to the general.

George Augustus Eliott was born about the year 1718, and received the first rudiments of his education under a private tutor retained at the family seat. At an early age he was sent to the university of Leyden, where he made a rapid progress in classical learning, and spoke with elegance and fluency the german and french languages. Being designed for a military life, he was sent from thence to the celebrated école royale du genie militaire, at La Fere in Picardy. This school was rendered the most famous in Europe by means of the great Vauban, under whom it was conducted. It was afterwards committed to the management and care of the comte d'Houroville. Here it was that the foundation was laid of that knowledge of tactics in all its branches, and particularly in the arts of engineering and fortification, which afterwards so greatly distinguished this officer. He completed his military course on the continent by a tour for the purpose of seeing in practice what he had been studying in theory. Prussia was the model for discipline, and he continued for some time as a volunteer in this service. Such were the steps taken by the young men of fashion in that day to accomplish themselves for the service of their country. Many of his contemporaries were then similarly engaged, nobly abandoning the enjoyments of ease and luxury at home, for the opportunity of seeing actual service.

Mr. Eliott returned in his seventeenth year to his native country of Scotland, and was in the same year, 1735, introduced by his father, sir Gilbert, to lieutenant colonel Peers of the 23d regiment of foot, or royal Welch fuzileers, then lying in Edinburgh. Sir Gilbert presented him as a youth anxious to bear arms for his king and country. He was accordingly entered as a volunteer in that regiment, and continued for a twelvemonth or more. At this time he gave a promise of his future military talents, and shewed that he was at least a soldier au cœur. From the 23d he went into the engineer corps at Woolwich, and made great progress in that study, until his uncle, colonel Eliott, brought him in as adjutant of the 2d troop of horse grenadiers.—In this situation he conducted himself with the most exemplary attention, and laid the foundation of that discipline which has rendered those two troops the finest corps of heavy cavalry in Europe, the hanoverian body guards, and the musketeers of France, not excepted. With these troops

he went upon service to Germany, in the war before last, and was with them in a variety of actions. At the battle of Dettingen he was wounded. In this regiment he first bought the rank of captain and major, and afterwards purchased the lieutenant colonelcy from colonel Brewerton, who succeeded to his uncle. On arriving at this rank he resigned his commission as an engineer, which he had enjoyed along with his other rank, and in which service he had been actively employed very much to the advantage of his country. He had received the instructions of the famous engineer Bellidor, and made himself completely master of the science of gunnery. Had he not so disinterestedly resigned his rank in the engineer department, he would now by regular progression have been at the head of that corps. Soon after this he was appointed aid-du-camp to king George II. and was already distinguished for his military skill and discipline. In the year 1759 he quitted the second troop of horse grenadier guards, being selected to raise, form, and discipline the first regiment of light horse, called after him Elliott's. As soon as they were raised and formed, he was appointed to the command of the cavalry, in the expedition on the coasts of France, with the rank of brigadier general—and after this he passed into Germany, where he was employed on the staff, and greatly distinguished himself in a variety of movements, while his regiment displayed a strictness of discipline, an activity, and enterprise, which gained them signal honour; and indeed they have been the pattern regiment, both in regard to discipline and appointment, to the many light dragoon troops that have been since raised in our service. From Germany he was recalled for the purpose of being employed as second in command in the memorable expedition against the Havannah. It was possible to find an officer in the sunshine of the court to whom, under the patronage of a prince, the trappings of the chief command might be given; but an Elliott was wanted to act, as well as an Albe-Marle to shine, and for him they were forced to go to the dusty plains of Germany. The circumstances of that conquest are well known. It seems as if our brave veteran had always in his eye the gallant Lewis de Velasco, who maintained his station to the last extremity, and, when his garrison were flying from his side, or falling at his feet, disdained to retire or call for quarter, but fell gloriously exercising his sword upon his conquerors.

Our readers will pardon us for the recital of a short anecdote which occurred immediately after the reduction, as it shews, that in the very heat and outrages of war the general was not unmindful of the rights of humanity. He was particularly eminent among the conquerors of the Havannah, for his disinterested procedure, and for checking the horrors of indiscriminate plunder.

plunder. To him, therefore, appeals were most frequently made. A Frenchman, who had suffered greatly by the depredations of the soldiery, made application to him, and begged, in bad english, that he would interfere to have his property restored. The petitioner's wife, who was present, a woman of great spirit, was angry at the husband for the intercession, and said, "Comment pouvez vous demander de grace à un homme qui vient vous dépouiller ? N'en espérez pas." The husband persisting in his application, his wife grew more loud in the censure, and said, "Vous n'êtes pas François !" The General, who was busy writing at the time, turned to the woman, and said smiling, "Madame, ne vous échauffez pas ; ce que votre mari demande lui sera accordé !"—"Oh, faut-il pour surcroit de malheur," exclaimed the woman, "que le barbare parle le François !" The general was so very much pleased with the woman's spirit, that he not only procured them their property again, but also took pains to accommodate them in every respect. This has been through life the manly characteristic of the general : if he would not suffer his troops to extend, for the sake of plunder, the ravages of war, he never impoverished them by unjust exactions. He would never consent that his quarter-master's place should be sold, "not only," says he, "because I think it the reward of an honest veteran soldier ; but also because I could not so directly exercise my authority in his dismissal should he behave ill."

On the peace, his gallant regiment was reviewed by his majesty in Hyde park—when they presented to the king the standards which they had taken from the enemy. The king, gratified with their high character, asked general Elliott, what mark of his favour he could bestow on his regiment equal to their merits. He answered, that his regiment would be proud if his majesty should think that by their services they were entitled to the distinction of Royals. It was accordingly made a royal regiment, with this flattering title, The 15th, or king's royal regiment of light dragoons. At the same time the king expressed a desire to confer a mark of his favour on the brave general ; but he declared, that the honour and satisfaction of his majesty's approbation of his services were his best reward.

During the peace he was not idle. His great talents in the various branches of the military art gave him ample employment ; and in the year 1775 he was appointed to succeed general A'Court as commander in chief of the forces in Ireland. But he did not continue long on this station ; not even long enough to unpack all his trunks ; for finding that interferences were made by petty authority derogatory of his own, he resisted the practice with becoming spirit ; and not choosing to disturb the government of the sister kingdom, on a matter personal to him-

self, he solicited to be recalled, and accordingly was so, when he was appointed to the command of Gibraltar, in a fortunate hour for the safety of that important fortress. The system of his life, as well as his education, peculiarly qualified him for this trust. He was perhaps the most abstemious man of the age. His food was vegetables, and his drink water. He neither indulged himself in animal food nor wine. He never slept more than four hours at a time; so that he was up later and earlier than most other men. He had so inured himself to habits of hardness, that the things which are difficult and painful to other men, were to him his daily practice, and rendered pleasant by use. It could not be easy to starve such a man into a surrender, nor easy to surprize him. His wants were easily supplied, and his watchfulness was beyond precedent. The example of the commander in chief in a besieged garrison has a most persuasive efficacy in forming the manners of the soldiery. Like him his brave followers came to regulate their lives by the most strict rules of discipline before there arose a necessity for so doing; and severe exercise, with short diet, became habitual to them by their own choice. The military system of discipline which he introduced, and the preparations which he made for his defence, were contrived with so much judgment, and executed with so much address, that he was able, with a handful of men, to preserve his post against an attack, the constancy of which, even without the vigour, was sufficient to exhaust any common set of men. Collected within himself, he in no instance destroyed, by premature attacks, the labours which would cost the enemy time, patience and expence to complete; he deliberately observed their approaches, and seized on the proper moment, with the keenest perspection, in which to make his attack with success. He never spent his ammunition in useless parade, or in unimportant attacks. He never relaxed from his discipline by the appearance of security, nor hazarded the lives of his garrison by wild experiments. By a cool and temperate demeanour, he maintained his station for three years of constant investment, in which all the powers of Spain were employed. All the eyes of Europe were on his garrison, and his conduct justly raised him to a most elevated place in the military annals of the present day.

On his return to England, the gratitude of the british senate was as forward as the public voice in giving him that distinguished mark his merit deserved, to which his majesty was pleased to add that of knight of the Bath and an elevation to the peerage, by the title of lord Heathfield, baron Gibraltar, on June 14, 1787, and permitting his lordship to take also the arms of the fortress he had so bravely defended, to perpetuate to futurity his noble conduct. He married Ann, daughter of sir Francis Drake, of Devonshire, who died in 1769, leaving his lordship

a son,

a son, Francis Augustus, lieutenant colonel of the 6th regiment of horse, who, after the death of his father, succeeded to his titles, and estates both real and personal; except 20,000*l.* which he left to his daughter, Mrs. Fuller, married to John Trayton Fuller, esq. of Bailey park, Suffex; 600*l.* to lieutenant Kockler, of the artillery; to Mr. Mackay, his secretary, 400*l.* and a few small legacies to some useful persons, who were dependent on his lordship at Gibraltar. He closed a life of military renown at the most critical season for his memory. He had acquired the brightest honours of a soldier, the love and reverence of his country; and he fell in an exertion beyond his strength, from an anxiety to close his life on the rock where he had acquired his fame. He died in the 73d year of his age on the 6th of July, 1790, at his chateau at Aix-la-Chapelle, of a second stroke of the palsy, after having enjoyed for some weeks past a tolerably good share of health, and an unusual flow of spirits. Two days before his death, he dined with his friend Mr. Barclay; and was in a few days to have set out with that gentleman for Leghorn, on his way to Gibraltar. His remains were brought to Dover from Ostend, in the Race-horse packet; whence they were conveyed to Heathfield, in Suffex, and there deposited, in a vault built for that purpose, over which a handsome monument is erected.

ELIZABETH, queen of England, and (which intitles her to a place in this work) a most extraordinary person, was the daughter of Henry VIII, by his second wife Anne Boleyn, and born Sept. 7, 1533. Upon that king's marriage with Jane Seymour in 1535, she was illegitimated, together with her sister-in-law Mary; and the succession to the crown established on the king's issue by this third wife. Her mother, at her death, had earnestly recommended her to the care of Dr. Parker, a great reformer, and afterwards archbishop of Canterbury; who had the management of her education, and instructed her well in the principles of the christian religion. She spent her younger days in the condition of a private person, observing an exact obedience to the law, and continued unmolested; but, when her sister Mary ascended the throne, she was imprisoned upon a suspicion of being concerned in the promotion of Jane Grey; and, in March 1554, committed to the Tower. She was near losing her life; for bishop Gardiner was intirely fixed against her, supposing the re-establishment of popery but half done while that princess lived. But Philip of Spain interceded for her, and preserved her; and, when he perceived that he was likely to have no issue by queen Mary, he had certainly very good reasons for so doing. For he considered, that the queen of Scotland, soon after married to the dauphin, was next in succession to Elizabeth; so that, if she were removed, the crown of England might become an

accession to that of France. Now Philip was not such a bigot to the catholic religion, though his wife was, but that his hatred against France was much greater than his zeal for it; and to this single cause it was owing that the princess Elizabeth escaped with her life, who nevertheless underwent great sufferings and much ill usage, and passed the greatest part of this reign under the continual apprehensions of losing it.

This princess began to reign in 1558. She was then twenty-five years of age, and highly accomplished both in body and mind. Her person was graceful, her mien noble, her shape fine, and her stature and gait both agreeable and majestic. Her face had not all the regularities of a perfect beauty; yet her complexion was fair, her eyes lively and sparkling, and her whole countenance had something in it so bright and dazzling, as scarcely suffered smaller imperfections to be seen. Her mind was heroic and magnanimous, her understanding pregnant and penetrating, enlarged, and polished by all the advantages of a refined education. She wrote letters in english and italian, when she was not full fourteen years of age; and, before she was seventeen, she became perfect in the latin, greek, french, italian, and not unacquainted with the rest of the european tongues. She proceeded farther than to the knowledge of mere languages; she cultivated philosophy, rhetoric, history, divinity, poetry, music, and, in short, every thing which could improve and adorn the mind. Thus accomplished, she ascended the throne; where she was no sooner fixed, than she began to project schemes about restoring the protestant religion: to which she was induced by interest as well as principle. The pope treated her in such a manner, as obliged her to turn her eyes upon the protestant party: she perceived very clearly, that, if she should avow popery, she must confess that she owed the crown to a downright usurpation: she would be forced to own that her father's divorce from Catharine of Arragon was void, and consequently that Anne Boleyn could be no other than Henry the VIIIth's concubine; and this would be sufficient to annul her pretensions to the crown. She was therefore obliged to oppose popery, in order to assert that the pope did wrongfully condemn Anne Boleyn's marriage. In the mean time, many writers have been of opinion, and Bayle amongst them, that she was not such a bigot to protestantism, but that she would have continued popery, which was then the established religion of the country, if it had equally contributed to establish her upon the throne.

The queen, while she was princess, had a private proposal of marriage made her by the king of Sweden; but she declared, "she could not change her condition," though it was indeed then very bad. Upon her becoming queen, Philip of Spain, her  
sister's

ſiſter's huſband, made an offer of himſelf to her, and promiſed to get a diſpenſation from the pope, to remove all obſtacles of relationship, &c. but ſhe declined this propoſal. In the firſt parliament of her reign, the houſe of commons addreſſed her, and repreſented to her, how neceſſary it was for the happineſs of the nation, that ſhe ſhould think of marrying: to whom ſhe replied, that, by the ceremony of her inauguration, ſhe was married to her people, and her ſubjects were to her inſtead of children; that they would not want a ſucceſſor, when ſhe died; and that, for her part, ſhe ſhould be very well contented to have her tomb-ſtone tell poſterity, "Here lies a queen, who reigned ſo long, and lived and died a virgin." Several matches were propoſed afterwards, and ſeveral great perſonages were deſirous of uniting themſelves to this illuſtrious princeſs; but ſhe rejected them all, and maintained her celibacy to the laſt. The Duke of Anjou ſeems to have bid the faireſt to have obtained her; for, coming into England in 1581, he was received with all imaginable pomp and affection [R].

Nothing has puzzled the writers of ſecret hiſtory more, than to account with any certainty for Elizabeth's invincible averſion to the matrimonial ſtate. She was young, when overtures of this kind were firſt made to her; had a good perſon; took pains to ſet it off to the beſt advantage; and, as all allow, was fond of being admired; nay, ſo fond, that ſhe was abſolutely jealous of the perſon, as well as of the power, of Mary queen of Scots, for fear ſhe ſhould be thought a finer woman than herſelf. Add to this, that ſhe was no prude; does not appear to have had any remarkable coldneſs of conſtitution; on the contrary, was gay, had always ſome favourite or other, ſuch as Leiceſter, Eſſex, &c. whom ſhe choſe out of the braveſt, the moſt perſonable, the moſt accompliſhed lords of her kingdom [S].

In

[R] "Inſomuch," ſays Echard, "that in November, as ſoon as ſhe had celebrated her coronation-day, ſhe was ſo far carried by the force of modeſt love, that, in the miſt of amorous converſation, ſhe drew her ring from her finger, and put it upon his, upon certain conditions between themſelves. All that were near unaniſmouſly concluded the marriage in effect completed; which variously affected the minds of the courtiers: ſome were tranſported with joy, ſome ſeized with admiration, and ſome dejected with grief. Leiceſter, Hatton, and Walsingham, violently exclaimed, as if the queen, the kingdom, and religion, were all at once ruined. The ladies and maids of honour, moſt intimate with her majeſty, were filled with ſighs, and covered with tears; and

they ſo terrified and diſcouraged her, that ſhe could enjoy no reſt that night. The next day ſhe ſent for the duke of Anjou, and cauſing all company to depart, ſhe held a long diſcourſe with him in private. At length he withdrew himſelf into his chamber; where, in a rage throwing the ring from him, and taking it again, he, with ſome ſevere ſcoffs, exclaimed againſt the levity of women, and the inſtancy of iſlanders." Hiſt. of England, vol. i. p. 810.

[S] Melvil relates, that, at the ceremony of making lord Robert Dudley earl of Leiceſter and baron of Denbigh, which was done at Weſtminſter with great ſolemnity, "the queen herſelf aſſiſted at the ceremonial, he kneeling before her with great gravity. But," ſays he, "the

could

In short, Elizabeth seemed to indulge a spirit of gallantry and amour with the male sex so far, that her chastity, which is always decried by the popish writers, is treated by one of the reformed religion as a very problematical and disputable thing [r].

It is our firm persuasion however, that, notwithstanding the liberties she might allow herself of this kind, she did not actually offend in point of chastity; and that we may give the english reader what light we can into an affair about which his own historians have thought fit to be silent, we lay before him what a foreigner has said upon it [u]. Others have mentioned some physical causes, which shew the absolute necessity the queen was under of positively refusing to engage in matrimony, though possibly she might not have, as there is the greatest reason to think she had not, any natural aversion to a husband.

It cannot be expected, that we should recount all the glorious actions of this princess's reign, since it is not our purpose to write histories of nations, but memoirs of particular persons; and therefore we shall regard her rather as a woman than a queen. It is certain, that never woman reigned with more glory than she did; nay, that there have been but few great kings, whose reigns can be compared with hers. It is the most beautiful period in the english history; and it was the nursery of some of the ablest statesmen and warriors that England ever produced. Pope Sixtus V. had a particular esteem for her, and placed her among the three persons, who alone, in his opinion, deserved to reign: the other two were himself and Henry IV. of France.

could not refrain from putting her hand in his neck, smilingly tickling him, the french ambassador and I standing by." Melvil, who was sent to the court of Elizabeth by Mary queen of Scots, gives us also, in the same page, another proof of this princess's affection towards the earl of Leicester: for, upon his having occasion to mention "my lord of Bedford and my lord Robert Dudley, she observed," says he, "that I made but small account of my lord Robert, seeing that I named the earl of Bedford before him; but said, that, ere long, she would make him a far greater earl, and that I should see it done before my return home. For she esteemed him as her brother and best friend, whom she herself would have married, had she ever minded to have taken a husband. But, being determined to end her life in virginity, she wished, &c." Melvil's memoirs, p. 49. See the articles DEVEREUX and DUDLEY, lord Robert.

[r] The author here meant is the historian Gregorio Leti, whose words are as

follow: "I do not know whether she was so chaste as is reported; for, after all, she was a queen, she was beautiful, young, full of wit, delighted in magnificent dress, loved entertainments, balls, pleasures, and to have the best-shaped men in her kingdom for her favourites. This is all I can say of her to the reader." Hist. d'Eliz. tome ii.

[u] With regard to the duke of Alençon, Mezeray says, "the affair went so far, that the queen gave him a ring as a pledge of her word: but the intrigues of those who were against this match, and her women, who knew the danger she would be in if she had any children, made such an outcry about it, and importuned their mistress with so many clamours, that she asked him the ring again." The abbot Siri relates, that "she commanded her officers not to suffer any person to touch her body, nor to see it naked after her death, for reasons which they, who know the history of this princess, will easily guess." Abregé Chronol. under the year 1581.

“ Your



“Your queen,” said he once to an Englishman, “is born fortunate: she governs her kingdom with great happiness: she wants only to be married to me, to give the world a second Alexander.” Leti, who has recorded this anecdote, informs us also, that this pope held a secret correspondence with Elizabeth: of which he has given several instances, in his life of Sixtus, and this among the rest. Several of the English papists, of whom Anthony Babington, a gentleman of Dethick in Derbyshire, was the chief, engaged, as they were always doing in some shape or other, in a conspiracy against the queen. Their purpose was to assassinate her, and immediately to shout “Long live our queen, Mary of Scotland!” who was to have been taken out of her prison, and set upon the throne. Babington and three others applied for an absolution from the pope in articulo mortis, in case they did not succeed in their undertaking; which the pope granted, and, as was reported, sent an immediate account of it to the queen, with advice to take proper care of herself.

This conspiracy of Babington was the introductory scene to an action, which has been thought to be the greatest blemish upon Elizabeth’s reign; and that was the execution of Mary queen of Scots, in 1586. This unfortunate lady, born in 1541, and the only remaining child of James V. of Scotland, having been expelled by her subjects, and deprived not only of her royal authority, but also of her liberty and estate, came poor and desolate into England, trusting to Elizabeth’s promises of protection and kindness. The queen received her very well, and ordered at first that she should be treated like a queen: but afterwards she kept her a close prisoner, and, under pretence that Mary had conspired against her life, she had her tried, condemned and executed; “by which action,” says one of her panegyrists, “she tainted her reign with the innocent blood of a princess whom she had received into her dominions, and to whom she had given sanctuary [x].” And what aggravates Elizabeth’s guilt, is the extreme dissimulation she used in the management of this affair. For she no sooner received the news of Mary’s execution, than she abandoned herself to grief and melancholy, put on deep mourning, severely rebuked her council, commanded them out of her presence, and ordered her secretary Davison, who, without knowing it, was made her agent and instrument in this affair, to be tried in the Star-chamber. It has been said upon this occasion, that the queen of Scots kept the queen of England in continual fear of losing her crown; and that, if the queen of Scots was to be destroyed, it was necessary to do it with as little odium to the queen of England as possible: this has been urged in de-

[x] Bohun, Caractere de la reine Elizabeth, p. 404,

fence, as well of the act itself, as of the dissimulation which she shewed afterwards; particularly against Davison, whom, though an able and honest servant, she disgraced and ruined for having caused the execution of Mary, as it were without her knowledge and contrary to her intentions. But if this apology be admitted, it seems to follow, that, in order to be a good queen, Elizabeth must have been but an indifferent woman: and perhaps it is doing no great injustice to her character, to say, that she was so.

Her reign continued 44 years, 4 months and 6 days: and though it abounded in great actions, which carried the british name to the highest pitch of glory, and was covered with innumerable blessings, yet it ended in a most dismal melancholy. She died March 24, 1603, in her 70th year. We have enumerated circumstances enough of her life, to give a tolerable idea of the woman; so that there is no occasion to draw out her character in form. We will conclude our account with a paragraph from the late lord Bolingbroke, who, in his "Idea of a patriot king," has written of her in the following manner: "Our Elizabeth was queen in a limited monarchy, and reigned over a people at all times more easily led than driven; and at that time capable of being attached to their prince and their country by a more generous principle than any of those which prevail in our days, by affection. There was a strong prerogative then in being, and the crown was in possession of greater legal power. Popularity was however then, as it is now, and as it must be always in mixed government, the sole true foundation of that sufficient authority and influence which other constitutions give the prince gratis, and independently of the people, but which a king of this nation must acquire. The wise queen saw it; and she saw too, how much popularity depends on those appearances that depend on the decorum, the decency, the grace, and the propriety of behaviour, of which we are speaking. A warm concern for the interest and honour of the nation, a tenderness for her people, and a confidence in their affections, were appearances that ran through her whole public conduct, and gave life and colour to it. She did great things: and she knew how to set them off according to their full value, by her manner of doing them. In her private behaviour she shewed great affability, she descended even to familiarity; but her familiarity was such, as could not be imputed to her weakness, and was therefore most justly ascribed to her goodness. Though a woman, she hid all that was womanish about her: and, if a few equivocal marks of coquetry appeared on some occasions, they passed like flashes of lightning, vanished as soon as they were discerned, and imprinted no blot on her character. She had private

vate friendships, she had favourites : but she never suffered her friends to forget she was their queen ; and when her favourites did, she made them feel that she was so.

We have given our reader to understand, that we consider queen Elizabeth, rather as a very great, than as a very good, woman ; nevertheless, we are ready to acknowledge, that calumny hath cast its venom on her in the highest degree imaginable. This was unavoidable, considering the severe laws she was obliged to put in execution against the papists. Some were capitally punished ; and a great many underwent the hardships of a prison, or the inconveniences of banishment. These were the persons chiefly, who composed libels against Elizabeth's reputation : and they have represented her as a monster of cruelty, avarice, and lasciviousness. See ; notwithstanding, what a glorious character a jesuit has given of her in a book, which he published in the very city of Paris : " Elizabeth," says he, " was a person, whose name immediately imprints in our minds such a noble idea, that it is impossible well to express it by any description whatsoever. Never did a crowned head better understand the art of government, and commit fewer errors in it, during a long reign. The friends of Charles V. could reckon his faults : Elizabeth's enemies have been reduced narrowly to search after hers ; and they, whose greatest concern it was to cast an odium upon her conduct, have admired her. So that in her was fulfilled this sentence of the gospel, that the children of this world are often wiser in their views and designs, than the children of light. Elizabeth's aim was to reign, to govern, to be mistress, to keep her people in submission, neither affecting to weaken her subjects, nor to make conquests in foreign countries ; but yet not suffering any person to encroach in the least upon the sovereign power, which she knew perfectly well how to maintain, both by policy and by force. For no person in her time had more wit, more skill, more judgement than she had. She was not a warlike princess ; but she knew so well how to train up warriors, that England had not for a long time seen a greater number of them, nor more experienced." *Pere d'Orleans, hist. des revolutions d'Angleterre.*

ELIZABETH of Austria, daughter of the Emperor Maximilian II, and wife of Charles IX, king of France, was married at Mezieres, Nov. 26, 1570. She was one of the most beautiful persons of her time, but her virtue even surpassed her beauty. The deplorable and fatal night of St. Bartholomew afflicted her extremely : on hearing the news of what had past, when she rose in the morning ; bathed in tears, she threw herself at the foot of her crucifix to ask mercy of God on the perpetrators of so atrocious a deed, and which she detested with horror. Elizabeth had but very little share in what passed in France under

der the tumultuous reign of Charles IX. She attended to nothing but her domestic concerns, and to conduct her family by the principles of prudence and honour for which she was highly remarkable. Sensible to the irregularities of her husband, whom she loved and honoured extremely, she never let him perceive those jealous disquietudes which often augment and seldom remedy the evil. She was mild and patient; Charles was lively and impetuous; the ardour of the king was moderated by the serenity of Elizabeth: accordingly she never lost his affection and his esteem, and he recommended her, when dying, to Henry IV, then king of Navarre, with the utmost tenderness: "Take care of my daughter and my wife, said he; my brother, take care of them, I recommend them to the generosity of your heart." During his illness, Elizabeth spent all the time when she was not attending upon him, in prayers for his recovery. When she went to see him, she did not place herself by his bedside, as she had a right to do; but kept at a little distance, and in perspective. By her modest silence, by her tender and respectful looks, she seemed to cover him in her heart with the love she bore him: "then, adds Brantôme, she was seen to shed tears so tender and so secret, that a common spectator would have known nothing of it; and wiping her watry eyes, excited the liveliest emotions of pity in all that were present: for, continues he, I was a witness to it." She stifled her grief; she dared not let her tenderness appear; fearing lest the king should perceive it. The prince could not avoid saying, when speaking of her, that he might boast of having an amiable wife, the most discreet and the most virtuous woman, not in all France, not in all Europe, but in the whole world. He was nevertheless as reserved with her, as the queen-mother, who apprehending that she might have some power over the king, doubtless employed her influence in preventing that prince from reposing in her confidence, which would have disconcerted her schemes. While she was at the court of France, she honoured with a tender affection Margaret queen of Navarre, her sister-in-law, though of a conduct so totally opposite to hers; and, after her return to Germany, Elizabeth always kept up an epistolary correspondence with her. She even sent her, as a pledge of her friendship, two books of her own composing: the one, on the word of God; the other, on the most considerable events that had happened in France in her time. This virtuous princess, after the death of the king her husband, retired to Vienna, where she died in 1592, aged only 38, in a convent of her own foundation.

ELIZABETH (PETROVNA), daughter of czar Peter the great, by the revolution of 1741 renewed in her person the line of that monarch on the throne of Russia. Elizabeth was born in the year 1709; and, when arrived at years of ma-  
turity;

turity, was extremely admired for her great personal attractions. Her beauty as well as her exalted rank and large dowry occasioned her several offers, none of which however took effect; and she died in celibacy. During the life of her father Peter I. a negotiation had commenced for her marriage with Lewis XV. but although not seriously adopted by the court of France, it was never relinquished until the daughter of Stanislaus, titular king of Poland, was publicly affianced to the young monarch. By the will of Catharine, Elizabeth was betrothed to Charles Augustus, bishop of Lubec, duke of Sleswick and Holstein, and brother to the late king of Sweden; but he died before the completion of the ceremony. In the reign of Peter II. she was demanded by Charles margrave of Anspach; in 1741, by the persian tyrant Kouli Kan; and at the time of the revolution, the regent Ann endeavoured to force her to espouse prince Louis of Brunswic, for whom she entertained a settled aversion. From the period of her accession she renounced all thoughts of the conubial state, and adopted her nephew Peter. Her dislike to marriage, however, certainly did not proceed from any rooted aversion to the other sex; for she would freely and frequently own to her confidants, that she was never happy but when she was in love [Y]; if we may dignify by that name a capricious passion ever changing its object. The same characteristic warmth of temper hurried her no less to the extremes of devotion: she was scrupulously exact in her annual confessions at easter of the wanderings of her heart; in expressing the utmost contrition for her frequent transgressions; and in punctually adhering both in public and private to the minutest ceremonies and ordinances of the church. With respect to her disposition and turn of mind; she is generally styled the humane Elizabeth, as she made a vow upon her accession to inflict no capital punishments during her reign; and is reported to have shed tears upon the news of every victory gained by her troops, from the reflection that it could not have been obtained without great bloodshed. But although no criminal was formally executed in public; yet the state prisons were filled with wretched sufferers, many of whom, unheard of and unknown, perished in damp and unwholesome dungeons: the state inquisition, or secret committee appointed to judge persons suspected of high treason, had constant occupation during her reign; many upon the slightest surmises were tortured in secret: many underwent the knoot, and expired under the infliction. But the transaction which reflects the deepest disgrace upon her reign, was the public punishment of two ladies of fashion; the

[Y] Elle étoit voluptueuse à l'excès, née de sang voluptueux, & elle disoit souvent à ses confidantes, qu'elle n'étoit contente que tant qu'elle étoit amoureuse; mais elle étoit avec cela fort inconsistante, & changeoit souvent de favoris.

countesses Bestuchef and Lapookin : each received fifty strokes of the knout in the open square of Petersburg : their tongues were cut out ; and they were banished into Siberia. One of these ladies, Madame Lapookin, esteemed the handsomest woman in Russia, was accused of carrying on a secret correspondence with the French ambassador ; but her real crime was, her having commented too freely on the amours of the empress. Even the bare recital of such an affecting scene, as that of a woman of great beauty and high rank publicly exposed and scourged by the common executioner, must excite the strongest emotions of horror ; and forbid us to venerate the memory of a princess, who, with such little regard to her own sex, could issue those barbarous commands. But let us at the same time lament the inconsistency of human nature ; and, in considering the character of Elizabeth, let us not deny that her heart, perhaps naturally benevolent, was eventually corrupted by power, and steeled with suspicion ; and that although mercy might predominate whenever it did not interfere with her passions and prejudices ; yet she by no means deserves the appellation of humane, the most noble attribute of a sovereign when it interposes to temper and mitigate the severity of justice. Elizabeth died in 1761, in the 21st year of her reign, and in the 53d year of her age ; she expired in December (the 25th), the same month in which she was born, and in which she acceded to the throne. It is asserted on unquestionable authority, that it was impossible to obtain this tzarina's consent for the execution of a felon who had even committed the most horrid species of premeditated murder, and that the master of the police used secretly to order the executioner to knout to death those delinquents who were found guilty of the most atrocious crimes. It is a pity that she did not reserve her humanity, which in this instance was cruelty to her people, for more respectable objects. By way of conclusion to the present article it will not be unapt to add the following anecdote, especially as it must at the same time give pleasure to the reader. Although the sovereign of this empire is absolute in the most unlimited sense of the word ; yet the prejudice of the Russians in regard to the necessity of torture (and a wise legislator will always respect popular prejudices, be they ever so absurd and unreasonable) was so deeply rooted by immemorial usage, that it required great circumspection in the present tzarina not to raise discontents by an immediate abolition of that inhuman practice. Accordingly, the cautious manner in which it was gradually suppressed, discovered no less judgment than benevolence. In 1762, Catharine II, soon after her accession, took away the power of inflicting torture from the vayvodes, or inferior justices, by whom it had been shamefully abused. In 1767, a secret order was issued to the judges in the several provinces, that whenever they should think torture requisite

quisite to force a criminal to confession, they should draw up the general articles of the charge, and lay the case before the governor of the province for his consideration: and all the governors had received previous directions to determine the case according to the principles laid down in the 3d question of the 10th chapter of her majesty's instructions for a code of laws; wherein torture is proved to be no less useless than cruel [z]. This, therefore, was a tacit abolition of torture, which has been since formally and publicly annulled. The prohibition of this horrid species of judicature, throughout the vast dominions of the ruffian empire, forms a memorable æra in the annals of humanity.

ELLER DE BROOKHUSEN (JOHN THEODORE), first physician to the king of Prussia, was born in 1689, at Pletzkau in the principality of Anhalt-Bernburg, and died at Berlin in 1760, at 71. To the title of first physician which Frederic William had given him in 1735, Frederic II, his son, in 1755 added that of privy counsellor and director of the royal academy of Prussia. We have by him a treatise in latin of the knowledge and treatment of diseases, principally of the acute species; which was translated into french by M. le Roy, physician, 1774, 12mo. The doctrine here laid down is good in the main, and founded on important observations in practice. The death of the author deprived the public of those he had made on chronical diseases; and it is a loss: for he joined to a long course of practice, the sagacity, the dexterity and the patience so necessary to an observer.

ELLIGER (OTTOMAR), the son of an able physician, was born at Gottemburg the 18th of September, 1633, according to Houbraken, and in 1632 by Weyermann's account. Ottomar's father centred all his views in making his son a scholar; he had remarked in him a great share of sagacity. He put him to study the languages under the most famous professors. It was soon perceived that he relaxed in his progress in every other of his lessons, in proportion as his taste for painting was unfolded: in the very classes and school-hours he was secretly practising with the crayon. Chastisements were even found ineffectual to his correction, notwithstanding the obstinacy of his mother in not altering her purpose. A lucky accident delivered our young man from this disagreeable situation. One day a poor person desired to speak in private with the physician: the beggar displayed to him his extreme distress in several languages. The wife of the physician, who was present at this conversation, said to her husband, Since I see that there are men of learning in indigence as well as painters, I think it altogether indifferent to which profession my son applies; let him satisfy his own inclination. This little adventure enriched the art of painting with an able

[z] Question iii<sup>me</sup>. " La question ne au but, &c. P." See Instructions de Catharine II, &c. p. 51 to 55.

artist and a number of fine pictures. Elliger was placed at Antwerp in the school of Daniel Seghers, the jesuit; where he learnt to paint flowers and fruit, and at length equalled his master. He was called to the court of Berlin, where he was highly honoured for his talents. The elector Frederic William appointed him his principal painter. This prince found great amusement in conversing with Elliger, and his smart replies on all occasions pleased him so much, that he made frequent visits to his lodgings. This agreeable life, in which he found much profit as well as pleasure, continued till his death; the year of which is not known. Elliger was a very good painter in his way; and his works are as much sought after as those of his master. The greater part of them are in Germany, where they are preserved with the utmost care.

ELLIGER (OTTOMAR), was born at Hamburgh, Feb. 16, 1666, the son of a skilful painter at the court of the elector of Brandenburg, and made the subject of the foregoing article. He learned of his father the first elements of painting; from whom he went to Amsterdam and studied under Michael Van Musscher. Struck with the beauty of the works of Laireffe, he was fortunate enough to gain admission to his school: this was in the year 1686. None could be more assiduous than this disciple in following the lessons of his master, whether in copying his works and those of others, or in painting from nature. The genius of the young painter was encouraged by Laireffe: one year of his instructions qualified him for composing freely, without following any other model than nature, and without having in view the manner of any one; his own is grand and noble, and his back grounds are of a fine architecture: among them are to be found the most valuable remains of the Egyptians, the Greeks, and the Romans. If the scene of his composition was to be laid in one of these countries, he likewise introduced bas-reliefs relative to the time: he was a man of genius, and had a mind well stored with literature; his pictures are interesting both to painters and scholars. At Amsterdam he painted several cielings and large subjects for ornaments to the public halls and grand apartments. The elector of Mentz took so much pleasure in contemplating his works, that he ordered of him two very large pictures, one representing the death of Alexander, the other the nuptials of Thetis and Peleus; these two numerous and finely executed compositions are highly celebrated. The elector was so satisfied with them, that he amply paid the artist, and made him a rich present besides: he also appointed him his principal painter, but which title Elliger refused, as well as the pension that was attached to it, preferring his liberty, as he said, to an honourable bondage; and soon after retired to his own country. Typography was embellished with the ingenious compositions of his hand; but this took up so much of his time, that he had but  
little



little for applying to grand works; he made pictures in small sizes, not unworthy of being placed in the first cabinets: this good artist may justly boast also of the Banquet of the gods, a large picture sufficient of itself to immortalize his name. But this man, so amiable and so much esteemed, soon fell into intemperance and contempt. His works no longer resemble those of his former years; the colouring bad, and scarcely any of them rising above mediocrity, they teach us that genius cannot consist with debauchery. He died in the 66th year of his age, the 24th of November, 1737. In the cabinet of M. Half-Wassenaer, at the Hague, was lately a very fine picture of Elliger representing Alexander dying.

ELLIS (CLEMENT, M. A.) He was born in Cumberland, 1630, and brought up under his uncle, Dr. Potter, bishop of Carlisle. When the bishop died, Mr. Ellis was sent to queen's college in Oxford, where he took his degrees, and was chosen one of the fellows of that society. In 1660 he complied with the restoration, and was presented to the valuable living of Kirkby-western, in Nottinghamshire, where he discharged the duties of the pastoral office with the strictest fidelity. In 1693 he was appointed, by archbishop Sharp, a prebendary in the collegiate church of Southwell, which emolument was bestowed upon him merely on account of his merits. He died in 1700, aged 70. Among other things he wrote the following: 1. The genteel sinner; 2. The scripture catechist; and 3. The self-deceiver.

ELLIS (JOHN), was the son of Mr. James Ellis, by Susannah his wife, and was born in the parish of St. Clement Danes, 22d March, 1698. His father was a man of an eccentric character, roving, and unsettled. At one time he was clerk to his uncle and guardian, serjeant Denn, recorder of Canterbury, and kept his chambers in Gray's inn, on a starving allowance, as Mr. Ellis used to declare, for board-wages. Leaving his penurious relation, who spent what his father left him in a litigious process, he obtained a place in the post-office at Deal in Kent, from whence he was advanced to be searcher of the customs in the Downs, with a boat; but being imposed upon, as he thought, in some way by his patron, he quitted his employment and came to London. He was represented by his son as particularly skilful in the use of the sword, to which qualification he was indebted, through the means of a nobleman, for one of his places. He was also much famed for his agility, and could at one time jump the wall of Greenwich park, with the assistance of a staff. At the trial of Dr. Sacheverel he was employed to take down the evidence for the doctor's use. His wife, Susannah Philpot, our author's mother, was a dissenter, with all the fanatical prejudices of the times in which she lived. When Dr. Sacheverel presented her husband with his print, framed and glazed, the

dashed it on the ground, and broke it to pieces, calling him at the same time a priest of Baal; and at a late period of our author's life it was remembered by him, that she caused him to undergo the discipline of the school, for only presuming to look at a top on a Sunday which had been given to him the day preceding. The qualifications which Mr. Ellis's father possessed, it will be perceived, were not those which lead to riches; and indeed so narrow were his circumstances, that he was unable to give his son the advantages of a liberal education. He was first sent to a wretched day-school in Dogwell-court, White Fryars, with a brother and two sisters; and afterwards was removed to another, not much superior, in Wine-office-court, Fleet-street, where he learned the rudiments of grammar, more by his own application than by any assistance of his master. He used however to acknowledge the courtesy of the usher, who behaved well to him. While at this school he translated "Marston Moore; five, de obsidione prælioque Eboracensi carmen. Lib. 6. 4to. 1650. Written by Payne Fisher;" which, as it has not been found among his papers, we suppose was afterwards destroyed. At what period, or in what capacity he was originally placed with Mr. John Taverner, an eminent scrivener [A] in Threadneedle-street, we have not learned; but in whatever manner the connection began, he in due time became clerk or apprentice to him, and during his residence had an opportunity of improving himself in the latin tongue, which he availed himself of with the utmost diligence. The son of his master, then at Merchant Taylors' school, was assisted by his father in his daily school-exercises; which being conducted in the presence of the clerk, it was soon found that the advantage derived from the instructions, though missed by the person for whom it was intended, was not wholly lost. Mr. Ellis eagerly attended, and young Taverner being of an indolent disposition frequently asked his assistance privately; which at length being discovered by the elder Taverner, was probably the means of his first introduction to the world, though it cannot be said much to his advantage, as old Taverner had the address to retain him in the capacity of his clerk during his lifetime, and at his death incumbered him with his son as a partner, by whose imprudence Mr. Ellis was a considerable sufferer both in his peace of mind and his purse, and became involved in difficulties which hung over him a considerable number of years. His literary acquisitions soon, as it might be expected, introduced

[A] This Mr. Taverner was cousin to Mr. William Taverner, proctor in Doctors Commons, who died October 20, 1772. Lord Orford, in his Anecdotes of painting, says, "he painted landscapes for his amusement, but would have made a considerable

figure amongst the renowned professors of the art." The Earl of Harcourt and Mr. Fr. Fauquier have each two pictures by him, that must be mistaken for and are worthy of Gaspar Poussin.

him to the acquaintance of those who had similar pursuits. In the year 1721, the rev. Mr. Faying, afterwards of Merchant Taylors' school, rector of St. Martin Outwich, and prebendary of Lincoln, being then about to go to Cambridge, solicited and obtained his correspondence, part of which was carried on in verse. With this gentleman, who died 22d Feb. 1789, in his 86th year, Mr. Ellis lived on terms of the most unreserved friendship, and on his death received a legacy of 100l. bequeathed to him by his will. At a period rather later, he became also known to the late Dr. King of Oxford. Young Taverner, who probably was not at first intended for a scrivener, was elected from Merchant Taylors' school to St. John's-college Oxford, and by his means Mr. Ellis was made acquainted with the tory orator. By Dr. King he was introduced to his pupil lord Orery; and Mr. Ellis at one time spent fourteen days in their company at college, so much to the satisfaction of all parties, that neither the nobleman nor his tutor ever afterwards came to London without visiting, and inviting Mr. Ellis to visit them. In the years 1742 and 1743, Dr. King published "Templum Libertatis," in two books, which Mr. Ellis translated into verse with the entire approbation of the original-author. This translation still remains in MS. Of his poetical friends, however, the late Moses Mendez, esq. appears to have been the most intimate with him. Several marks of that gentleman's friendship are to be found scattered through his printed works; and about 1749 he addressed a beautiful epistle to him from Ham, never yet published. In 1744 Mr. Mendez went to Ireland, and on July 5 sent a poetical account of his journey to Mr. Ellis. This epistle was afterwards printed in 1767, in a collection of poems, and in the same miscellany Mr. Ellis's answer appeared. Soon after Mr. Mendez addressed a poetical epistle to his friend, Mr. S. Tucker, at Dulwich, printed in the same collection.

Mr. Ellis, though there is good reason to believe that he never discontinued writing verses for more than seventy years, was not one of those poets who are led by their attention to the muses to neglect their private affairs. As a scrivener he was employed by a number of families, to whom he afforded great satisfaction in conducting his business; and his friends and acquaintance were such as did credit to him as a citizen, and honour as a man. Dr. Johnson once said to Mr. Boswell, "It is wonderful, sir, what is to be found in London. The most literary conversation that I ever enjoyed was at the table of Jack Ellis, a money-scrivener behind the Royal Exchange, with whom I at one period used to dine generally once a week [B]." But though Mr. Ellis

his

[a] Boswell's life of Johnson, ii. 54. Mr. Ellis, concluding, "I have visited Mr. Boswell in a note gives an account of him this day, (Oct. 4, 1790) in his 93d year,

lis for so long a course of years never discontinued writing, he was by no means eager after the fame derived from publishing. The greater part of his performances still remain in manuscript. He was, however, not insensible to the praises of his friends, and, being blessed with a very retentive memory, would with little sollicitation repeat poems of considerable length with great accuracy. The writer of this has heard him recite, with much energy and vivacity, poems of not less than a hundred lines, after the age of 88 years. The work which he appears to have taken the most pains with, is a translation of Ovid's epistles, which he left ready for the press. Dr. Johnson frequently recommended the publication of this performance; and Dr. King, who read it with some attention, commended it in very warm terms, and declared, as the translator used to mention with a laudable degree of exultation, "that he differed from other translators so much as to warrant him to say, what he read was not Ellis, but Ovid himself."

In 1720 Mr. Ellis wrote a poem intitled "The fourth sea dream," in hudibrastic verse. In 1739 he translated a whimsical performance from the latin, which he received from Cambridge, intitled "The surprize; or, the gentleman turned apothecary." This was a tale written originally in french prose, and afterwards translated into latin. Mr. Ellis's versification of it was printed in 12mo, and is to be found in some of the libraries of the curious. Of the translation of Dr. King's *Templum Libertatis* in 1742, we have already spoken. In 1758 he was prevailed upon to permit the publication of his travesty of *Maphæus* [c].

In

year, and found his judgment distinct and clear, and his memory, though faded so as to fail him occasionally, yet as he assured me, and I indeed perceived, able to serve him very well, after a little recollection. It was agreeable to observe, that he was free from the discontent and fretfulness which too often molest old age. He in the summer of this year walked to Rotherhithe, where he dined, and walked home again in the evening.

[c] Which appeared in that year with the following title :

The canto added by Maphæus  
To Virgil's twelve books of *Æneas*,  
From the original bombastic,  
Done into english Hudibrastic,  
With notes beneath, and latin text,  
In every other page annexed.

Maphæus was born at Lodi in the Milanese, in the year 1407, and was secretary of the briefs to pope Martin V. and after-

wards datary. He was likewise endowed with a canonry of St. Peter's, with which he was so well contented, that he refused a rich bishoprick. Popes Eugenius the IVth and Nicholas the Vth, out of regard for his learning, and affection to his person, continued him in his office of datary. He died at Rome in the year 1459. In the collection called "Mendez's Poems," is a translation by that author.

In the same year he contributed three small pieces to Mr. Dodsley's collection of Poems, which were printed with his name in the sixth volume of that work; and one of them, "The cheat's apology," was afterwards set to music, we believe by Mr. Hook, and sung with great applause at Vauxhall by Mr. Vernon. "Tartana; or, the plaiddie," built upon a jacobite poem. When we have added to these a number of verses composed at various times for Messrs. Boydell, Bowles, and other venders of prints, we have enumerated

In the year 1750, Mr. Ellis was elected into the common council, and continued from that time to be regularly re-chosen on St. Thomas's day, to that immediately preceding his death. For many years he had been appointed deputy of the ward, and it was at his own request that he was not re-chosen just before his death. He had also the honour of being chosen four times master of the scrivener's company; which body had so great a respect for him, that they caused his picture to be painted, from which a print was made at their expence by Mr. Pether in the year 1781.

Mr. Ellis always enjoyed a good state of health, to which his temperance, exercise, and cheerfulness, without doubt contributed. He had, however, a defect in his eye-sight, which was attended with so remarkable a circumstance, that we deem it not improper to relate it below in his own words from a letter sent to his friend Dr. Johnson, whose sight being also defective, he was very curious to have a particular account of it [D].

After the age of 80 he frequently walked thirty or more miles in a day; but at the age of 85 he met with an accident which threatened at first very serious consequences. A friend going to see him home in an evening took hold of his arm to lead him, in doing which he was unfortunately pushed so as to strike his

rated the whole of his printed works. His manuscripts, which he bequeathed to one of his executors, are numerous: besides the translation of Ovid's epistles, there are some parts of the metamorphoses, a verification of Æsop, and Cato, and many small original compositions.

[D] TO MY MUCH ESTEEMED FRIEND  
DR. S. JOHNSON.

WORTHY SIR,

IN my late conversation with you at your house, on my congratulating you on your recovery of health, as I chanced to mention a remarkable alteration I had found of my eye-sight for the better, by a removal of it from my right eye to my left, (for they were always unequal in faculty from my cradle, when injured by the small-pox), you was pleased to express a curiosity to know when and how I received this extraordinary event; then, thanks in the first place to the Almighty goodness! I shall give you the best account of it I can, viz.

In or about the beginning of September 1773, Mr. Sewell, bookseller, in Cornhill, and I, at his request, went by water in a hoy to Margate in Kent, where we took lodging for the few days we intended to stay; and, after a night's rest, in the morning took a walk over the marsh or common to Ramsgate, where after viewing the pier, lighthouse, and nunnery, as they call it, we went to dinner in the

town of Ramsgate, where we staid till night, when by moonlight we set out on return to Margate, Mr. Sewell being my guide; but he stopping a few minutes to speak with a farmer, whom we met, I went on alone; when to my surprise, though I plainly saw the foot-path, I could not well keep it, but was apt to deviate to the right hand: whereupon turning and viewing the moon behind me, I discerned it sharply with my left eye, and only a dim glimpse of its light with my right, which I had ever before with the help of spectacles used to draw pictures in miniature, writing, &c. My companion overtaking me, I was constrained to make use of his arm to keep me in the path to our lodgings at Margate, where that night and the next day the spires and other objects appeared out of place, till after much care, and steadily looking at objects before my departure homeward, I looked on my face in a glass, and saw my left eye fixed straight, and my right eye dimly and almost dark waving off. And thus with my left eye restored, and as it were a new eye, I write this, and do all my writing business, and subscribe myself in the 86th year of my age, the 10th day of May 1784,

Dear Sir,

your most devoted friend,

and humble servant,  
JOHN ELLIS."

leg against the corner of the Bank buildings. By this unlucky accident, the skin from the knee to the ankle was entirely stripped off, and the surgeons apprehended the wound would prove mortal. Contrary however to all expectation, it granulated and healed as in a young man; and no further consequence ensued than that his walks of thirty miles a day were reduced to about twenty.

The last year of his life was that which his friends look back to with concern. Having entrusted a sum of money to an artful person who was declared a bankrupt, he became alarmed, and apprehensive that he should be left to want in his old age. With a degree of delicacy which belongs only to those who think above the vulgar, it is feared that he suffered these doubts to prey upon his mind, without disclosing the state of it to any of those whose assistance he had every reason to rely on. At length an accident brought his situation to the notice of one of his friends, and measures were taken to make him easy in his circumstances for the remainder of his life, by means which would certainly have been effectual. From this time he resigned the conduct of himself to his friends, and resumed his accustomed cheerfulness. He received visits, and conversed with the same gaiety he had been used to in his best days; and, from the vigour of his constitution, afforded hopes that he would pass a few years with comfort. These expectations were not realized: Nature at length gave way. On the 17th of December 1791, he had a fit, from which he recovered, and was well enough on the 20th to remove to lodgings which had been taken for him. For a few days he seemed to be well, and at ease both in mind and body, but shortly after appeared to have caught a cold, and gradually grew worse. On the 30th he was cold, his lips black, and his countenance much altered. To a friend who called on him he said, he had lost his feeling; and being told it was probable it would return, he replied, "That I don't know." His friend then said, "As it has always been your maxim, sir, to look on the brightest side, we may draw this conclusion, that if you have no feeling, you feel no pain;" to which he answered with great earnestness, "'Tis very true." The next day about 12 o'clock, sitting in his chair, he without any struggle leaned his head back and expired. On the 5th day of January he was buried in the parish church of St Bartholomew, Exchange, according to the directions of his will, and was attended by the majority of the common council, who voluntarily attended as pall-bearers to pay respect to his memory.

Mr. Ellis, in his person, was below the middle size, with hard features, which at the first appearance were rather forbidding, but on a nearer acquaintance he was hardly ever known to fail of conciliating the regard of those whom he desired to please. He lived a bachelor, as he used often to declare, from  
a dis-

a disappointment early in life; but he was particularly attentive to the fair sex, whose favour he seemed earnest to acquire; and in general was successful to obtain. Temperate, regular, and cheerful, he was always a pleasing companion, and joined in the conversation of his friends with ease, freedom, and politeness. He abounded in anecdote, and told a story with great success. He was charitable to the poor and unfortunate, and benevolent in an extraordinary manner to some of his relations, who wanted his assistance. Bred in all the fanatic gloom of a sectary, he early acquired a disgust to the cant and hypocrisy which he could not avoid observing; and, from disliking the obnoxious parts of his early religious practice, he carried his aversion, perhaps, further than some of his friends would be willing to defend. His opinions, whatever they were, he never obtruded, or ostentatiously brought forward for the purpose of controversy. His aversion to sectaries he seems to have retained to the end of his life [E]. As a man of business he was careful and attentive, and from his accuracy afforded no opportunity for controversies among his clients on the score of errors or mistakes. He was always careful of the interests of his female clients. All the seasons of relaxation from business he employed in walking; and when he was questioned on his omitting to go to church, his usual reply was, "Nathan walked with the lord." To conclude, his talents were employed usefully and innocently to himself and to the public, and he left behind him the character of a strictly upright, honest, and independent man, in every situation in which providence had placed him.

ELLYS (Dr. ANTHONY), an english bishop, who deserves to be recorded, not for being a bishop, but for better things. He was born in 1693, and educated at Clare-hall, Cambridge. In 1724 he became vicar of St. Clave, Jewry, and rector of St. Martin, Ironmonger-lane. In 1725 he was presented by chancellor Macclesfield, to whom he is said to have been chaplain, to a prebendal-stall at Gloucester: and in 1728, when George II. went to Cambridge, was favoured with the degree of doctor in divinity. In 1752 he was promoted to the see of St. David's. He died at Gloucester in 1761, and was buried in the cathedral there, with a neat pyramidal monument and

[E] The following anecdote he used frequently to tell his friends. Dr. Wright, pastor of the meeting at Black Fryars, took a lease of the ground and rebuilt the meeting-house there. A communicant, aunt to Mr Ellis, putting forth her hand to partake of the sacrament, the pastor interposed, saying, "Thou hast no part in this matter: Jesus knows his own flock." This harsh usage, which arose from a gossiping story that the lady had made a pre-

sent to the parson of the parish, had such an effect upon her, that she became desponding, and afterwards went mad. Mr. Ellis procured her reception into Bedlam, and became security for her, where she died. On this occasion he wrote a satirical poem, intituled "Black Fryars Meeting," which was printed in Mill's journal; and which irritated some of the congregation to break the printer's windows.

an inscription over him. Besides three occasional sermons (one before the commons on Jan. 30, 1749; another before the lords on Jan. 30, 1754; and another before the Society for the propagation of the gospel in foreign parts, in 1759), he had published, in 1736, "A plea for the sacramental test, as a just security to the church established, and very conducive to the welfare of the State," 4to; and "Remarks on Hume's essay on miracles," without name or date. He left also behind him ready for the press, "Tracts on the liberty spiritual and temporal of protestants in England, addressed to J. N. esq. at Aix-la-Chapelle:" the first part whereof was printed in 1763, the second in 1765. In these tracts, as the editors of them truly observe, he "discovers not only fine parts, extensive knowledge, and sound judgment, but a heart overflowing with benevolence and candour, and a most christian temper: for he always thought a person, though on the right side of the question, with principles of persecution, to be a worse man than he that was on the wrong."

ELMACINUS (GEORGE), author of a history of the saracens, or rather a chronology of the mohammedan empire, was born in Ægypt, towards the middle of the xiii<sup>th</sup> century. His history comes down from Mohammed to the year of the hegira 512, that is, to A. D. 1118: in which he sets down year by year, in a very concise manner, what concerns the saracen empire; and intermixes therewith some passages of the eastern christians, keeping principally to Arabia, Syria, Ægypt, and Persia. His qualities and merit must needs have been very conspicuous and taking, since, though he professed christianity, he filled a post of distinction and trust near the persons of the mohammedan princes. Those, who consider the measures he ought to keep in that post, will not think it strange, that he has spoken honourably of the caliphs, and has never made use of any injurious terms with respect to the mohammedan religion. Some however would be extremely offended at him, and allow him to be but an indifferent christian, when he speaks honourably, as he often does, of the followers of Mohammed; they would still less approve of him, when he calls that impostor, "Mohammed of glorious memory." It might be easy to suspect, from such language as this, that Elmacinus was himself a mohammedan; but that cannot be. For he has not only omitted to prefix to his work the formal declaration of being a musfulman, which the mohammedan writers are wont to make; he has not only taken great care to insert in his Annals several things, relating to the christians, and turning to their praise, which a musfulman would avoid as a crime; but he has given at the end of his work a short account of his family; which shews incontestably that he was a christian. He was son to  
Yascer



Yasfer al Amid, who was secretary to the council of war under the sultans of Ægypt, of the family of the Jobidæ, for forty-five years together; and in 1238, when his father died, succeeded him in his place.

His history of the saracens has been translated from arabic into latin by Erpenius, and printed in those two languages at Leyden 1625, in folio. Erpenius died before the publication; and Golius took care of it, writing also a preface. Elmacinus began his work at the creation of the world; and Hottinger had in manuscript that part which reaches from thence to the flight of Mohammed. The translation of Erpenius is full of mistakes, especially as to geography and proper names; on which account, however, he deserves some excuse, if we consider the difficulty of reading the arabic manuscripts truly, and that he was the first who made any tolerable progress in this kind of learning. The french translation made by Peter Vattier, and printed at Paris in 1657, is not a whit better. Note, the arabic text was printed apart in 12mo, at the same time with the folio edition; and dedicated by Erpenius's widow to Andrews, bishop of Winchester.

ELMENHORST (GEVERHART), of Hamburgh, died in 1621, applied himself to criticism, and attained to a signal ability in that art. We have his notes on Minutius Felix, and on several other antient authors. He published at Leyden, in 1618, the picture of Cebes, with the latin version and the notes of John Casel.

ELMENHORST (HENRY), author of a german treatise on public spectacles, printed at Hamburgh in 1688, 4to. He endeavours to prove, that, as they are managed at present, so far from being contrary to good manners, they have a tendency to refine and improve them. The reader may see this matter better discussed in a letter of the famous citizen of Geneva to M. d'Alembert, and in the answer to that letter.

ELPHINSTONE (WILLIAM). He was born in the county of Stirling 1432, and educated in St. Salvator's College in St. Andrews, and afterwards studied the civil and canon laws in the university of Paris. Returning to his native country he entered into holy orders, and obtained the archdeaconry of the see of St. Andrews, with the provostship of St. Giles in Edinburgh. His next preferment was to the bishoprick of Aberdeen, where are still many marks of his munificence. In 1483 he was sent ambassador to France; and in 1489 he went in that character to the court of Henry VII. of England. In 1495 he was appointed lord chancellor of Scotland, and sat frequently as speaker in the parliament of that kingdom. In 1500, when James IV. of Scotland founded king's college in Aberdeen, bishop Elphinstone conducted the works, and became a munificent

sicent benefactor to it. After the battle of Flanders 1513, he sunk in his spirits for the loss of his sovereign and the flower of the nobility, and died soon after aged 87. He wrote the history of Scotland, a copy of which in MS. is now in the Bodleian library at Oxford.

ELSHEIMER (ADAM), a celebrated painter, born at Frankfort upon the Maine in 1574, was a taylor's son, and at first a disciple of Philip Uffenbach, a German: but an ardent desire of improvement carrying him to Rome, he soon became an excellent artist in landscapes, histories, and night-pieces, with little figures. His works are very few; and, for the incredible pains and labour which he bestowed upon them, valued at such prodigious rates, that they are hardly any where to be found but in the cabinets of princes. He was a person by nature inclined to melancholy, and through continued study and thoughtfulness so far settled in that unhappy temper, that, neglecting his domestic concerns, debts came thick upon him, and imprisonment followed; which struck such a damp upon his spirits, that though he was soon released, he did not long survive it, but died in 1610, or thereabout. The Italians had a great esteem for him, and lamented the loss of him exceedingly. James Ernest Thomas, of Landaw, was his disciple; and his pictures are so like Elsheimer's, that they are often taken the one for the other.

ELSTOB (WILLIAM), eminent for his skill in the saxon language, was son of Ralph Elstob merchant at Newcastle, and born in 1673. He was educated at Eton, and admitted of Catherine-hall, Cambridge: but, the air of that country not agreeing with him, he removed to Queen's college, Oxford; and was thence chosen fellow of University college, where he was joint-tutor with Dr. Clavering, afterwards bishop of Peterborough. He was rector of the united parishes of St. Swithin and St. Mary Bothaw, London, 1702; where he died in 1714. He translated into latin the saxon homily of Lupus, dated 1701, with notes, for Dr. Hickes; and into english sir John Cheke's latin translation of Plutarch de superstitione, printed at the end of Strype's life of Cheke; out of the MS. of which Ob. Walker, when master of University college, had cut several leaves containing Cheke's remarks against popery. He published Ascham's latin letters, 1703, at Oxford, 8vo; and was author of "An essay on the great affinity and mutual agreement of the two professions of law and divinity," with a preface by Dr. Hickes. He had many designs in view; but his most considerable was an edition of the saxon laws, with great additions, and a new latin version by Somner, notes of various learned men, and a prefatory history of the origin and progress of the english laws down to the conqueror, and to Magna Charta: which plan was afterwards completed by Dr. David Wilkins in 1721.

ELSTOB (ELIZABETH), sister of the above, and a famous saxonist also, was born in 1683. Her mother, to whom she owed the rudiments of her extraordinary education, dying when she was but eight years old, her guardians discouraged her progress in literature, as improper for her sex: and, after her brother's death, she met with so little patronage, and so many disappointments, that she retired to Evesham in Worcestershire, where she with difficulty subsisted some time by keeping a small school. Three letters of hers to the lord treasurer Oxford are extant among the Harleian MSS. from which it appears that he solicited and obtained for her the queen's bounty towards printing the saxon homilies; and Mr. Bowyer, in 1713, printed for her "Some testimonies of learned men, in favour of the intended edition of the saxon homilies, concerning the learning of the author of those homilies, and the advantages to be hoped for from an edition of them." Whether this bounty was the same with an annuity of 21l. which she had from queen Caroline, our account does not explicitly set forth; but, after the death of this queen, she was so low in her finances, as to be forced, though a mistress of eight languages besides her own, to submit to be a governess of children. For this purpose she was taken into the family of the duchess dowager of Portland, in 1739; and continued there till she died, May 30, 1756. The homily of St. Gregory's-day, published by her brother, in the saxon language, 1709, 8vo. has her english translation besides his latin one. She appears to have written the preface too, in which she answers the objection made to women's learning by producing "that glory of her sex," as she calls her, Mrs. Anna Maria à Schurman. In 1715 she published a saxon grammar; and she had other designs upon the anvil. Mr. Rowe Mores describes her as "the indefessa comes of her brother's studies, and a female student in the university: of a genteel fortune, but pursuing too much the drug called learning, and thus not careful enough of a one thing necessary. We have visited her in her sleeping-room at Bullstode, surrounded with books and dirtiness, the usual appendages of folk of learning: but would any one see her as she was, when the favourite of Dr. Hudson and the oxonians, they may view her portraiture in the initial G of The english saxon homily on the birthday of St. Gregory."

ELSWICH (JOHN HERMAN D'), a lutheran, was born at Rensburg in Holstein, in 1684. He entered into orders at Stade, and there died in 1721, at the age of 37. He published: 1. The book of Simonius, de litteris pereuntibus, with notes. 2. Launoius, de varia Aristotelis fortuna; to which he has added, Schediasma de varia Aristotelis in scholis protestantium fortuna; et Joannis Josi dissertatio de historia peripatetica, &c.

ELSYNGE (HENRY), an english gentleman, clerk of the house of commons in the reign of Charles I, was born at Battersea

tersea in Surry in 1598; being the eldest son of Henry Elfyngé; esq. who was clerk of the house of lords, and a person of great abilities. He was educated at Westminster school; and thence, in 1621, removed to Christ-church in Oxford, where he took the degree of B. A. 1625. Then he travelled abroad, and spent at several times above seven years in foreign countries: by which he became a very accomplished person, and was greatly esteemed by men of the highest quality and best judgment. He was in particular so much valued by archbishop Laud, that his grace procured him the place of clerk of the house of commons, to which he proved of excellent use, as well as a singular ornament. For he was very dextrous in taking and expressing the sense of the house; and also so great a help to the speaker and to the house in stating the questions and drawing up the orders free from exceptions, that it much conduced to the dispatch of business, and the service of the parliament. His discretion also and prudence were such, that, though the long parliament was by faction kept in continual disorder, yet his fair and temperate carriage made him commended and esteemed by all parties, how furious and opposite soever they were among themselves. And therefore for these his abilities and good conduct, more reverence was paid to his stool, than to the speaker Lenthall's chair; who, being obnoxious, timorous, and interested, was often much confused in collecting the sense of the house, and drawing the debates into a fair question; in which Elfyngé was always observed to be so ready and just, that the house generally acquiesced in what he did of that nature. At length, when he saw that the greater part of the house were imprisoned and secluded, and that the remainder would bring the king to a trial for his life, he desired, the 26th Dec. 1648, to resign his place. He alleged for this his bad state of health; but most people understood his reason to be, and he acknowledged it to Whitelock and other friends, because he would have no hand in the business against the king. After which, quitting his advantageous employment, he retired to his house at Hounslow in Middlesex, where he presently contracted many bodily infirmities, of which he died in 1654. He was a man of very great parts, and very learned, especially in the latin, french, and italian languages: he was, what was far above all these accomplishments, a very just and honest man; and Whitelock relates, that the great Selden was particularly fond of him, which is no small circumstance to his honour.

He was the author of: 1. The ancient method and manner of holding parliaments in England, 1663. Reprinted often since. Wood supposes that this work is mostly taken from a manuscript, intituled, *Modus tenendi parlamentum apud Anglos, &c.* "Of the form and manner of holding a parliament,

in England, and all things incident thereunto, digested and divided into several chapters and titles, anno 1626." Written by our author's father, who died while his son was upon his travels. 2. A tract concerning the proceedings in parliament: never published. The manuscript was some time in the possession of sir Matthew Hale, who bequeathed it by his will to Lincoln's-inn library. 3. He left also behind him some tracts and memorials, which his executors thought not perfect enough to be published. 4. Wood ascribes moreover to him, "A declaration or remonstrance of the state of the kingdom, agreed on by the lords and commons assembled in parliament, 19 May, 1642." But this piece is not thought to have been his, on account of that virulence running through it, which was not natural to him. The reader may find it in the 4th volume of Rushworth's collections, and in Husband's collection of remonstrances, &c. 1643, 4to.

ELWES (JOHN), was the son of an eminent brewer in Southwark, which was formerly represented in parliament by his grandfather. Their names were Meggot, which was changed for Elwes by the subject of the present article, in consequence of his becoming heir to his uncle sir Harvey Elwes. Mr. Meggot died when his son was only four years of age: however, while very young, Mr. Elwes, was sent to Westminster-school, where he continued about ten or twelve years. What progress he made at that seminary, we know not (says the ingenious writer of his life); but it is certain, that after he left it, no part of his time was ever devoted to reading: and when he died, if all the books he had in his possession had been collected together, they would not have sold for two pounds. His mind seems to have been too much engaged with the thoughts of amassing riches, to seek for any kind of instruction: his acquaintance even with figures was very trifling; and this may in some measure account for the ignorance in which he generally was respecting the state of his own affairs. On quitting Westminster-school, Mr. Elwes went abroad, and resided some time at Geneva, where he engaged in pursuits much more congenial with his disposition than study. Great part of his time was employed in learning to ride, under the riding master of the academy there; who could then boast of three of the best riders perhaps in Europe, Mr. Worley, Mr. Elwes, and sir Sydney Meadows. Of the three, Mr. Elwes was accounted the greatest adept; the young horses were always assigned to him, and he became rough rider to the other two. On his return to England, after an absence of three years, he went to pay a visit to his uncle, sir Harvey Elwes; whose attachment to money was so great that few people ever outdid him in that respect. As it was necessary that the nephew should on this account disguise himself

himself a little (for being then young he dressed agreeably to the fashion of the times), he used to stop at a little inn at Chelmsford, where he put on a small pair of iron buckles, darned worsted stockings, an old worn-out coat, and a tattered waistcoat. Thus equipped, he rode forward to the house of his uncle, who was happy to find his relation so ready to copy his example, and to adopt his avaricious propensity. Sir Harvey Elwes, who was indeed a most singular character, on the death of sir Jervaife Elwes, found himself in the nominal possession of some thousands a-year; though his income in reality was not above an hundred, as sir Jervaife had left all his estates very much encumbered. Sir Harvey, however, when he arrived at Stoke, the family estate, declared that he would never leave it till he had cleared the paternal estate; and he lived to accomplish this object, and to realize above an hundred thousand pounds besides. In order to effect this he devoted his whole life to the arts of saving; and the instances of his penuriousness exceed those of the miser in the comedy. When the weather did not tempt him to go abroad, he would walk to and fro in his antient hall, to save the expence of a fire. His very clothes cost him nothing; for he took them out of an old chest, where they had lain since the days of sir Jervaife. His household he maintained chiefly upon game, or fish, which he procured from his own ponds; and the cows that grazed before his door furnished milk, cheefe, and butter for the whole family. What little matter of fuel he really burnt was supplied by his woods. When sir Harvey died, the only tear that was shed over his grave fell from the eye of his servant, who had long and faithfully attended him, and to whom he bequeathed a farm of 50l. per annum, to him and his heirs for ever. His fortune, which at this period could not be less than two hundred and fifty thousand pounds (for his annual expenditure never exceeded one hundred and ten), devolved to Mr. Meggot, the subject of this memoir; who, by his will, was directed to assume the name and arms of Elwes.

At the time when Mr. Elwes succeeded to this property, he had advanced beyond the fortieth year of his age, and was supposed to be possessed of as much of his own. For fifteen years previous to this event he was well known in the fashionable circles of the metropolis. He had a great turn for gaming; and it was only late in life, and from paying always, and being often not paid, that he conceived a disgust at this amusement. Though frequently engaged in such scenes of dissipation, Mr. Elwes seldom neglected any opportunity of saving or of adding, if it were but a single penny, to his fortune. After sitting up a whole night at play, for thousands, in elegant apartments, ornamented with the most splendid decorations, and with waiters at his call, he would walk out about four in the morning, and proceed to  
Smithfield

Smithfield, to meet his own cattle which were coming to market from Thaydon-hall, in Essex, where he had a farm. Forgetful of the scenes which he had just left, this singular man would stand there often in the cold and the rain, disputing with a carcass butcher, for perhaps a shilling. Sometimes, when the cattle happened not to arrive at the hour he expected, he would walk on, in the mire and dirt, to meet them; and more than once he has gone the whole way to his farm, without stopping, which was seventeen miles from London.

In the penury of Mr. Elwes there was something very extraordinary; for he not only voluntarily denied himself every earthly comfort whatever, but he often endangered his health rather than expend a single farthing to shelter himself from those inconveniences which self-preservation induces most men to avoid. He would walk home in the rain in London, sooner than pay a shilling for a coach; he would sit in wet cloaths, sooner than have a fire to dry them; he would eat his provisions in the last stage of putrefaction, sooner than have a fresh joint from the butcher's; and he wore a wig for a fortnight, which the gentleman (from whose life of him we have extracted these memoirs) saw him pick up from a rut in a lane, while riding in company with him. When this inordinate passion for saving did not interfere, Mr. Elwes would perform kind offices, and even go a great way to serve those who applied to him.

In the year 1774, at about the age of sixty, Mr. Elwes was chosen member of parliament for Berkshire, and continued to sit in the house of commons for about twelve years. During the whole of which time his conduct was conformable to the strictest rules of integrity; and in every vote which he gave, he proved himself to be, what he really was, an independent country gentleman. Mr. Elwes came into parliament without expence; and he performed his duty as a member would have done in the pure days of our constitution. What he had not bought, he did not attempt to sell; and he went forward in that straight and direct path which can alone afford satisfaction to a reflecting mind.

The spring of 1786 Mr. Elwes passed alone at his solitary house of Stoke. Here he was taken ill; and as he would have no assistance, and had not even a servant, he lay neglected and almost forgotten nearly a fortnight: however, by the strength of his constitution he recovered, and came to London. Sometime in 1788, being then about seventy-six, Mr. Elwes began to feel, for the first time, some bodily infirmities from age: he now too experienced periodical attacks from the gout; on which occasions, with his usual perseverance, and with all his accustomed antipathy to apothecaries and their bills, he would set out to walk, as far and as fast as he could. On the 18th of November,

1789, Mr. Elwes discovered signs of that utter and total weakness which, in eight days carried him to the grave. On the evening of the 21st he was conveyed to bed, and on the morning of the 26th expired without a groan; leaving a fortune amounting perhaps to five hundred thousand pounds, besides entailed estates.

The character of a person whose passions are all absorbed in that of avarice, can exhibit very little variety. The predominant feature of that of Mr. Elwes (says his biographer) was a love of money; but, as his desire of saving never induced him to commit an unjust action, or to enter into any injurious contract, it appears to have been a weakness calling for our pity, rather than a vice deserving contempt. As a member of parliament, his conduct was pure and unfulled: he never condescended to become the tool of any party; and, influenced by no authority whatever, he always gave his vote according to the dictates of his conscience. In private life he was principally an enemy to himself. To others he lent much; to himself, he denied every thing: and the mildness of his manners, added to the finished politeness of his address, was more than a counterbalance for all his singularities.

ELXAI or ELXÆUS, a Jew, and author of a sect, known in the second age of the church by the name of Elxaians or Elcesaites. Though he was a Jew he did not very strictly observe the law, which he blended with a multitude of fictions drawn from the oriental philosophers. He forbade men to direct their prayers towards the east, and was for having every one turn his face towards Jerusalem, in whatever country he might be. He composed a book, as he pretended, by inspiration; in which he taught a prayer in barbarous terms, the meaning of which he forbade enquiring into; but it is translated by Epiphanius, "The unworthiness, the condemnation, the oppression, and the trouble of my ancestors are passed, through the perfect mission which is come." He professed himself an enemy to virginity and continence, and obliged those of his sect to marry. He began to disseminate his opinions in the reign of Trajan. Danæus makes it 243. The sect spread itself in Palestine, about Jordan, and in Arabia near the dead sea. It was not entirely extinct till the end of the fourth century.

ELYOT (Sir THOMAS), a gentleman of eminent learning, was descended of a good family in the county of Suffolk, and son of sir Richard Elyot. He was of St. Mary-hall in Oxford, where he made a great progress in logic and philosophy: but, what year he was entered there, we scarcely know, more than we do that of his birth: it is however supposed about 1514. After he had spent some years at the university, he travelled into foreign countries; and upon his return was introduced to court. His uncommon genius and extensive learning recommending him



him to Henry VIII (who, to give him his due, was a tolerable patron of men of letters), his majesty conferred upon him the honour of knighthood, and employed him in several embassies. He sent him, particularly, to Rome in 1532, about the divorce of queen Catharine; and afterwards to the emperor Charles V, about 1536. Elyot was, as Wood observes, an excellent grammarian, poet, rhetorician, philosopher, physician, cosmographer, and historian; and distinguished as much for his candour, and the innocence and integrity of his life, as for his accomplishments. He was admired and beloved by all the men of learning who were his contemporaries; and his memory is celebrated in their respective works, particularly by Leland. He was interred in the church of Carleton in Cambridgeshire (of which county he had been sheriff), on the 25th of March 1546; and a monument was soon after erected over his grave. Besides several manors which he had in Cambridgeshire, he had one or more in Hampshire. He wrote and translated several works: 1. The castle of health, 1541. 2. The governor, in three books, 1544. 3. Of the education of children. 4. Banquet of sapience. 5. Preservative against the fear of death. 6. De rebus memorabilibus Angliæ. 7. An apology for good women. 8. Bibliotheca Eliotæ, or, Elyot's library or dictionary, 1541: which work was afterwards augmented and improved by Cooper. He translated also from greek into english, The image of governance, compiled of the arts and sciences, by the emperor Alexander Severus, 1556: from latin into english, St. Cyprian's sermons of the mortality of man, 1534; and The rule of a christian life, by Picus earl of Mirandula, printed there the same year.

ELYS (EDMUND), son of a clergyman in Devonshire, was educated at Baliol college, Oxford. In 1655, about the time when he took the degree of B. A. being then fellow of the college, he published a small volume of divine poems, and another in 1658. The same year; he published "Miscellanea," in latin and english verse, and several short essays in latin prose. This book was reprinted in 1662. In the preface, and again in the body of the work he speaks with great sensibility of some persons who had decried his performances, and aspersed his character on account of some levities and follies of youth. In 1659 he succeeded his father in the rectory of East Allington, in Devonshire. His conduct appears to have been irreproachable after he entered into orders. By his writings he has given sufficient testimony of his parts, industry, and learning. The most remarkable of his numerous works, which are mentioned by Wood, is the pamphlet he published against Dr. Tillotson's sermons on the incarnation; and the most estimable is his volume of letters, &c. as some of them are written to eminent

persons, particularly Dr. Sherlock and Dr. Bentley. There are also letters from Dr. Henry More, Dr. Barlow, and others, to Edmund Elys. He was living, and in studious retirement, in 1693, at which time he was a nonjuror.

ELZEVIRS, celebrated printers at Amsterdam and Leyden, who greatly adorned the republic of letters by many beautiful editions of the best authors of antiquity. They fell somewhat below the Stephens's in point of learning, as well as in their editions of greek and hebrew authors; but as to the choice of good books they seem to have equalled, and in the neatness and elegance of their small characters, greatly to have exceeded them. Their Virgil, Terence, and greek testament, have been reckoned their master-pieces; and are indeed so very fine, that they justly gained them the reputation of being the best printers in Europe. There were five of these Elzevirs, namely, Lewis, Bonaventure, Abraham, Lewis, and Daniel. Lewis began to be famous at Leyden in 1595, and was remarkable for being the first who observed the distinction between the v consonant and u vowel, which had been recommended by Ramus and other writers long before, but never regarded. Daniel died in 1680, or 1681; and though he left children who carried on the business, passes nevertheless for the last of his family who excelled in it. The Elzevirs have printed several catalogues of their editions; but the last, published by Daniel, is considerably enlarged, and abounds with new books. It was printed at Amsterdam, 1674, in 12mo. and divided into seven volumes.

EMELRAET, a famous painter and native of Flanders, was born about the commencement of the last century, travelled much and lived a long time at Rome. Being returned to Flanders, he settled at Antwerp, where he was fully employed in working for the churches and in painting the landscapes in the pictures of other artists. He passed for one of the best landscape painters of the flemish school, especially in large. The most capital of his works is in the church of the barefoot carmelites at Antwerp; in the same place are likewise many large and fine landscapes, the figures of which are by Erasmus, Quellin, and other able painters.

EMERI (SEBASTIAN), advocate in the parliament of Paris in the xvth century, deserves to be recorded for his independent spirit in refusing to charge himself, at the time of the difference between the duchess of Angoulême and the constable of Bourbon, with the interests of that princess, and even writing a severe satire against Poyet, who was afterwards chancellor of France, because, upon that occasion, he had basely offered incense to fortune. This piece made a great noise, and caused the author to be disgraced, and to be ordered away from court. He retired into the Bourbonnois; and, out of vexation that he could

could no more return to court, entered into the order of St. Francis, which he quitted afterwards for the carthusian order, of which he was some years after pressed to become general; but this he so resolutely refused, that they were obliged to leave him to his cell, of which he made it an inviolable rule never to interrupt the solitude by any communication with seculars. M. Emeri, counsellor in the parliament of Paris, was of this family. He inherited the estate of M. Emeri his uncle, who died counsellor of the court of aids in the year 1703, and whose father had the same office.

EMERSON (WILLIAM), a very eminent mathematician, was born May 14, 1701, at Hurworth, a village about three miles south of Darlington on the borders of the county of Durham, at least it is certain he resided here from his childhood. His father, Dudley Emerson, taught a school, and was a tolerable proficient in the mathematics; and without his books and instructions perhaps his son's genius might never have been unfolded. Besides his father's instructions, our author was assisted in the learned languages by a young clergyman, then curate of Hurworth, who was boarded at his father's house. In the early part of his life, he attempted to teach a few scholars; but whether from his concise method (for he was not happy in expressing his ideas), or the warmth of his natural temper, he made no progress in his school; he therefore soon left it off, and satisfied with a small paternal estate of about 60l. or 70l. a year, was as independent as if he had enjoyed as many thousands, and devoted himself to a studious life, which he closely pursued in his native place through the course of a long life, being mostly very healthy, till towards the latter part of his days, when he was much afflicted with the stone; towards the close of the year 1781, being sensible of his approaching dissolution, he disposed of the whole of his mathematical library to a bookseller at York, and on May the 26th 1782, his lingering and painful disorder put an end to his life at his native village, being near 81 years of age; in his person he was rather short, but strong and well-made, with an open countenance and ruddy complexion. He was never known to ask a favour, or seek the acquaintance of a rich man, unless he possessed some eminent qualities of the mind. He was a very good classical scholar, a tolerable physician, so far as it could be combined with mathematical principles, and teach a demonstration, as Keil and Morton had endeavoured to bend to their hypotheses. The latter he esteemed above all others as a physician—the former as the best anatomist. He was very singular in his behaviour, dress, and conversation. His manners and appearance were that of a rude and rather boorish countryman, he was of very plain conversation, and indeed seemingly rude, commonly mixing oaths in his sen-

tences, though without any ill intention. He had strong good natural mental parts, and could discourse sensibly on any subject; but was always positive and impatient of any contradiction. He spent his whole life in close study and writing books; from the profits of which he redeemed his little patrimony from some original incumbrance. He had but one coat, which he always wore open before, except the lower button—no waist-coat; his shirt quite the reverse of one in common use, no opening before, but buttoned close at the collar behind; a kind of flaxen wig which had not a crooked hair in it; and probably had never been tortured with a comb from the time of its being made. This was his dress when he went into company. A hat he would make to last him the best part of his lifetime, gradually lessening the flaps, bit by bit, as it lost its elasticity and hung down, till little or nothing but the crown remained. No change was ever made during more than ten years. Many people affirmed he never had any other for twice that period. He never rode although he kept a horse. He was frequently seen to lead the horse, with a kind of wallet stuffed with the provisions he had bought at the market. He always walked up to London when he had any thing to publish, revising sheet by sheet himself: trusting no eyes but his own, was always a favourite maxim with him. He never advanced any mathematical proposition that he had not first tried in practice, constantly making all the different parts himself on a small scale, so that his house was filled with all kinds of mechanical instruments together or disjointed. De Moivre, Mac Laurin, and other mathematicians used to say, “He had no learning, poor man!” He would frequently stand up to his middle in water while fishing; a diversion he was remarkably fond of. He used to study incessantly for some time, and then for relaxation take a ramble to any pot ale-house where he could get any body to drink with and talk to. The duke of Manchester was highly pleased with his company, and used often to come to him in the fields and accompany him home, but could never persuade him to get into a carriage. On these occasions he would sometimes exclaim, “Damn your whim-wham; I had rather walk.” When he wrote his small Treatise on Navigation, he and some of his scholars took a small vessel from Hurworth, and the whole crew soon got swamped; when Emerson, smiling and alluding to his treatise, said, “They must not do as I do, but as I say.” He was a married man; and his wife used to spin on an old-fashioned wheel, whereof a very accurate drawing is given in his mechanics. He was deeply skilled in the science of music, the theory of sounds, and the various scales both ancient and modern, but was a very poor performer. He carried that singularity which marked all his actions even into this science. He had, if we may be allowed the

the expression, two first strings to his violin, which, he said, made the E more melodious when they were drawn up to a perfect unison. His virginal, which is a species of instrument like the modern spinnet, he had cut and twisted into various shapes in the keys, by adding some occasional half-tones in order to regulate the present scale, and to rectify some fraction of discord that will always remain in the tuning. He never could get this regulated to his fancy, and generally concluded by saying, "It was a damned instrument, and a foolish thing to be vexed with."

The following is as accurate a list of Mr. Emerson's works, as we have been able to obtain: 1. The doctrine of fluxions, 8vo. about 1748. 2. The projection of the sphere, orthographic, stereographic, and gnomonical; both demonstrating the principles, and explaining the practice of these several sorts of projections. 8vo. 1749. 3. The elements of trigonometry; containing the properties, relations, and calculations of sines, tangents, secants; or the doctrine of the sphere, and the principles of plain and spherical trigonometry; all plainly and clearly demonstrated. 8vo. 1749. 4. The principles of mechanics; explaining and demonstrating the general laws of motion, the laws of gravity, motion of descending bodies, projectiles, mechanic powers, pendulums, centers of gravity, or strength and stress of timber, hydrostatics, and constructions of machines. 8vo. 1754. 5. Navigation, or the art of sailing upon the sea; containing a demonstration of the fundamental principles of this art: together with all the practical rules of computing a ship's way, both by plane sailing, Mercator, and middle latitude, founded upon the foregoing principles. With many other useful things thereto belonging. To which are added, several necessary tables. 12mo. 1755. 6. A treatise of algebra, in two books. 8vo. 1765. 7. The arithmetic of infinites, and the differential method, illustrated by examples. The elements of the conic sections, demonstrated in three books. 8vo. 1767. 8. Mechanics, or the doctrine of motion; comprehending the general laws of motion; the descent of bodies perpendicularly, and down inclined planes, and also in curve surfaces; motion of pendulums, centres of gravity, equilibrium of beams of timber, and their forces and directions; mechanical powers; comparative strength of timber, and its stress; the powers of engines, their motion and friction, &c. 8vo. 1769. 9. The elements of optics, in four books. 8vo. in 1768. 10. A system of astronomy. Containing the investigation and demonstration of the elements of that science. 8vo. 1769. 11. The laws of centripetal and centrifugal force. 8vo. 1769. 12. The mathematical principles of geography. 8vo. 1770. 13. Tracts. 8vo. 1770. 14. Cyclomathesis; or an easy introduction to the several branches of the mathe-

matics. 10 vols. 8vo. 1770. 15. A short comment on fir Isaac Newton's principia, containing notes upon some difficult places of that excellent book. To which is added, a defence of fir Isaac against the objections that have been made to several parts of the principia and optics, by Leibnitz, Bernoulli, Euler, &c. and a confutation of the objections made by Drs. Rutherford and Bedford against his chronology. 8vo. 1770. 16. Miscellanies: or, a miscellaneous treatise, containing several mathematical subjects. 8vo. 1776.

EMILIANO (JOHN), an italian philosopher and physician of the xvith century, acquired a reputation in the medical art, which he practised with success, as a great naturalist. He is, principally known by a tract printed at Venice, in 1584, 4to. under the title of, *Historia naturalis de ruminantibus, & ruminatione.*

EMILIUS (PAULUS). He was descended from an antient equestrian family in Rome; and, before the 30th year of his age, went through some of the most honourable offices in the commonwealth. His first rise in the state was to the place of edile, which, at that time, and for many ages afterwards, was considered as very honourable. Rome was then engaged in a most expensive and bloody war with the Macedonians, and Paulus Emilius was to have been sent against them; but troubles breaking out in Spain, he put himself at the head of a small but well chosen band of veterans, and marched against the insurgents. Having restored peace in Spain, he returned to Rome, and was chosen consul with the unanimous approbation of the senate and people, who valued him more for his intrinsic merit and illustrious actions, than for the dignity of his family. The Romans having been very unsuccessful in the macedonian war, Paulus Emilius was sent to command their armies, and he not only defeated Antiochus, but likewise obliged that ambitious prince to sue for peace in the most abject and humiliating manner. The dissensions among the Greeks were fomented by the Romans, whose valour, at least during the growing years of their republic, generally flowed from the most profound political knowledge, and wisdom. Paulus Emilius was one of those great geniuses who knew how to mix with valour the most consummate wisdom. Calm and unruffled in his natural temper, he was neither elevated by successes, nor depressed by losses and disappointments. This appeared in his conduct when he returned from Macedonia to Rome. He had established peace in Greece, and like a true patriot he set himself to reform such abuses as had crept into the roman government during his absence. And here it may not be amiss to observe, that although Rome was under a republican form of government, where parties

ties are generally formed from motives of jealousy, yet they were seldom so ungrateful to their commanders, as their neighbours the Greeks; and much less so than the Carthaginians. They submitted to the dictates of Paulus Emilius as if he had been their sovereign; nor did the senate think any honours too great for him. He repaired the capitol, and ordered plays to be exhibited for the amusement of the youth; thereby intending to inspire them with true notions of honour, and make them serviceable to their country in the field. It may be justly said of him, that he pointed out the way for that greatness which afterwards distinguished the Romans from all other people in the world; and although he did not live to see it completed, yet his name was held in such estimation, that his conduct was held up as a noble pattern for all his successors to copy after. He died at Rome in the 72d year of his age; and his body was attended to the funeral pile by all ranks of citizens, who embraced that opportunity of testifying their regard for their disinterested patriot and benefactor.

EMLYN (THOMAS), a learned and pious english divine, memorable for his sufferings on the score of heterodoxy, was descended of a substantial and reputable family, and born at Stamford in Lincolnshire, May 27, 1663. His parents were frequenters of the established church, and particularly acquainted with Cumberland, then a minister at Stamford, afterwards bishop of Peterborough; but being inclined to the sentiments of the non-conformists, they chose to bring up their son to the ministry among them. For this purpose, after he had been at a private school four years, he was sent in 1678 to an academy in Northamptonshire, where he continued four years more. He went in 1679 to Cambridge, and was admitted of Emanuel college; but soon returned to the academy. In August 1682 he removed to Mr. Doolittle's school near London; and in December following made his first essay as a preacher, at Mr. Doolittle's meeting-house near Cripplegate. In the year 1683, Mr. Emlyn became chaplain to the countess of Donegal, a lady of great quality and estate in the north of Ireland, but then living in Lincoln's-inn-fields. While the family resided there, he was the sorrowful spectator of the tragical and affecting execution of the renowned patriot, lord William Russell. It was observed, by Mr. Emlyn, that even the guards themselves, discovered in their melancholy and dejected countenances, their deep concern and grief at the fatal blow given to that noble lord, and through him to the liberties of the nation. The next year, 1684, Mr. Emlyn went over with the countess and the rest of her family to Belfast in Ireland, where she was soon after married to sir William Franklin, and lived in great state and splendour. Here our chaplain had a very liberal and handsome

some allowance, usually wore the habit of a clergyman, and was treated by sir William and the countess with every mark of civility. Indeed they shewed to him the respect of an equal, and required their servants and attendants to behave to him with the same regard as to themselves. He had too much good sense to make an improper use of this encouragement. Sir William Franklin, who had a good estate in the west of England, offered him a considerable living there; but this offer he declined, not being satisfied with the terms of ministerial conformity, though at time he had no scruples on the subject of the trinity. He was far, however, from being stiff in trifles, or bigoted to any party. He constantly attended the service of the church both parts of the day; and when in the evening he preached in the countess's-hall, he had the minister of the parish, Mr. Claude Gilbert, for a hearer, with whom he lived in great intimacy, and for whom he often officiated in the parish-church. Indeed, without any subscription, he had from the bishop of the diocese a licence to preach *facultatis exercende gratiâ*; in-somuch, that it was reported that he had entirely left the dissenters, and was gone over to the establishment. While Mr. Emlyn was in this station, he made a journey to Dublin, where he preached once to the congregation of which Mr. Daniel Williams and Mr. Joseph Boyse were then pastors; and so acceptable were his services to the audience, that the people were hence afterwards induced to invite him thither. Towards the latter end of king James's reign, the north of Ireland was thrown into such confusion and disorder, that the family of sir William Franklin, and the countess of Donegal, broke up; an event which was accelerated by some domestic differences. Mr. Emlyn, therefore, returned to London, where he arrived in December, 1688. Mr. (afterwards Dr.) Daniel Williams had some time before retreated to the same place, having quitted the pastoral care of the congregation at Dublin, which he could never be persuaded to resume. When this determination was known, and Mr. Emlyn had not yet left Ireland, Mr. Boyse founded him by letter, to know whether he was disposed to become Mr. Williams's successor, and wished him to take Dublin in his way to England. He declined the proposal. In Mr. Emlyn's journeyings between Ireland and London, he several times accepted of invitations to preach in the parish-churches of some towns through which he passed. At Liverpool in particular, as he was standing at the door of his inn one Saturday evening, the minister of the place, concluding by his garb that he was a clergyman, requested him to give his parishioners a sermon the next day, which he accordingly did. What was very remarkable, when he passed that way again some time afterwards, the minister being dead, several of the people, who had



had heard him before, desired him to preach for them the next Sunday, which service he performed so much to their satisfaction, that they offered to use their interest with their patron to procure him the living; an offer with which his views of things did not permit him to comply. After Mr. Emlyn had returned to London, being out of employment, he was invited by sir Robert Rich, one of the lords of the admiralty, in May, 1689, to his house near Beccles, in Suffolk, and was by him prevailed upon to officiate as minister to a dissenting congregation at Leostoff in that county. This place he supplied for about a year and a half, but refused the invitation of becoming their pastor, having determined not to accept the pastoral care, where he was not likely to settle for life, or at least for a long continuance. Here also he cultivated a friendly correspondence with the parish-minister, frequently taking several of his people along with him to church, and accompanying the minister in collecting public charities; by which means a perfect harmony subsisted between the members of the establishment and the dissenters. During Mr. Emlyn's residence at Leostoff, he contracted a close and intimate acquaintance with Mr. William Manning, a worthy non-conformist minister at Peasenhall in that neighbourhood. Being both of them of an inquisitive temper, they frequently conferred together, and jointly examined into the principal points of religion, mutually communicating to each other their respective sentiments. This correspondence, notwithstanding the great distance to which they were afterwards separated, was carried on by letters as long as Mr. Manning lived. Dr. Sherlock's "Vindication of the Trinity," having been published about this time, their thoughts were much turned to the consideration of that subject; and the more they enquired into it, the more did they see reason first to doubt, and afterwards to differ from the received doctrine in that article. Mr. Manning embraced the socinian opinion, and strove hard to bring Mr. Emlyn into the same way of thinking; but he could not be brought to doubt either of the pre-existence of Jesus as the *Logos*, or that by him God had created the material world. The interpretations which the socinians gave of the scriptures appeared to our divine so forced and unnatural, that he could by no means accede to them; nor did he ever, in the succeeding part of his life, change his sentiments upon the subject. Nevertheless, upon occasion of his carrying a letter from Mr. Whiston to the prolocutor of the lower house of convocation, in 1711, he was, without any regard to truth, reflected on as a socinian preacher.

When James II. had fled from Ireland to France, and affairs were tending to a settlement in the former kingdom, the protestant congregations began to re-assemble in large numbers.

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Upon this occasion, Mr. Boyse again pressed Mr. Emlyn to accept the pastoral care, jointly with himself, of the dissenting society, in Wood-street, Dublin. The invitation being earnestly recommended by Mr. Nathanael Taylor, an eminent minister in London, Mr. Emlyn thought proper to comply with it, after having taken a considerable time for deliberation. Accordingly, in May, 1691, he removed to Dublin. Here he soon came into great reputation as a preacher. He had not only a portly presence, a strong clear voice, and a graceful delivery, but his discourses were for the most part rational and persuasive, and always accompanied with something serious and pathetic. This he deemed the right mode of instruction, and often lamented that an address to the affections was so much neglected by rational divines. Controversial points he scarcely ever introduced into the pulpit. Few excelled him in prayer; and he was exemplary in the private duties which were incumbent upon him as a christian minister. Mr. Emlyn being thus settled in Dublin, contracted an acquaintance there with Mrs. Esther Bury, who though an usual attendant on the church-service, had been induced, by the fame of his preaching, to become his hearer. She was one of the daughters and coheireses of Mr. David Solum, a gentleman of good estate in the county of Meath. At this time she was the wife of Richard Cromleholme Bury, esq. who was possessed of a large estate near Limerick, and who, dying on the 23d of November, 1691, left her a widow, with a handsome jointure. In this state, though she had many admirers, Mrs. Bury continued till the year 1694, when she was married to Mr. Emlyn. He was now arrived to the utmost height of his desires. Being possessed of an easy fortune, he lived in affluence: besides which he was in a station of large and extensive usefulness, was highly beloved by his people, and was well respected by all who knew him. In 1697 he had some thoughts of openly declaring his sentiments in relation to the trinity, and of breaking off from the congregation: but, on mature deliberation, he determined not to proceed abruptly in so important an affair, nor hastily to throw himself out of a station of usefulness. At the same time, he was resolved to embrace the first fair occasion of declaring his opinion concerning the trinitarian doctrine. Till the year 1701, Mr. Emlyn continued in a happy situation, both with regard to public and private life. But towards the end of that year he began to experience a very afflictive change in his condition. His first calamity was of a domestic nature; for, on the 13th of October, he lost his wife, who was endeared to him by every consideration. This event was succeeded, in a very few weeks, by the decease of his mother; and he had a little before been deprived of a young son. The death of his wife, in particular, inflicted a deep and ten-

der wound upon his heart, as may be perceived in the sermon which he preached upon the occasion; and which was printed at Dublin, in 1703, under the title of "Funeral Consolations." This sermon exhibits one of the finest examples of unaffected pathetic eloquence that our language affords; and had nothing else ever been published by our author, it would have entitled him to high estimation among the readers of practical divinity. The excellence of the discourse has occasioned it to be several times reprinted. It is added to the volume of sermons published after his decease, and it is inserted in the "Protestant System," and in the "Practical Preacher." Perhaps, it may be found in other collections. It is observable, that Mr. Emlyn never once mentions his wife, but, towards the conclusion of the discourse, has covertly and delicately delineated her character. Afterwards it was a consolation to him that his beloved consort did not live to see the troubles which soon came upon him; since they might too deeply have affected her gentle spirit.

In less than nine months after Mrs. Emlyn's decease, the persecution of our author commenced on account of his opinions in relation to the trinity. The first occasion was given to it by Dr. Duncan Cummins, a noted physician in Dublin, and a leading member of the congregation in Wood-street. This gentleman had been brought up to the study of divinity, but afterwards chose the medical profession; and he had done so many kind offices to Mr. Emlyn, that his conduct could not be imputed to ill-will, but to a mistaken zeal for what he apprehended to be important truth. Having observed that Mr. Emlyn avoided expressing the common opinion, and those arguments which are supposed to support it, he strongly suspected that his judgment was against the supreme deity of the lord Jesus Christ. This suspicion he communicated to Mr. Boyse, the consequence of which was, that, in June, 1702, they jointly waited upon Mr. Emlyn, acquainting him with their jealousies, and earnestly desiring to know his real sentiments in the matter. Being thus applied to, he thought himself bound, as a christian, to declare openly his faith in so great a point. Accordingly he freely owned himself to be convinced, that *the God and father of Jesus Christ* is alone the supreme being, and superior in excellence and authority to his son, who derives all from him. At the same time, Mr. Emlyn told the gentlemen that he did not aim to make any strife among the people of the congregation, but was willing to leave them peaceably, that, if they pleased, they might choose another minister. This, however, was not to be permitted him. Mr. Boyse, not willing to take such a weighty matter upon himself, brought it before the Dublin ministers, though he well knew the narrowness of their principles, and that some of them had reflected upon his own orthodoxy, hav-

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ing charged him with being a pelagian. These ministers were Mr. Weld, Mr. Travers, Mr. Sinclair, Mr. Iredel, and Mr. Tate. At an interview with them, he candidly explained his sentiments, the only result of which was that, on that very day, they agreed to cast him off, and that he should not be permitted to preach any more: and this they did without consulting his congregation, who, as yet, were entire strangers to the affair. Indeed, he had never any hearing before them at all. He directed, however, the deacons and chief managers of the church to be called together, when he informed them, that a difference of opinion relative to the trinity, had rendered him offensive to some who were present, and to the ministers of Dublin; upon which account, thankfully acknowledging the kindness and respect they had shewn him for so many years, he desired his dismissal. At this declaration the gentlemen assembled were greatly surpris'd and griev'd; and Dr. Cummins himself then wish'd that he had not begun the business. It was propos'd that Mr. Emlyn should lie by for some time without preaching; but to this he would not consent without a declaration of the cause, lest he should be suspected of having been guilty of some immorality. The next proposition was, that he should retire for a while to England, provided it was approved of by the ministers. To this they agreed, accompanying their agreement with an imperious message, sent by two of their number, charging him not to preach any where, to whatever place he went. Mr. Emlyn embarked for England the next day, with great inconvenience to himself and family; and, no sooner was he gone, than a loud clamour was rais'd against him and his opinions. He had now leisure to look back, and reflect on the change in his condition. He saw that he was enter'd upon a dark scene, and must arm himself for various trials. He had not been of so unsocial a nature as not to relish the society and love of his dear friends, nor was he insensible to the pangs of a violent separation. Neither was he yet so mortified to the world as not to feel the difference between contempt and respect, between affluence and straits. Nevertheless, his convictions of what he believed to be truth were still so clear, that these things never stagger'd his resolutions of adhering to it, in the midst of all discouragements. When Mr. Emlyn came to London, he found some persons who were dispos'd to treat him with candour and charity. This, however, when they heard of it, was so offensive to the Dublin ministers, that they endeavour'd, by their letters, to render him as odious as possible. While he was in London, he published a short account of his case.

After about ten weeks absence, though Mr. Emlyn received discouraging accounts of the rage that prevail'd against him in Dublin, he thought it necessary to return to his family.

ing that both his opinion and his person lay under a great odium among many who knew little of the subject in dispute, he deemed it an act of justice to himself, and especially to the truth, to shew what evidence there was in the scriptures for the doctrine which he embraced. Accordingly, he wrote his "Humble inquiry into the scripture-account of Jesus Christ: or, a short argument concerning his deity and glory, according to the gospel." A few days after this work was printed, our author intended to return to England; but some zealous dissenters, getting notice of his design, resolved to have him prosecuted. Two of them, one of whom was a presbyterian, and the other a baptist-church officer, were for presenting Mr. Emlyn; but upon reflection, this method was judged to be too slow, and too uncertain in its operation. Mr. Caleb Thomas, therefore, the latter of the two dissenters, immediately obtained a special warrant from the lord chief justice (sir Richard Pyne) to seize our author and his books. Thomas himself accompanied the keeper of Newgate in the execution of the warrant, and was afterwards a very forward and eager witness at Mr. Emlyn's trial. Our author, with part of the impression of his work, being thus seized, was carried before the lord chief justice, who at first refused bail, but afterwards said that it might be allowed with the attorney-general's consent; which being obtained, two sufficient persons were bound in a recognizance of eight hundred pounds for Mr. Emlyn's appearance. This was in hiliary term, February 1703, at the end of which he was bound over to easter term, when the grand jury found the bill, wherein he was indicted of blasphemy. To such a charge he could not in justice submit, and therefore chose to traverse. The indictment was altered three times before it was finally settled, which occasioned the trial to be deferred till June 14, 1703. On that day, Mr. Emlyn was informed, by an eminent gentleman of the long robe, sir Richard Levin, afterwards lord chief justice of the common pleas, that he would not be permitted to speak freely, but that it was designed to run him down like a wolf, without law or game; and he was soon convinced that this was not a groundless assertion. The indictment was for writing and publishing a book, wherein he had blasphemously and maliciously asserted, that Jesus Christ was not equal to God the father, to whom he was subject; and this with a seditious intention. For the amusement of such of our readers as are curious in their enquiries into the history of persecution, a copy of the indictment shall be given below [F].

Mr.

[F] This indictment was, in english, as follows: The jury for our sovereign lady the queen, upon their oaths say and

present, that Thomas Emlyn, of the city of Dublin, gent. not having God before his eyes, nor yielding reverence to the

Mr. Emlyn knew that it would be difficult to convict him of being the author of the work; and, no question being put to him on that head, he did not think himself bound, by a forward confession to be his own accuser. The prosecutor not being able to produce sufficient evidence of the fact, at length sent for Mr. Boyse. This gentleman, being examined as to what Mr. Emlyn had preached of the matters contained in the book, acknowledged that he had said nothing of them in the pulpit directly, but only some things that gave ground of suspicion. Mr. Boyse being farther asked, what our author had said in private conference with the ministers, answered, "that what he had declared there was judged by his brethren to be near to arianism." Though this only proved the agreement of the book with Mr. Emlyn's sentiment, it yet had a great effect upon the minds of the jury, and tended more than any other consideration to produce a verdict against him. The queen's counsel, sensible that they had only presumption to allege, contended, that strong presumption was as good as evidence; which doctrine was seconded by the lord chief justice, who repeated it to

true and orthodox holy christian religion, established in the kingdom of Ireland; but being wholly moved by the instigation of the devil, and presumptuously treating of the divinity of our saviour and redeemer Jesus Christ, did, on the eighth day of February, in the first year of the reign of our sovereign lady Anne, by the grace of God, of England, Scotland, France, and Ireland, queen, defender of the faith, &c. at Merchants-key, in the parish of St. Owen, in the county of the city of Dublin aforesaid, by force and arms, namely, by sword, stick, &c. write, and cause to be printed, a certain infamous and scandalous libel, intuled, "An humble inquiry into the scripture-account of Jesus Christ, or a short argument concerning his deity and glory, according to the gospel;" in which libel he, the said Thomas Emlyn, did impiously, blasphemously, falsely, and maliciously, assert, affirm, and declare, in these english words following, namely, "I (meaning him the said Thomas Emlyn) see no reason there will be to oppose those unitarians who think him (meaning Jesus Christ our saviour and redeemer) to be a sufficient saviour and prince; though he (meaning Jesus Christ our lord aforesaid) be not the only supreme God. Nor can any with reason attempt to prove him (meaning the same Jesus Christ) to be such from his works and offices, as king of his church; since it is

implied that as such he (meaning Jesus Christ our lord aforesaid) must do homage to God the father, in delivering up his kingdom to him, and the very expression to God the father makes it plain that there is no God the son in the same sense, or in the same supreme essence with the father. So then Jesus Christ in his highest capacity being inferior to the father, (meaning God the father,) how can he (meaning Jesus Christ our lord aforesaid) be the same God to which he (meaning Jesus Christ our lord aforesaid) is subject, or of the same rank and dignity? So that I (meaning him the said Thomas Emlyn) may safely say thus much, that the blessed Jesus has declared himself not to be supreme God or equal to the father, as plainly as words could speak, or in brief express."—And he the said Thomas Emlyn did on the day and year aforesaid, at Merchants-key aforesaid, in the parish and ward aforesaid, in the county of the city of Dublin aforesaid, publish the said infamous and scandalous libel with intention to disturb the peace and tranquillity of this kingdom, to seduce the pious, true, and faithful subjects of our said lady the queen, from the true and sacred christian faith and religion, established in this kingdom of Ireland; to the evil and pernicious example of others, and against the peace of our said lady the queen, who now is, her crown and dignity, &c.

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the jury. In short, the torrent was so violent, that our author's own counsel could not withstand it. All this, however, related only to the fact of his writing the book, while the main question still remained, whether the passages produced in the indictment amounted to blasphemy. But this matter was never spoken to at all. Mr. Emlyn's own counsel dared not to touch upon the subject, and he was not permitted to speak for himself. In conclusion, the jury brought him in guilty; for which some of them afterwards expressed their concern. The verdict being pronounced, the attorney-general moved that our author might have the honour of the pillory; but the passing of the sentence was deferred to June 16, being the last day of the term. In the mean time Mr. Emlyn was committed to the common jail. During this interval, Mr. Boyse shewed great concern for our author, and used all his interest to prevent the rigorous sentence for which the attorney-general (Robert Rochford, esq.) had moved. It being thought proper that Mr. Emlyn should write to the lord chief justice, he accordingly did so; and his letter was expressed in such candid, serious, and manly terms, that it ought to have excited a greater attention [G]. When he appeared to have judgment given against him, it was moved by one of the queen's counsel (Mr. Brodrick) that he should retract: but to this our author could not consent. The lord chief justice, therefore, proceeded to pass sentence on him; which was, that he should suffer a year's imprisonment, pay a

[G] It was as follows:

My Lord,

‘ Though your lordship may perhaps judge me guilty of a fault for which you cannot admit any apology, yet I may presume upon so much compassion as to have leave to offer something by way of mitigation: I do assure your lordship, that I have no greater desire than to learn the truth from the holy scriptures, by which I shall always be guided according to my best light; and, if I am mistaken in my opinions, God knows, it is altogether unwillingly. It is most obvious that I have forfeited my interest, and sacrificed my reputation in the world, and exposed myself to such evils as nothing could ever make me submit to but the real fear of offending God; which your lordship will, I doubt not, allow for a very great reason. I am ready to do any thing consistent with my judgment and conscience; but I am afraid to do that, for fear of shame from men, for which, my conscience may suggest to me, that Jesus Christ will be ashamed of me at the great day. I imagine, by something spoken on my trial, that your lordship

conceived I had written some deriding scornful expressions of the holy Jesus, which I am sure I never designed; the sum of the whole book being only to shew the father to be greater than he, not denying him any glory consistent with that. I hope, that as the great and merciful God will sooner forgive many errors of the understanding than one wilful crime, so your lordship will make a considerable difference between the disputable errors, which men of probity and learning are divided about, and scurrilous reflections on the blessed Jesus, which are intended for contempt, which my soul shall ever abhor. I shall only presume to add, that as it is entirely for my conscience that I suffer, so I can never be deprived of the comfortable support which such a consideration carries in it; having, I hope, learned in some measure to be conformed to him who endured the cross, and will shortly appear the righteous judge of all. Knowing how much depends on your lordship's favour, and clemency, as to the penalty I am liable to, I entreat for it, and am your lordship's &c.

thousand pounds fine to the queen, and lie in prison till paid; and that he should find security for good behaviour during life. The pillory, he was told, was the punishment due; but, on account of his being a man of letters, it was not inflicted. Then, with a paper on his breast, he was led round the four courts to be exposed. This sentence, for bare matters of speculation and belief, was by some thought to be very severe and cruel; but the lord chief justice did not scruple to magnify the mercy of it, because in Spain and Portugal the punishment would have been no less than burning. After judgment had been passed, Mr. Emlyn was committed to the sheriffs of Dublin, and was a close prisoner, for something more than a quarter of a year, in the house of the under-sheriff. On the 6th of October he was hastily hurried away to the common jail, where he lay among the prisoners in a close room filled with six beds, for about five or six weeks; and then, by an habeas corpus, he was upon his petition removed into the Marshalsea for his health. Having here greater conveniences, he wrote, in 1704, a tract, intitled, "General remarks on Mr. Boyse's vindication of the true deity of our blessed saviour." In the Marshalsea our author remained till July 21, 1705, during the whole of which time his former acquaintances were estranged from him, and all offices of friendship or civility in a manner ceased; especially among persons of a superior rank. A few, indeed, of the plainer tradesmen belonging to his late congregation were more compassionate and friendly. But, of all men, the dissenting ministers of Dublin were the most destitute of kindness. Not one of them, Mr. Boyse excepted, vouchsafed to Mr. Emlyn that small office of humanity, the visiting him in prison; nor had they so much pity on the soul of their erring brother, as they thought him, as to seek to turn him from the error of his way. For a long time our author continued with little appearance of relief; content with this, that he knew for whom and for what he suffered. At length, through the zealous and repeated solicitations of Mr. Boyse, the generous interference of Thomas Medlicote, esq. the humane interposition of the duke of Ormond, and the favourable report of the lord chancellor (sir Richard Cox, to whom a petition of Mr. Emlyn had been preferred), and whose report was, that such exorbitant fines were against law, the fine was reduced to seventy pounds, and it was accordingly paid into her majesty's exchequer. Twenty pounds more were paid, by way of composition, to Dr. Narcissus March, archbishop of Armagh, who, as queen's almoner, had a claim of one shilling a pound upon the whole fine. During Mr. Emlyn's confinement in the Marshalsea, he regularly preached there. He had hired a pretty large room to himself; whither, on the Sundays, some of the imprisoned debtors resorted; and from without doors there



there came several of the lower sort of his former people and usual hearers. That they would not wholly forsake him, nor refuse to worship God with him, was a great pleasure to our author in his state of imprisonment.

Soon after his release Mr. Emlyn returned to London, where a small congregation was found for him, consisting of a few friends, to whom he preached once every Sunday. This he did without salary or stipend; although, in consequence of his wife's jointure having devolved to her children, his fortune was reduced to a narrow income. The liberty of preaching which our author enjoyed, gave great offence to several persons, and especially to Mr. Charles Leslie, the famous non-juror, and Mr. Francis Higgins, the noted rector of Balruddery, in the county of Dublin. Complaint was made upon the subject to Dr. Tenison, archbishop of Canterbury. That great and good prelate was not unacquainted with Mr. Emlyn's having a meeting in London, or with what had befallen him in Dublin; but he had heard such an account of his character, that his grace was not inclined to molest him. Even Mr. Higgins himself did not pretend to say, that our author made controverted points the subjects of his preaching. Nevertheless, in the representation of the lower house of convocation to the queen in 1711, it was asserted, that weekly sermons were preached in defence of the unitarian principles. This assertion was so groundless, that Mr. Emlyn thought proper to write a paper containing some observations upon it. After a few years, his congregation was dissolved by the death of the principal persons who had attended upon his ministry, and he retired into a silent obscurity, but not into idleness; for the greater part of his life was diligently spent in supporting, by various works, the principles he had embraced, and the cause for which he had suffered. The first performance published by him, after his release from prison, was, "A letter to the reverend Dr. Willis, dean of Lincoln; being some friendly remarks on his sermon before the honourable house of commons, Nov. 5. 1705." The intention of this letter was to shew that the punishment even of papists for religion was not warranted by the Jewish laws; and that Christians had been more cruel persecutors than Jews. In 1706 Mr. Emlyn gave to the world one of his most elaborate productions, which is, "A vindication of the worship of the Lord Jesus Christ, on unitarian principles. In answer to what is said, on that head, by Mr. Joseph Boyse, in his vindication of the deity of Jesus Christ. To which is annexed, an answer to Dr. Waterland on the same head." Two publications came from our author in 1707, the first of which was entitled, "The supreme deity of God the father demonstrated. In answer to Dr. Sherlock's arguments for the supreme divinity of Jesus Christ, or whatever can be

urged against the supremacy of the first person of the holy trinity." The other was, "A brief vindication of the bishop of Gloucester's (Dr. Fowler) discourses concerning the descent of the man Christ Jesus from heaven, from Dr. Sherlock the dean of St. Paul's charge of heresy. With a confutation of his new notion in his late book of The scripture proofs of our saviour's divinity." In 1708 Mr. Emlyn printed three tracts, all of them directed against Mr. Leslie. The titles of them are as follow: 1. Remarks on Mr. Charles Leslie's first dialogue on the socinian controversy. 2. A vindication of the remarks on Mr. Charles Leslie's first dialogue on the socinian controversy. 3. An examination of Mr. Leslie's last dialogue relating to the satisfaction of Jesus Christ. Together with some remarks on Dr. Stillingsfleet's True reasons of Christ's sufferings. In this piece, the doctrine of infinite satisfaction is opposed with great ability. One of our author's most curious productions was published in 1710. It is intitled, "The previous question to the several questions about valid and invalid baptism, lay-baptism, &c. considered; viz. Whether there be any necessity (upon the principles of Mr. Wall's history of infant baptism) for the continual use of baptism among the posterity of baptized christians." Though Emlyn has supported his hypothesis with ingenuity and learning, we do not find that he has obtained many converts to his opinion; though, perhaps, the number of them is at present rather increasing. Our author did not again appear from the press till the year 1715, when he published, "A full inquiry into the original authority of that text, 1 John v. 7. There are three that bear record in heaven, &c. Containing an account of Dr. Mill's evidence, from antiquity, for and against its being genuine. With an examination of his judgement thereupon." This piece was addressed to Dr. William Wake, lord archbishop of Canterbury, president, to the bishops of the same province, his grace's suffragans, and to the clergy of the lower house of convocation, then assembled. The disputed text found an advocate in Mr. Martin, pastor of the French church at the Hague, who published a critical dissertation on the subject, in opposition to Mr. Emlyn's inquiry. In 1718 our author again considered the question, in "An answer to Mr. Martin's critical dissertation on 1 John v. 7. Shewing the insufficiency of his proofs, and the errors of his suppositions, by which he attempts to establish the authority of that text from supposed manuscripts." Mr. Martin having published an examination of this answer, Mr. Emlyn printed a reply to it in 1720. A third tract was written upon the subject by Mr. Martin; so that he had the honour of being left in the possession of the field; and this has been thought by many learned men to have been the only honour he obtained. It is generally allowed

ed that Mr. Emlyn shewed distinguished abilities and literature in the controversy, and that there were numerous converts to his opinion. Bishop Smallbrooke seems not to have been satisfied with Martin's defence. On Emlyn's side of the question are Father Simon, La Croze, Sir Isaac Newton, Dr. Bentley, Dr. Benson, Wetstein, Griesbach, and other respectable writers and critics. Indeed, such was the state of the controversy, that the learned in general had abandoned the defence of the verse, when a new and spirited advocate for its authenticity appeared in Mr. archdeacon Travis. The archdeacon's work, however, has not been permitted to be triumphant. Strictures have been made upon it by several authors, both at home and abroad; and Mr. Porson in particular (to whose eminence in greek literature words cannot easily do justice) has examined Mr. Travis's positions with such ingenuity, ability, and critical precision, that, if the archdeacon can produce an answer equally distinguished by the same qualities, he will justly be esteemed one of the most fortunate of mankind. In fact, the subject is considered, by many learned men, as for ever decided. Indeed, we have often been surpris'd, and this for two reasons, that so much stress should be laid upon the text in question by some zealous trinitarians. In the first place, the words are capable of being explained of an unity of consent, and not of substance; as is evident from similar language in the seventeenth chapter of St. John's Gospel. And, secondly, in the proof of any important doctrine, the truth of it should be made to rest upon undisputed passages, and not upon those the authenticity of which must at best be pronounced to be extremely doubtful. Such dubious passages can never have any effect upon the minds of those who are previously sceptical with regard to any great question.

While Mr. Emlyn was engaged in this celebrated controversy, he found leisure for other publications. In 1718 he printed a tract intituled, "Dr. Bennet's new theory of the trinity examined: or, some considerations on the discourse of the ever blessed trinity in unity; and his examination of Dr. Clarke's scripture doctrine of the trinity." Dr. Bennet's explication of the trinity was singular, and approached to sabellianism; on which account he laid himself open to the strictures both of trinitarian and unitarian divines. Mr. Emlyn knew how to make the most of the doctor's mistakes. Three pieces were published by Mr. Emlyn in 1719. The first was, Remarks on a book intituled The doctrine of the blessed trinity stated and defended, by four London ministers, Mr. Tong, Mr. Robinson, Mr. Smith, and Mr. Reynolds. With an appendix, concerning the equality of the three persons, and Mr. Jurieu's testimony to the primitive doctrine on this point." These four dissenting clergymen, who had united their talents upon the subject, were not men of such

distinguished abilities as to be reckoned among the most formidable antagonists with whom our author ever contended. His next publication was, "A true narrative of the proceedings of the dissenting ministers of Dublin against Mr. Thomas Emlyn; and of his prosecution (at some of the dissenters' instigation) in the secular court, and his sufferings thereupon, for his humble inquiry into the scripture account of the lord Jesus Christ: annis 1702, 3, 4, 5. To which is added an appendix, containing the author's own and the Dublin ministers' account of the difference between him and them, with some remarks thereon." It has been thought that this narrative, which is now prefixed to Mr. Emlyn's works, has had a tendency to dispose persons, and young minds especially, the more favourably to receive his sentiments. Simple truth, indeed, ought to be the sole point attended to in every controversy; but it is in human nature to be sometimes influenced by collateral considerations. The last tract published by our author, in 1719, was "The reverend Mr. Trosse's arguments answered; relating to the lord Jesus Christ, and the deity of the holy ghost. Taken from his catechism, and sermon on Luke xxii. 31. printed at Exon."

It was a great satisfaction to Mr. Emlyn, to perceive that the doctrine, for which he had written and suffered so much, gradually gained ground both in England and Ireland. Nevertheless, he still continued to be so obnoxious, that none of the divines among the dissenters in London dared to ask him to preach for them, excepting the ministers of the baptist congregation at Barbican. These gentlemen, who were Mr. Burroughs and Mr. (afterwards Dr.) James Foster, to shew their catholic temper, and truly christian spirit, invited him more than once to that office; and, notwithstanding the reflections of the censorious, were not ashamed publicly to own him for a brother. About the year 1726, upon the decease of the worthy and learned Mr. James Peirce, of Exeter, several of the people wished to invite Mr. Emlyn thither, and had formed a design for that purpose. As soon, however, as he was acquainted with it, he requested them to desist, thanking them for their respectful attention to him, and excusing his acceptance of an invitation, on account of his declining years, and the feebleness of his limbs. Though our author lived in private retirement, he was honoured with the esteem and friendship of divers persons of distinguished learning and in eminent stations. He was particularly intimate with the truly excellent Dr. Samuel Clarke. That great and good man, though at first he was shy and upon the reserve with Mr. Emlyn, when he came to be farther acquainted with him, expressed a high value and regard for him, generally advised with him in matters of importance, and, notwithstanding his usual caution towards men, opened his mind to him with the utmost freedom.

freedom. The doctor's language to our author was, "I can say any thing to you." Another of Mr. Emlyn's friends was Mr. Whifton, who, in his account of his own life, has spoken of him several times in terms of great respect. In 1731 our author wrote "Observations on Dr. Waterland's notions in relation to polytheism, ditheism, the son's consubstantiality with, and inferiority to, the father;" and in the same year he drew up some "Memoirs of the life and sentiments of the reverend Dr. Samuel Clarke." These two tracts, we believe, were not given to the world till his works were collected together. They now form the concluding articles of the second volume. Mr. Emlyn, who was naturally of a very cheerful and lively temper, enjoyed, in all respects, a large share of health, the gout excepted; which, by degrees, impaired his health, and by its annual returns greatly disabled him in his limbs. For the last two or three years of his life he grew much feebler; and about a year before his death he received a violent shock, which it was feared would have carried him off. However, he so well recovered from it, that he weathered the next winter, though a severe one, without any farther breach upon his health. On Friday, July 17, 1743, he was suddenly taken ill in the night, but grew so far better as to be able, for some days, to converse with his friends, and to testify the great satisfaction he enjoyed in the consciousness of his integrity. His disorder returning, he departed this life on Tuesday, the 30th day of the month, in the 79th year of his age. On the 16th of August following, his funeral sermon was preached, at Barbican, by Mr. Foster, who has given him an excellent and a just character. His character is, likewise, displayed at large in the memoirs of his life, which conclude it with asserting, that he was one of the brightest examples of substantial unaffected piety, of serious rational devotion, of a steady unshaken integrity, and an undaunted christian courage. He was buried in Bunhill-Fields, where there is an inscription to his memory. The Memoirs of his life were written by his son, Sollom Emlyn, esq. and separately published in 1746. In the same year, they were prefixed to a collection of his works, in two volumes, octavo. An appendix is added, containing several short papers, drawn up by our author, on various subjects. Mr. Sollom Emlyn, who was bred to the law, and became an eminent counsellor, was employed to publish Lord chief justice Hale's "History of the pleas of the crown," which he did in 1736, in two volumes, folio, together with a preface and large notes. He died in the year 1756, and left one son, Thomas Emlyn, esq. barrister at law, a bencher of Lincoln's Inn, and fellow of the Royal Society.

Mr. Emlyn was one of the most eminent divines of the arian persuasion which this country has produced. His works, which

are written with great ability on that side of the question, have made many converts, especially among the protestant dissenters. Though his writings are, perhaps, not now so much read as they formerly were, they still continue to be held in reputation, and have a number of admirers. Our author was what is called a high arian : believing our blessed saviour to be the first of derived beings, the creator of the world, and an object of worship. We apprehend that several persons, who are advocates for the pre-existence of Christ, do not entirely coincide with the sentiments which Mr. Emlyn has advanced upon these subjects.

EMMIUS (UBBO), a learned professor of Groningen, was born at Gretha, a village in East Friesland, in 1547. He was the son of Emmo Diken, a minister of that village, who had been Luther's and Melancthon's disciple ; and, at nine years of age, was sent to study at Embden. He continued there till he was eighteen, and was then sent to Bremen, to improve under the famous John Molanus. Returning to his father, he did not go immediately to the university ; but passed some time at Norden. Being turned of twenty-three, he was sent to Rostock, a flourishing university ; where he heard the lectures of David Chytræus, a celebrated divine and historian ; and of Henry Bruceus, an able mathematician and physician. The death of his father obliged him to return to East Friesland, after he had continued above two years at Rostock ; and his mother's excessive grief upon this occasion hindered his taking a journey into France, as he had wished and designed to do. He continued with her three years, after which he went to Geneva, where he staid two years. Being returned into his own country, he had the choice of two preferments, either to be a minister or the rector of a college : but, as he was naturally so bashful that he could hardly say a word in company, he could not venture to engage in the ministry, though it was very much his inclination. He chose therefore to be rector of a college : which was that of Norden ; and was admitted into that post in 1579. He made his college flourish exceedingly ; but was turned out of his employment in 1587, through the zeal of some lutherans, because he would not subscribe the Confession of Augsberg. He was chosen the year after to be rector of the college of Leer, whose reputation he raised so high, that it surpassed that of Norden ; which the lutherans could never retrieve from the declining state into which it fell after Emmius was deposed. They had banished from Groningen several persons, who followed Calvin's reformation ; and those of the exiles who retired to Leer, meeting with the same fate as our Emmius, engaged in a particular friendship with him : so that, when the city of Groningen confederated with the United Provinces, and the magistrates resolved

resolved to restore their college, Emmius being recommended by several persons, they chose him to be the rector of that college, and gave him a full power to make or abrogate there such statutes as he should think proper.

He entered upon this employment in 1594, and exercised it near twenty years, to the uncommon advantage of the young students, who were sent in great numbers to that college. At the end of that time, namely, in 1614, the magistrates of Groningen changed their college into an university, and made Emmius professor of history and of the greek tongue. He was the first rector of that university, and one of the chief ornaments of it by his lectures, till the infirmities of old age did not suffer him to appear any longer in public. Yet he did not become uselefs either to the republic of letters, or to the university of Groningen; for he continued to write books, and to impart his wife counsels to the senate in all important affairs. He was a man whose learning was not his only merit: he was capable, which few men who spend their lives in a college are, of advising even princes. The governor of the provinces of Friesland and Groningen consulted him very often, and seldom failed to follow his advice.

Emmius died at Groningen in 1625, leaving a family behind him; for he had been twice married. He was the author of several works. In the last years of his life, he composed the three volumes of his *Vetus Græcia illustrata*, or, *Ancient Greece illustrated*: the first of which contains a geographical description of Greece; the second, the history of it; the third, the particular form of government in every state. This work was committed to the press in his life-time; but, through the delays of the printers, not published till after his death, in 1626. He had published several considerable works before this; as, his chronological and genealogical works, which contain the history of Rome; and an universal history, written in a very elaborate method; his *Decades rerum Frisicarum*, &c. He was not at all prepossessed in favour of his native country; for, on the contrary, he confuted vigorously the idle tales related by the historians of Friesland, concerning the antiquities of their nation: which love of truth raised him a great many enemies. He wrote also a *History of William Lewis count of Nassau*, governor of Friesland; in which we meet, not only with a panegyric on that prince, but also a short history of the United Provinces, from 1577 to 1614. He had theological controversies with Daniel Hoffman, and wrote a book, intituled, *Vita & sacra eleusinia Davidis Georgii*, &c. When he died, he was about composing the history of Philip of Macedon; in order to shew the United Provinces, by what fraudulent and indirect means Philip had oppressed

oppressed the liberty of Greece. He had already carried this history to the 15th year of this king's reign.

What some have said of Ubbo Emmius's extensive and accurate knowledge in history, can hardly be credited. It is asserted, that, without any preparation, he could answer all manner of questions concerning the history, both ancient and modern, of any country whatsoever, without the least mistake in the circumstances of times, places, and persons. He not only knew the actions, events and motives, but also understood the interest of the several nations, the form of their government, the inclinations of their princes, the means they employed to enlarge their dominions, their alliances, and their origin. He knew also the figure, situation, and magnitude of their cities and forts, the position of rivers and highways, the turnings and windings of mountains, &c. The author of his life has collected several encomiums, which Thuanus, Scaliger, Doufa, and others, have passed upon him. They are exceedingly great, especially those of Scaliger, who styles Emmius's History of Friesland "a divine history." The magistrates of Groningen caused his picture to be placed in the town-house.

EMPEDOCLES, of Agrigentum in Sicily, a philosopher, poet, and historian, was disciple of Telauges, who had been the scholar of Pythagoras. He adopted the opinion of that philosopher on the transmigration of souls, and versified it in a poem, which was much praised by the antients. In it the philosophical poet gave the history of the different changes his soul had undergone. He had begun, it seems, by being a girl, afterwards a boy, then a shrub, a bird, a fish, and at last Empedocles. In the same work he unfolded his doctrine on the elements. His system was, that there are four of them, continually at war, but without the power of destroying each other: from their discord even all substances arose. The style of Empedocles greatly resembled (if we may give credit to Aristotle, as cited by Diogenes Laertius) that of Homer: it was full of force, and rich in metaphors and poetical figures. His merit drew upon him the eyes of all Greece: his verses were sung at the olympic games, with those of Homer, Hesiod, and the most famous poets. Empedocles was not one of those who arrogantly style themselves philosophers, he was one in mind and heart: generous, humane and moderate, he refused the sovereignty of his country. He was ever ready to stand forth as the declared enemy of tyrants; he vigorously pursued all those who seemed to aspire at the sovereign power. An Agrigentine having invited him home to supper; the hour of the repast being come, he asked why it was not served up: "Because," said the master, "we wait for the minister of the council." At length



length this officer appeared, and he was made king of the entertainment; during which he gave himself so many insolent airs, that Empedocles began to suspect that some secret project was concerted between the king of the feast and his inviter to re-establish the tyranny. The suspicion was but too well founded. The philosopher next day citing the two persons before the council, they were condemned to death. Empedocles had gained a familiar knowledge of all the sciences. After the example of Pythagoras, he sometimes employed music as a sovereign remedy against the diseases of the mind, and even against those of the body. Being lodged in the town of Gela, with his friend Anchitus, he was told that a young man in great rage was determined to kill this friend, who had sentenced his father to capital punishment. Empedocles endeavoured to calm his mind by persuasive discourse; but his eloquence producing no effect, he strove to unite the harmonious sounds of his lyre with the flowing numbers of poetry; and so employed the modulations which made the most impression on the heart of the young man, that by degrees he was entirely softened, and became his constant disciple. This philosopher was the first that gave lessons of rhetoric in Sicily, and he usefully employed the talent of oratory in reforming the licentious manners of the Agrigentines. He censured them for running after pleasures with as much eagerness as if they were to die before the morrow; and for building houses, as if they thought they were to live for ever. Some authors pretend, that, swayed by his passion for the study of nature, he resolved to view the great crater of mount *Ætna*; and that his rash curiosity was punished by an involuntary fall into the abyss of the volcano; or, that, thinking to pass himself for a deity, and to persuade mankind that he was caught up into heaven, he plunged headlong into that burning gulf, imagining that his death would remain for ever concealed from mortals; but the treacherous mountain regorged his sandals, and exposed the visionary who disdained to be thought a man. However, the most commonly received opinion is, that this philosopher, being extremely advanced in years, fell into the sea and was drowned about the year 440 before Christ. Some writers make a distinction between Empedocles the philosopher and another who was a poet.

**EMPEREUR.** The name of a very considerable french engraver, who has done honour to his country; already famous for the height to which she had carried this ingenious art, even before the reign of Lewis XV. His best pieces are, the triumph of Silenus, after Vanloo, and Aurora and Tithonus, after Pierre, with several others; but the bathers, after Vanloo, is his finest performance. The rape of Europa, after Pierre, is well engraved, in respect of softness; for instance, the bosom  
of

of Europa; and the general brilliancy is agreeable: but there is a strange abruptness in the lights and shades; all the figures are incorrect in the outline, and the group is very disagreeable, but that is the fault of the painter. His Pyramus and Thisbe, from Natoire, is fine.

EMPEREUR (CONSTANTINE L'), of Oppyck in Holland, consummately learned in the oriental languages, honourably filled a chair of hebrew at Leyden. He died in 1648, at a very advanced time of life. All the works he published abound in useful observations, and display a great depth of rabbinical and hebrew learning. His translations of jewish and talmudical books are the most complete of any that are to be met with, though they are not always exact. His book *De mensuris templi*; Leyden, 1630, 4to. is replete with erudition.

EMPORIUS, a learned rhetor, flourished in the time of Cassiodorus in the sixth century. Some writings of his on the art he professed, are still extant; Paris, 1599, 4to. The style of them is spirited and nervous.

ENCOLPIUS, author of the history of the emperor Alexander, with whom he was a great favourite. This history is not extant, and the english writer, says Mr. Bayle, who boasts that he translated it from the greek, justly passes for an impostor. This was no other than Thomas Eliot, who lived in the reign of Henry VIII. He published a book intituled: "Image of governaunce, compiled of the acts and sentences notable of Alexander Severus." He boasted that he had translated this work from the greek manuscript of Encolpius, which had been lent him by a gentleman of Naples, named Puderic. But it was proved [H], that he had taken the materials from Lampridius and Herodian; that he had misunderstood, or wilfully perverted, several things which those two historians have said; and that he had invented many facts on which they are totally silent. Selden thought [I], that he had translated a greek manuscript composed by a modern: but Dr. Wotton believes no such thing; and he observes, that Bayle, having distributed the writings of Thomas Eliot into two classes, the one for compositions, the other for translations, has ranked amongst the former the work in question; which proves, that at that time it was not doubted that the pretended Encolpius was spurious. It is imagined that Thomas Eliot was encouraged to this fraud by the success which the Marcus Aurelius of Guevara had met with. This Spaniard endeavoured to persuade the world, that he had taken the life of that emperor from an old manuscript, which he gave as a model of government. He intituled it: *L'Horloge des Princes*.

[H] See Dr. Wotton's Roman History, See Tillamont, *Hist. des Emper.* tom. iii. printed at London, 1701. p. 375.

[I] Selden in *Eutch.* p. 474, 475.

An action which Encolpius has described deserves to be here mentioned. It is very remarkable. "Lampridius relates, that Ovinus Camillus, a senator, and of a very antient family, aspired to the empire. Of this Alexander was informed, and convinced of it beyond all doubt; upon which he invited Camillus to the palace, and testified how much he was obliged to him, for voluntarily offering to take upon him the burden of affairs, whereas others require to be constrained to it, against their will. After this, he carried Camillus, trembling with fear and stung with remorse, to the senate, associated him with himself in the empire, gave him an apartment in the palace, made him eat at his own table, and ordered him to be clothed with imperial ornaments more magnificent than his own. At that time war broke out with the barbarians, which required the emperor's immediate presence. Alexander offered to take Camillus with him, unless he chose rather to go alone. Alexander, who went on foot, persuaded Camillus to do the same: but the latter, who was of a delicate constitution, being fatigued at the end of two leagues, Alexander obliged him to get on horseback; and as he could not even follow him by that conveyance longer than two days, he ordered him a vehicle. At length Camillus entreated of him as a favour, that he might be permitted to renounce the empire, protesting, either through fear or with perfect sincerity, that he had rather die than live after this manner: upon which, Alexander permitted him to retire to his estate in the country, assuring him that he had nothing to apprehend, and concluded with recommending him to the soldiers. Camillus lived, after this, a long time upon his estate. But afterwards the reigning emperor (for it is not believed that it was Alexander) ordered him to be put to death, because he understood the art of war, and was beloved by the soldiers. Lampridius adds, that the people attributed this action to Trajan, though none of the historians of that prince make mention of it; whereas several authors relate it of Alexander, in the history of his life." It should be added, for the honour of Lampridius, that he has expressly observed, that an historian ought not to follow popular opinions, when they agree not with the testimony of authors. History, says he, is more to be relied on than the reports of the people: since then the historians of Trajan do not ascribe this action to him, and that it is attributed to the emperor Alexander, by those who have written his life, we ought to reject the discourse of the vulgar, who ascribe it to Trajan. This observation of Lampridius is very judicious. The fact in question is so remarkable, that the historians of Trajan would never have forgotten it, if it had belonged to that emperor. Innumerable examples prove, that remarkable actions and sayings are ascribed, by the people, sometimes to one

king,

king, and sometimes to another. The same is practised with regard to saints: their devotees have attributed to certain of them what had already been said of several others. It were to be wished, adds M. Bayle, that the legendary writers had, on these occasions, followed the example of Lampridius.

ENGELBRECHT (JOHN), a German protestant, of lutheran principles, was born at Brunswic in 1599. He was remarkably dull while at school, after which he was put apprentice to a clothier, and worked as a journeyman at that business for some time. His visionary phrensy broke out about the year 1622, and was at first countenanced by the clergy; but finding their influence and popularity diminished, they exclaimed loudly against him, and branded him with the appellation of an emissary of satan. He was looked upon as a prophet by the ignorant, who wondered to see him subsist without eating, drinking, or sleeping, as they thought. The vulgar, who gulp all they hear, and imagine all they see to be real, are in all countries fit subjects to be worked upon by the crafty and designing; with these he was a saint or more, he was the immediate messenger of God; heaven and hell were open to his view, and he had frequent conversations with the angels and devils. He even had the effrontery to assert his conversations with the lord Jesus Christ, in all his glory, attended by twelve angels, who shewed him his five *holy wounds*: but what is most remarkable, is, that being poor and hungry at that time, he said that Christ gave him a dollar of the place, being about one shilling value. The ignorance and impudence of this visionary is only to be matched among the fanatics of the Cevennes. He was called the *Mouth of the Lord*, and is said to have received divine letters from heaven: and yet the time of his death and place of his burial were unknown to Peter Poirer, of myilic memory, and might have remained so had not the rage for this spiritual madness dragged the circumstance to light.—A proof that his death was not much attended to at the time.

He died in 1641, proscribed by the clergy, who would not attend or officiate at his funeral. The bell was not suffered to toll; neither was there any collect sung, as is usual at interments in Germany. We have seen the same errors revived in the present century by Emanuel Swedenborgh. Both claimed alike the inspiration of the holy ghost, and both were alike infatuated with their own inward light. But Swedenborgh was the most rational, his visions approached nearest to a poetical phrensy. He was learned, the other was not.

ENGHELBRECHTSEN (CORNELIUS), a famous painter, was born in 1468, in the town of Leyden, and took for his guide the works of John van Eyck. He was the first that painted in oil in his country; was a good draftsman, and painted with no

less vigour than dispatch both in water-colours and in oil. His works, which escaped the disturbances that ravaged the country, being preserved with respect by the citizens in the town-house of Leyden, were two altar pictures, with the side pieces, since put up in the church of Notre-dame du Marais; one representing Christ on the cross between the thieves, the other Abraham's sacrifice, and another, a descent from the cross, surrounded by little pictures representing the affliction and sorrows of the virgin. In the same place are preserved a cartoon in water colours, representing the adoration of the kings: the ordonnance is fine, the draperies rich and well thrown, and the folds natural. Lucas van Leyden formed himself on his manner. But the principal work of Enghelbrechtsen, according to his biographer Carl van Mander, is a picture, with two side pieces, designed to enrich the tombs of the barons of Lockhorst. It was in their chapel in the church of St. Peter of Leyden, and in 1604 was conveyed to Utrecht, to M. van den Bogaert, son-in-law of M. van Lockhorst. The main subject represents the lamb of the Apocalypse: a multitude of figures, well disposed, the physiognomies noble and graceful, and the delicate style of his pencil render this picture the admiration of all that see it. His genius led him to make a particular study of the emotions of the soul, which he had the art of expressing in every physiognomy. He was considered by the masters his contemporaries as one of the greatest painters of his age. He died at Leyden in 1533, in the 65th year of his age.

ENGHELRAMS (CORNELIUS), was born at Malines in the year 1527. Though he has left only pictures in water-colours, yet he is allowed to be a very able artist. His principal works are in the church of St. Rombout. He has represented, on a large canvas, the works of mercy. A multitude of figures well designed form the object of this grand composition. Here he has distinguished, with great spirit, the poor that deserve our compassion from those who do not. His works are dispersed in the principal towns of Germany. At Hamburgh, in the church of St. Catharine, was a grand and learned composition representing the conversion of St. Paul. He painted for the prince of Orange, in the castle of Antwerp, the history of David, from the designs of Lucas van Heere. De Vries painted the architecture of it, the friezes, the terms, and the other ornaments. The whole was executed in water-colours. Enghelrams died in 1583, at the age of 56.

ENGLISH (HESTER), a frenchwoman by extraction, was eminent for her fine writing in the time of queen Elizabeth and James I. Many of her performances are still extant both in our libraries and private hands; particularly one in the hands of Philip Harcourt, esq. intituled "Historiæ memorabiles Genesii per Esteram Inglis Gallam," Edenburgi, ann. 1600. It appears

appears by Hearne's *Spicilegium to Gul. Neubrigensis*, vol. iiii. p. 751, 752, that she was the most exquisite scribe of her age. A curious piece of her performance was in the possession of Mr. Cripps, surgeon, in Budge Row London, intituled, "Octonaries upon the vanitie, and inconstancie of the world. Written by Ester Inglis. The firste of Januarie 1600." It is done on an oblong 8vo. in french and english verse; the french is all in print-hand, and the english mostly italian or secretary, and is curiously ornamented with flowers and fruits painted in water-colours, and on the first leaf is her own picture, in a small form, with this motto,

De Dieu le bien,  
De moy le rien.

All we know of this curious artist is, that she lived single to the age of about 40, and then married Mr. Bartholomew Kello, a North Briton; that she had a son, who was educated at Oxford, and was minister of Speckshall in Suffolk. His son was sword-bearer of Norwich, and died 1709. Joseph Hall bishop of Norwich, when dean of Worcester, 1617, is styled by her, My very singular friend, in a manuscript dedicated to him, now in the Bodleian library.

ENJEDIM (GEORGE), one of the most ingenious and acute unitarians that ever made remarks on the sacred writings. He wrote: *Explicatio locorum Scripturæ veteris & novi testamenti, ex quibus dogma trinitatis stabiliri solet*, 4to. a learned and valuable work, and which it would require uncommon talents to confute. This author, born in Hungary, died in 1597.

ENNIUS (QUINTUS), an antient latin poet, was born at Rudinæ, a town in Calabria, anno u. c. 514, or ante c. n. 237. That this was the place of his nativity, we learn from himself, as well as from others; for, after he had the freedom of the city of Rome conferred on him, he wrote thus of himself:

Nos fumus Romanei, qui fuimus ante Rudinei :

and the Florentines at this day claim him for their fellow-citizen. He came at first to Rome, when M. P. Cato was quæstor, whom he had instructed in the greek language in Sardinia. C. Nepos informs us, that "Cato, when he was prætor, obtained the province of Sardinia, from whence, when he was quæstor there before, he had brought Ennius to Rome: "which we esteem," says the historian, "no less than the noblest triumph over Sardinia." He had a house on the Aventine mount; and, by the beauty of his genius, the agreeableness of his conversation, and the integrity of his manners, gained the friendship of the most eminent persons in the city. Among these were Galba and M. Fulvius Nobilior, by whose son (who, after his father's example,

was

was greatly addicted to learning) he was made free of the city. This Cicero relates in his piece, intituled Brutus; though the same Cicero, in his oration for Archias, tells us, that the people of Rome made him free, out of regard to his great merit. He attended Fulvius in the war against the Ætolians and Ambraciots, and celebrated his victories over those nations. He fought likewise under Torquatus in Sardinia, and under the elder Scipio; and in all these services distinguished himself by his uncommon valour. He was very intimate with Scipio Nasica, as appears from Cicero: Nasica, going one day to visit Ennius, and the maid-servant saying that he was not at home, Scipio found that she had told him so by her master's orders, and that Ennius was at home. A few days after, Ennius coming to Nasica, and enquiring for him at the door, the latter called out to him, "that he was not at home." Upon which Ennius answering, "What! do I not know your voice?" Scipio replied, "You have a great deal of assurance; for I believed your maid, when she told me, that you were not at home; and will not you believe me myself?" Ennius was a man of uncommon virtue, and lived in great simplicity and frugality, having only one maid-servant to attend him. He died at the age of seventy years; and his death is said to have been occasioned by the gout, contracted by an immoderate use of wine, of which he always drank very freely before he applied himself to writing. This Horace affirms:

Ennius ipse pater nunquam nisi potus ad arma

Profuit dicenda.

Lib. i. epist. 19.

Inspir'd with wine old Ennius sung, and thought

With the same spirit that his heroes fought. PITT.

He was interred in the Appian way, within a mile of the city, in Scipio's sepulchre; who had so great an esteem and friendship for him, that he ordered him to be buried in his sepulchre, and a statue to be erected to him upon his monument. Valer. Maximus observes, that "Scipio paid these honours to Ennius, because he thought that his own actions received a lustre from that poet's writings; and was persuaded, that the memory of his exploits would last as long as the roman empire should flourish."

Ennius is said to have been perfectly well skilled in the greek language, and to have endeavoured to introduce the treasures of it among the Latins. Suetonius tells us, that "he and Livius Andronicus were half Greeks, and taught both the greek and latin languages at home and abroad." He was the first among the Romans who wrote heroic verses. He was a man of an admirable genius, and greatly polished the latin poetry; but left much to be done by succeeding ages. He wrote the Annals

of Rome, which were so highly esteemed, that they were publicly recited with unusual applause by Quintus Vargonteius, who digested them into books; and they were read at Puteoli in the theatre by a man of learning, who assumed the name of the Ennianist. He translated several tragedies from the greek, and wrote others. He published likewise several comedies; but, whether of his own invention, or translated by him, is uncertain. He gave a latin version of Evemerus's sacred history, and Epicharmus's philosophy; and wrote Phagetica, epigrams; Scipio, a poem; Afotus or Sotadicus, satires; Protreptica & Præcepta, and very probably several other works. It appears from his writings, that he had very strong sentiments of religion. He held the doctrine of transmigration, and is said to have affirmed, that Homer's soul was transmigrated into him. The fragments of Ennius, for there are nothing but fragments left, were first collected by the two Stephenses; and afterwards published by Jerom Columna, a roman nobleman, with a learned commentary, and the life of Ennius, at Naples, 1590, in 4to. Columna's edition was reprinted at Amsterdam 1707, in 4to, with several additions by Hesselius, professor of history and eloquence in the school at Rotterdam.

ENNODIUS (MAGNUS FELIX), bishop of Pavia in Italy, and an eminent writer, was descended from an illustrious family in Gaul, and born in Italy about 473. Losing an aunt, who had brought him up, at sixteen years of age, he was reduced to very necessitous circumstances, but retrieved his affairs by marrying a young lady of great fortune and quality. He enjoyed for some time all the pleasures and advantages which his wealth could procure him; but afterwards resolved upon a more strict course of life. He entered into orders, with the consent of his lady, who likewise betook herself to a religious life. He was ordained deacon by Epiphanius, bishop of Pavia, with whom he lived in the most inviolable friendship. His application to divinity did not divert him from prosecuting, at his leisure-hours, poetry and oratory, in which he had distinguished himself from his youth; and his writings gained him a very great reputation. Upon the death of Epiphanius, he appears to have been elected one of the deacons of the roman church; and, in 503, having presented to the synod of Rome an apology for the council there, which had absolved pope Symmachus the year before, it was ordered to be inserted among the acts of the synod. He was advanced to the bishopric of Pavia about 511, and appointed to negotiate an union between the eastern and western churches; for which purpose he took two journeys into the east, the former in 515, with Fortunatus, bishop of Catanæa; the latter in 517, with Peregrinus, bishop of Misenum. Though he did not succeed in these negotiations, he shewed his prudence and



and resolution in the management of them. For the emperor Anastasius, having in vain used his utmost efforts to deceive or corrupt him, after other instances of ill treatment, ordered him to be put on board an old ship; and, forbidding him to land in any part of Greece, exposed him to manifest danger. However, he arrived safe in Italy; and, returning to Padua, died there, not long after, in 521. His works are not voluminous. They were all published by Andrew Scottus at Tournay, 1610, in 8vo; and by James Sirmond at Paris, 1611, in 8vo, with notes, explaining the names and titles of the persons mentioned by Ennodius, and containing a great many observations very useful for illustrating the history of that age. Ennodius's works are likewise printed with emendations and illustrations, at the end of the first volume of father Sirmond's works, published at Paris in 1696; and, from that edition, at Venice, 1729, in folio. Dupin observes, that there is a considerable warmth and liveliness of imagination in the writings of Ennodius; but that his style is obscure, and his manner of reasoning far from exact.

ENSENADA (ZENO SOMO DE SILVA, marquis de la), one of the ablest ministers of Spain, in the reign of Ferdinand VI, was born in obscurity. He was at first book-keeper to a banker at Cadiz. Talents far superior to his station soon made him known. He raised himself by degrees, and from the post of intendant of the army was brought into the ministry, where he appeared with the lustre of a man who has made his own fortune. Having received from the king the title of marquis, he adopted the name of la Ensenada [nothing in himself] from modesty, or rather from a species of vanity far above the common. At the court of Spain at the same time was the famous Farinelli, born, like la Ensenada, in an obscure family. These two extraordinary men had formed an acquaintance at that time of life when connections arise from the heart and not from self-interest. Having met at court, the one in place, and the other in favour, they continued friends. La Ensenada afterwards falling into disgrace, by the intrigues of the duke of Huescar, Farinelli had the courage to represent to the queen how much he lamented that she had not opposed this step; and would have left the country immediately but for the reiterated instances of that princess. La Ensenada never shewed himself so much superior to his place as when he had left it. On receiving a message from the king, that he was permitted to take with him to the place of his exile a certain number of servants, he replied: "that he wanted them while he was minister; but that in his present condition he was very able to wait upon himself." The king, who regretted the loss of him, and had only been drawn into the measure by a court cabal, frequently expressed his regard for him in the live-

liest terms. Some time afterwards he had permission to return; but was never reinstated in his former place. He died in 1755.

ENT (GEORGE), a very ingenious and eminent physician, was born at Sandwich in Kent, Nov. 6, 1604; and, after regularly going through a course of classical instruction, was sent to Sidney-college in Cambridge. He afterwards travelled into foreign countries, and was made a doctor of physic at Padua. After his return home, he became eminent for his practice; during the times of the usurpation, was chosen fellow, and afterwards president, of the college of physicians; and at length had the honour of knighthood conferred upon him by Charles II. He died at London Oct. 13, 1689, and was buried in the church of St. Laurence, Jewry. He was intimate with the famous Dr. William Harvey, whom he learnedly defended in a piece, intituled, "*Apologia pro circulatione sanguinis contra Æmilium Parifanum, 1641.*" in 8vo. Ten years after, he prevailed with Dr. Harvey to consent to the publication of his "*Exercitationes de generatione animalium;*" which he himself took the care of, and presented to the president and fellows of the college of physicians in a most sensible, polite, and elegant dedication. He published also, "*Animadversiones in Malachie Thruston, M. D. diatribam de respirationis usu primario, 1679,*" 8vo: before which, says Wood, is his picture in a long peruke. In the Philosophical Transactions, number 194, ann. 1691, are six George Ent's "*Observationes ponderis testudinis, cum in autumnno terram subiret, cum ejusdem ex terrâ verno tempore exeuntis pondere comparati, per plures annos repetitæ.*" Wood seems to think, that six George might be the author of more things: but they had not come to his knowledge.

ENTICK (JOHN), known by his spelling dictionary, a very useful publication, and which is in every person's hands. He wrote a history of the war which terminated in 1763 by the peace of Paris; 5 vols. 8vo. also the history of London, 4 vols. 8vo. mostly abridged from Stow and Maitland. He died in 1780, and is buried in Stepney church-yard, where is a monument over him.

ENTINOPE of Candia, a famous architect at the commencement of the 7th century, was one of the principal founders of the city of Venice. Radagasus, king of the Goths, having entered Italy in the year 405, the ravages of these barbarians forced the people to flee to different places. Entinope was the first who took refuge in the marshes bordering on the Adriatic. The house he built there was yet the only one in those parts, when, some years afterwards, the inhabitants of Padua fled for safety to the same marshes. Here, in 413, they raised the four-and-twenty houses, which at first composed the city. That of Entinope was afterwards altered into a church,  
and

and dedicated to St. James. We are informed that it still subsists, and is situated in the quarter of Venice which takes its name from the Rialto, and is the most antient of the whole city.

ENZINAS (FRANCIS), born at Burgos in Spain about 1515, is equally known in french under the names of Dryander and of Duchefne. At Wittemberg, like John Dryander his brother, he quitted popery for lutheranism. His spanish translation of the N. T. Antwerp 1542. 8vo. which he dedicated to Charles V, caused him to be put into prison, where he was kept 15 months. But finding means to escape in 1545, he fled to Calvin at Geneva. He left a history of the state of the Low Countries, and of the religion of Spain; Geneva, 8vo. This work, which is extremely scarce, forms a part of the protestant Martyrology, printed in Germany. Enzinas had been a disciple of Melancthon.

EOBANUS (ELIAS), was surnamed HESSUS, because he was born on the borders of Hesse, in 1488, under a tree in the open fields. He professed the belles lettres at Herfurt, at Nuremberg, and at Marpourg, whither he had been called by the landgrave of Hesse. He died in that city, Oct. 5, 1540, aged 52, with the reputation of a good poet and an honest man, a foe to satire, though a rhymer, and a stranger to falsehood and duplicity. The tavern was his Parnassus. It is reported that he conquered one of the hardest drinkers of all Germany, who had challenged him to drink a bucket of beer. Eobanus was victor; and the vanquished, having made repeated efforts in vain to empty the bucket, fell down dead-drunk. We have a great number of poems by this tippling poet, for the verses seemed to fall from his pen, whether drunk or sober. He possessed the ease of Ovid, with less wit and less fancy, but more of nature. The principal fruits of his muse are: 1. Translations into latin verse of Theocritus; Bale, 1531, 8vo. and of the Iliad of Homer; Bale, 1540, 8vo. 2. Elegies, worthy of the times of the purest and most elegant latinity. 3. Sylvæ, 4to. 4. Bucolics, much esteem'd; Halle, 1539, 8vo. 5. Hesi & amicorum epistolæ, folio. His poetry was published under the title of Poëmatum farragines duæ; Halle, 1539, 8vo. and Frankfort, 1564, 8vo. Camerarius wrote his life, printed at Leipsic in 1696, 8vo.

EON (DE L'ETOILE), a gentleman of Brittany, illiterate, but extravagant and obstinate almost beyond example. This crazy mortal gave himself out for the son of God, and the judge of the quick and the dead; from the coarse allusion of his name with the word EUM, in the conclusion of the exorcisms, Per EUM qui judicaturus est vivos & mortuos. We need not be surpris'd that a lunatic could find such an illusion in his imagination; neither ought we to be surpris'd that he got together a great number of followers; and that these followers, more deserv'ing of the discipline of the mad-house than the dreadful

punishment of the stake, being condemned in a barbarous age to the flames, rather chose to be burnt than renounce their folly. To proceed: Eon gave ranks to his disciples: some were angels; others were apostles; this was called Judgment, that bore the name of Wisdom, another was styled Domination, and another Science. Some of the nobility sent persons to arrest Eon de l'Etoile; but he entertained them well, gave them money, and nobody would arrest him. It was given out, that he enchanted men, that he was a magician, that it was impossible to seize on his person: the imposture was generally believed; however, the archbishop of Reims caused him to be taken up, and it was then thought that he was forsaken by the dæmons. Being brought before the council at Reims convened by pope Eugenius III in 1148, the pontiff asked him, Who art thou? To which he answered:—He who should come to judge the quick and the dead. As he had in his hand a stick in the shape of a fork, on which he leaned, the pope asked him, what was the meaning of that stick? This is a great mystery, replied the fanatic. While this stick is in its present situation, with the two points pointing up towards heaven; God is in possession of two thirds of the world, and leaves me master of the other third. But, if I turn the two points towards the earth, then I enter into possession of the two thirds of the world, and leave but one third of it to God. This master of the universe was shut up in a close prison, where he died miserably soon after. His disciples, though less criminal, were handled more severely. They had the choice of abjuring their absurdities, or of submitting to be burnt; they chose the latter. One of these wretches, who was named Judgment, exclaimed, as he went to the stake: Open, o earth! to swallow up my enemies, as thou didst Dathan and Abiram!—But the earth did not open; and he was burnt. Those of Eon's followers who desired to be readmitted into the church, were previously exorcised, as dæmoniacs.

EPHORUS, an orator and historian, was of Cumæ in Æolia. Isocrates, whose disciple he was, advised him to compose a history, as he did Theopompus, another of his scholars. Ephorus accordingly set about his work; but, not caring to trouble himself with the intricate and trifling accounts of the fabulous times, he began at the return of the Heraclidæ to Peloponnesus, and brought down his narrative, from that famous epocha, to the 20th year of the reign of Philip king of Macedon, father to Alexander the great; making an interval of about 750 years. He divided his history into thirty books, to each of which he added a preface. The opinions concerning this author are various. By some he is commended; while he is the object of censure and accusation to others for falsehood and inaccuracy. Diodorus Siculus reckons him one of the three historians

torians most deservedly in esteem; the other two being Callisthenes and Theopompus. After complaining, that many of those who had composed histories had neglected the proper method and distribution of their subjects, he declares that Ephorus was not guilty of this fault; and that his work was not less to be esteemed for the elegance of his style than for the accuracy of his method. Indeed he has been preferred to Theopompus; which is doubtless a great commendation. Neither are the praises small that are bestowed on him by Strabo; for he looks upon him as a person whose memory should be preserved; he quotes him often; and the reason he gives for it is the exactness of his enquiries, acknowledged and commended by Polybius, a very competent judge. Having taken notice of an error in that historian, he adds, that nevertheless he surpasses other historians. "Such was Ephorus," says he, "and superior to the rest; Polybius himself is hearty in his commendation of him, saying, Eudoxus has written learnedly on the affairs of Greece; but Ephorus has given us a most beautiful account of the origin of their cities, of their affinities, their colonies, their chiefs and their authors." The error he speaks of is a contradiction which is plain enough, and the less excusable, because the author had taken much pains to clear the subject, and confute those who had treated it confusedly. He had besides boasted of his diligence. "Ephorus, as though he had performed something noble, concludes with saying, that he had accustomed himself to make the most exact enquiry into such things as were either altogether dubious, or falsely reported." This is not the only contradiction he is guilty of. "Sometimes he seems to have executed the very reverse of what he had proposed." These are Strabo's words; who immediately gives a proof of it: for he says, that Ephorus, having censured such authors as intermix fables with history, launches out in praise of truth, and promises to observe that virtue, especially in the account of the oracle of Delphi; there being nothing more absurd than a lie, when one speaks of an oracle so averse to deceit. This is very judicious; such a reflection does honour both to the person and judgment of Ephorus: but the sequel is not consistent with it. For the account that author gives of the oracle of Delphi, is but little better than the vulgar notion. On the other hand: "He related so many falsities about Ægypt, as to shew, that not only he had never travelled thither, but also that he had not taken care to get accurate information from those who were acquainted with that country." This is the opinion of Diodorus Siculus; who, a little after, having convicted him of lying, makes this reflection: "A man must expect little accuracy in Ephorus, if he considers how little regard he pays to truth." Seneca gives us a still worse opinion of him, when he rejects his testimony

about a comet. Let us relate the whole passage, as it shews what stress we ought to lay on the authority of historians when they speak of prodigies: "The authority of Ephorus may easily be invalidated. He is an historian: some of whom frame relations of things incredible, and rouse the admiration of the reader with tales of prodigies, who would have paid no attention to ordinary occurrences. Some are credulous, and others careless. Upon some fiction steals unawares, to some it is agreeable. The former do not avoid it, and the latter court it. And this is common to the whole tribe, who think their works will never be admired or popular, unless they be seasoned high with fiction. Ephorus moreover is not a writer of the best credit; he is often deceived and often deceives." The reader may see in Vossius, on the greek historians, some lies of Ephorus, and how much his style was despised by Duris of Samos, Dio Chrysostome and Suidas. Dionysius of Halicarnassus and Diodorus Siculus had a different opinion of him; and they were good judges. However it be, all lovers of historical learning must regret the loss of Ephorus's writings. It should be remarked, that Vossius has not sufficiently characterised the errors with which he has reproached him; for he blames him for deceiving his readers without being deceived himself, when he speaks of the temple of Hercules. "He is deceived indeed when he said, &c. but deceives in his fictitious account of the temple of Hercules in Spain; as may be seen in Strabo at the opening of book iii. Ephorus is guilty in several instances of the same nature; for which reason Diodorus Siculus, at the beginning of book i. says, "a man must expect little, &c." In the first place, it is probable, that he said this very innocently. What advantage was he to get by advancing such a thing against his conscience? He was so ill acquainted with the affairs of Spain, that he took that country for one city. Josephus infers from thence, that it was late before the Greeks knew any thing relating to the western nations. Vossius does not disapprove this inference. Why then does he think that Ephorus knew the truth concerning that temple? In the second place, Strabo is not rightly quoted; for he does not give us to understand precisely, whether Ephorus wrote according to his knowledge, or against it. Thirdly, the passage of Diodorus Siculus does not by any means prove, that the works of Ephorus contained several falsehoods in opposition to his own knowledge. He is only accused of having neglected to get better information. Among other things, he wrote: 1. A treatise de rebus inventis, of which Strabo makes mention lib. xiii. 2. Another, de bonis ac malis, divided into 24 books, noticed by Suidas, in Ephoros. 3. Another, de rebus passim admirabilibus, divided into 15 books, Suidas. 4. Another, de civitatibus Thraciæ: Harpocration quotes the fourth book of it.

5. Another,

5. Another, intituled : Epichorios, wherein he treats of his native country. Father Hardouin ascribes to him a particular treatise of the origin of cities, and another of the increase of the Nile; but the authors he alleges say not so much as he pretends: for Polybius only affirms, that Ephorus in his history, well elucidated the foundation of cities, their colonies, &c. And as for the scholiast of Apollonius, his design was only to quote what Ephorus had said concerning the Nile in the same history. It was not by particular treatises of geography that he merited a rank among geographers, but because he had made it his business to describe the places which he was obliged to mention in the course of his history. We cannot doubt that he published some harangues, or some treatise of rhetoric, since Cicero in his *Oratore* says: "I shall pass by Isocrates, and his scholars Ephorus and Naucrates; for, though excellent at composing and embellishing an oration, yet they ought to be consummate orators." How can we doubt that he wrote a treatise of rhetoric, when we know that his book *de Dictione* has been quoted by Theon? "Ephorus's treatise on diction is quoted by Theon; at the beginning almost of which, he says, that he breaks out into an hexameter." These are the expressions of Vossius; who may be charged here, says Mr. Bayle, with a fault of commission, and another of omission: for he affirms, that the verse which was found near the beginning of this treatise was an hexameter. Now, we see no such thing in Theon: neither does he say, that this verse was in the same place where Ephorus condemned the cadence and numbers of discourse: a circumstance which Theon relates, and is a singularity not to be omitted. The passage of that sophist, related at length, will discover another mistake of Vossius: "It is a pardonable slip to fall into such numbers as have some affinity to verse, such as iambic, since all writers are prone to them unawares; as Ephorus in his treatise on diction, when declaiming against the soft flow of words, at his very outset stumbled into metre:

"The modes of diction must the next be scanned."

Theon had just before been condemning without mercy, that sort of prose which contains high-sounding, lofty terms, and then proceeds to excuse the verses that resemble prose, such as are iambics; and says, that most writers, notwithstanding all their care, are apt to run into the fault of making that sort of verses. He instances in our Ephorus; but does not say, as Vossius pretends, that this verse was almost at the beginning of the treatise. A book was written against Ephorus, wherein his plagiarisms were exposed; but the work is entirely lost. Eusebius has preserved a valuable fragment of the first book of Porphyry, *De erudito auditu*, wherein we find a dispute between

tween two literati; one of whom preferred Ephorus to Theopompus, and the other called Ephorus a plagiarist, accusing him of having transcribed 3000 lines verbatim from Daimachus, Callisthenes, and Anaximenes. It does not appear that his adversary denied the fact: he contents himself with recriminating; and says only that Theopompus was a great plagiarist. Porphyry, some pages after, asserts that there were two books of one Lyfimachus, *De furto Ephori*; and that Alcæus, a satirical poet, had exposed and ridiculed the plagiarisms of that historian. Here a small difficulty seems to occur. Daimachus, one of the authors, who, according to Porphyry, were pillaged by Ephorus, was sent on an embassy to the court of the son of Androcottus, king of the Indies: by which it appears, that he lived after Ephorus; and, consequently, that Porphyry is mistaken. This is a chronological argument, which Vossius has made use of to confute Casaubon; who thought that the Daimachus pillaged by Ephorus is the same who was a native of Plataea, and whom Plutarch and Athenæus have quoted. It is certain, that the author quoted by Athenæus has written an account of the Indies, and was of Plataea; and therefore that he of whom Casaubon speaks, is the same with that Daimachus who was sent to the Indies, in the reign of Allitrochades, son to Androcottus. Now the question arises, whether Ephorus could be the plagiarist of that Daimachus? Chronology is rather against it: for Androcottus was king of the Indies when Seleucus laid the foundation of that power to which he afterwards arrived. Vossius lays no great stress upon his argument; for he presently says: "Be cautious then how you believe that Ephorus copied a great part of his history word for word from this Daimachus; for, from what has been said above, it is sufficiently proved that Ephorus was the more antient of the two." Ephorus studied eloquence under Isocrates at the same time with Theopompus. The latter was but 45 years old when Alexander restored him to his country. He saw Ptolemy on the throne of Egypt. Why then may we not believe, that Ephorus lived to the complete establishment of Seleucus's monarchy? Nothing hinders the supposition that Androcottus's reign was of no long duration, and that Daimachus was advanced in years when he was sent into the Indies. He might therefore have published histories before he went upon his embassy: Ephorus might have perused them, and have made no more scruple of collecting from them, than he did from those of Anaximenes his contemporary. It must not be imagined that Porphyry thought Ephorus pillaged the history of the Indies written by Daimachus: for undoubtedly he meant some other work, such as might be the history of the Greeks, plainly ascribed by Plutarch to the same Daimachus, who also com-

posed



posed a treatise, *De bellicis machinamentis*, and perhaps also a treatise of religion. Had M. Menage but duly examined all these particulars, he would not so readily have adopted Vossius's opinion. It has likewise been admitted into the collection of plagiarists, where it was expected a method might have been found to exculpate Porphyry, of which he had no sort of need. "The same charge will lie against Porphyry, to whom Casaubon appeals, unless the learned can shew there was another Daimachus contemporary with, or more antient than, Ephorus; or that the name of Daimachus in Porphyry has been corrupted." At all events, the curious are obliged to Eusebius for having saved from the ravages of time so fine a fragment of Porphyry; though perhaps he should not have made use of it in a work, intituled: *Preparatio evangelica*: for, of what benefit is it either to advance christianity, or to confound the false deities, that greek authors have been plagiaries one upon another? Is not the same thing practised daily, between catholic and catholic, and between protestant and protestant? Eusebius was more judicious in shewing that the Greeks had played the plagiary with the barbarians: for this serves in some sort to support the sacred histories. From whence we may infer by the way, that it was less disadvantageous to the Greeks to steal from one another than to plunder foreign treasures. This disadvantage however is an exception to the general rule. It was said by Marin, "that to take from those of one's own nation was a theft; but to take from strangers was a conquest: and perhaps he was in the right. We study only to learn, and we learn only to shew that we have studied." These are the words of M. Scuderi. "If I have borrowed," continues he, "from the Greeks or Latins, yet I have taken nothing from the Italians, Spaniards, or French; deeming, that what is learning among the antients, is robbery among the moderns." La Mothe le Vayer is of the same opinion; for he says in one of his books: "To take from the antients, and make booty of what they have written, is like committing piracy beyond the line; but to steal from one's contemporaries, by appropriating their thoughts and productions, is like picking the pockets of people in the open street." This maxim seems agreed on by all authors, that it is better to rob the antients than the moderns; and that, amongst the latter, we ought rather to spare our countrymen than strangers. Literary piracy is not indeed in all respects similar to that of the marauders at sea. The latter think it less criminal to commit their piracies in the new world than in Europe. Authors, on the contrary, go more boldly on their piratical depredations in the old world; and have reason to hope they shall be applauded for the prizes they have taken. "He who made annotations on the Jerusalem of Tasso," says M. Scuderi, "thought he did him

credit by marking in his poem two or three thousand places imitated from divers authors: and the commentators of Petrarch and of Ronfard have done the same." All plagiarists, when it is in their power, follow the plan of the distinction here laid down; not from any scruples of conscience, but rather that they may escape detection. If a young french divine makes use of the sermons of M. Daillé, or some other minister of his nation, how will he be able to conceal his theft? Has he not reason to apprehend, that his flock will soon discover where he has been playing the free-booter? It is therefore but prudent in him to lead them into an unknown country, and decorate himself with the spoils of an english preacher. Woe to him, however, if there happen to be too great a disproportion between what he has stolen, and what he tacks to it of his own! *Purpureus latè qui splendeat unus & alter, Assuitur pannus*; as it will give good judges room to think, not only that he is a plagiarist, but likewise a very clumsy one. They will persuade themselves that he has spoiled excellent matter; and that he must have stolen it, since he has put it into so ill a form. The best remedy for this is a bad one: to deliver what is borrowed without changing any thing; but this is a capital crime in matters of this kind. "We may steal," says La Mothe le Vayer, "after the manner of bees, without wronging any body: but the theft of the ant, who carries off the whole grain, is by no means to be imitated." If the reader like this thought best in latin, he shall have it: "*Multum interest apum more circumvolitans agillis thyma ex variis floribus odorem excerpas, an vero ignavum fucos, pecus imitando mel ex alveariis fustuleris.*" It is what Frischlin represented to his antagonist. To return to Ephorus, some ancient writers have passed a severe judgment on the long speeches he inserted in his history. He was very much ridiculed too for the manner in which he mentioned his native country. "In those days," says he, "the city of Cumæ was quiet." Ephorus notatur falsè, quod in rerum gestarum enumeratione, cum nihil haberet quod à suis diceret actum & tamen patriæ vellet mentionem facere ita acciamaverit; *Eo tempore quieti erant Cumæi*. Strabo, lib. xiii. p. 428, upon which Mr. Bayle observes. Had it not been much better to have said nothing of that people than to bring them upon the stage to so little advantage? He left a son called Demophilus; who, being a man of learning, was thought to have put the last hand to his father's history, that is, that he finished, toward the end, what his father Ephorus left imperfect. Hence it is, that Athenæus being obliged to quote the last book of that work, seems uncertain whether he ought to ascribe it to Ephorus or Demophilus. Father Hardouin did not well understand this, for he supposes that Athenæus doubts that the thirty books which that history contained were the work of

the father or of the son. Jonsius's conjecture appears to be solid. "The reason of this doubt of Athenæus," says he, "is this, that Ephorus might possibly leave an imperfect history of the late war, to be finished by his son;" five or six lines after, he speaks no more dubiously, but affirmatively, grounding himself on the authority of a famous historian: "Soon after, Ephorus left his history unfinished to his son Demophilus to be completed, as Diodorus testifies; so that Athenæus may justly doubt whether to ascribe the history to the father or son, since it was written jointly by both." Jonsius de Hist. Script. Philos. p. 44 It does not however appear that Diodorus Siculus observes, that Ephorus charged his son to supply what was wanting in his history; and if Jonsius had read it in Diodorus Siculus he ought not to have spoken sometimes dubiously, and at other times in a more decisive tone. Ephorus might have followed the court of Alexander, but he refused that honour. Diodorus Siculus does not approve what he owns, that the barbarians were more antient than the Greeks.

EPHREM (S. r.), an antient christian writer of the ivth century, was a native of Edessa, according to some; or, as others say, of Nisibe in Syria; and was born under the emperor Constantine. He embraced a monastic life from his earliest years, and in a short time was chosen superior to a considerable number of monks. He was ordained deacon at Edessa, and priest at Cæsarea in Cappadocia by St. Basil, who is also said to have taught him greek; but these two last circumstances are questionable, since some accounts say, that he did not understand greek, and that he died a deacon. He might have been a bishop, and would not: for Sozomen relates, that when the people had chosen him, and sought him in order to have him ordained to that function, he ran into the market-place, and pretended to be mad. Upon this he was let alone, as supposed to be really so; and escaping into some retired place, he there continued till another was chosen. He wrote a great number of books, all in the syriac language: but a great part of them is said to have been translated in his life-time. Photius tells us, that he wrote above a thousand orations, and that himself had seen forty-nine of his sermons: and Sozomen observes, that he composed three hundred thousand verses. His works were so highly esteemed that they were publicly read in the churches after the scriptures. Sozomen observes, that his works were so remarkable for beauty and dignity of style, as well as for sublimity of sentiments, that these excellences did not disappear even in their translations: and St. Jerom assures us, that in reading the translation of St. Ephrem's treatise of the Holy Ghost, he plainly saw the vivacity of the author's genius. After several editions of his works, a beautiful one was printed at Oxford,

1708, in folio. Gregory Nyffen, in his panegyric on this father, is very copious with regard to the merit of his writings, and his attachments to the orthodox faith. St. Ephrem had an extreme aversion to the heresies of Sabellius, Arius, and Apollinarius; the last of whom, as Gregory relates, he treated in a very extraordinary manner. Apollinarius having written two books, in which he had collected all the arguments in defence of his own opinion, and having entrusted them with a lady, St. Ephrem borrowed these books, under the pretence of being an apollinarian; but before he returned them, he glewed all their leaves together. The lady, seeing the outside of the books to be the same as before, and not discovering that any thing had been done to them, returned them to Apollinarius to be used in a public conference he was going to have with a catholic: but he, not being able to open his books, was obliged to retire in disgrace. St. Ephrem was a man of the greatest severity of morals, and so strict an observer of chastity, that he avoided the sight of women. Sozomen tells us, that a certain woman of dissolute character, either on purpose to tempt him, or else being hired to it by others, met him on purpose in a narrow passage, and stared him full and earnestly in the face. St. Ephrem rebuked her sharply for this, and bade her look down on the ground. But the woman said, ‘Why should I do so, since I am not made out of the earth, but of thee? It is more reasonable that thou shouldst look upon the ground, from which thou hadst thy original, but that I should look upon thee, from whom I was procreated.’ St. Ephrem, wondering at the woman, wrote a book upon this conversation, which the most learned of the Syrians esteemed one of the best of his performances. He was also a man of exemplary charity, of which the following instance is related by Sozomen: Edeffa having been long afflicted with a famine, he quitted his cell; and applying himself to the rich men, expostulated severely with them for suffering the poor to starve, while they covetously kept their riches hoarded up. He read them a religious lecture upon the subject, which affected them so deeply, that they became regardless of their riches: “but we do not know,” said they, “whom to trust with the distribution of them, since almost every man is greedy of gain, and makes a merchandise and advantage to himself upon such occasions.” St. Ephrem asked them, “what they thought of him?” They replied, that they esteemed him a man of great integrity, as he was universally thought to be. “For your sakes, therefore,” said he, “I will undertake this work:” and so, receiving their money, he caused three hundred beds to be provided and laid in the public porticoes, and took care of those who were sick through the famine. And thus he continued to do; till the famine ceasing, he returned to his cell, where he applied

plied himself again to his studies, and died not long after, in 378, under the emperor Valens. Upon his death-bed he exhorted the monks, who were about him, to remember him in their prayers; forbade them to preserve his clothes as relics; and ordered his body to be interred without the least funeral pomp, or any monument erected to him.

EPICHARMUS, an ancient poet and philosopher, was born in the island of Coös, and carried, as we are told by Laërtius, into Sicily, when he was but three months old, first to Megara, and afterwards to Syracuse: which may well enough justify Horace and others in calling him a Sicilian. He had the honour of being taught by Pythagoras himself; and he and Phormus are said to have invented comedy in Syracuse, though others have pretended to the glory of that discovery. He presented fifty-five, or, according to others, thirty-five plays; but his works have been so long lost, that even their character is scarcely on record. Only Horace has preserved the memory of one of his excellences, by commending Plautus for imitating it; and that is, the keeping his subject always in view, and following the intrigue very closely:

Plautus ad exemplum Siculi properare Epicharmi, &c.

Lib. ii. epist. i. v. 58.

Plautus excels in winding up his plots,  
Like Epicharmus the Sicilian bard.

Besides his numerous comedies, he wrote a great many treatises in philosophy and medicine. Aristotle, as Pliny tells us, thought that Epicharmus added the letters Θ and X to the greek alphabet, though others ascribe them to Palamedes. He died at the age of 90, according to Laërtius; or 97, as Lucian asserts. Laërtius has preserved four verses, inscribed on one of his statues, which shew the high esteem antiquity had of him.

EPICIE, a capital french engraver. His pieces in the work, entituled, Cabinet de Crozat, are very fine; and extremely agreeable, in the delicacy for which this artist is remarkable. His portraits are happily performed; those of the comptroller general Orry, and Boullongue the painter, are extremely good. His finest history piece is the Bashaw, having the picture of his mistress taken after Carlo Vanloo. The airs and expression of the heads are wonderfully fine, and engraved in the most just and masterly style; examine particularly the painter's, the bashaw's, the figure standing by the canvass, and the two boys behind; nothing can be better expressed. That of the woman is not so happy. The painter's countenance is finely touched; his whole figure indeed is boldly designed, and full of relief; the clear obscure, excellent; the lights and shades being so agreeably managed, as to give an unusual brilliancy to the whole piece. The time of his death is uncertain.

EPICTETUS, a celebrated philosopher of antiquity, was born near the end of Nero's reign, as is commonly supposed; at Hierapolis in Phrygia; and was a slave of Epaphroditus, a freedman of Nero's, and one of his guards. Under the dominion of this master, he passed the first part of his life; nor is it clear, at what time and by what means he obtained his liberty. Thus much we are assured of, that, upon an edict of Domitian for banishing all philosophers from Rome and Italy, about the year 94, he withdrew to Nicopolis, a city of Epirus; and his being included under that prohibition, in the quality of a philosopher, is a manifest proof that he was a freedman. It has generally been thought, that after his retreat he never returned to Rome, but passed the remainder of his life at Nicopolis; and this opinion is grounded upon Arrian's often saying, that those discourses, of which his book consists, were made and delivered in that city. However, it is not safe to embrace it entirely; for Spartian tells us, that the emperor Hadrian was very intimate with Epictetus, which cannot well be conceived, if the latter had been constantly resident, from the time of Domitian's edict, in a place so remote as Nicopolis. It does not certainly appear whether or not he was ever married: but as there is not sufficient authority for affirming, so neither is there enough for denying it. For Arrian, in several passages, takes notice of Epictetus's aversion to the epicureans, upon this provocation particularly, that they spoke in prejudice of marriage. But, married or single, it is highly probable that he had no children: for, besides that no author mentions him to have had any, that repartee of Demonax in Lucian intimates that he had none: who, when Epictetus advised him to marry and leave children, replied pleasantly, "With all my heart, provided you will give me one of your daughters." It is unquestionable, however, that he lived in extreme poverty: for how liberal soever Spartian has been in commendation of Hadrian's generosity towards poets, orators, philosophers, mathematicians, and masters of science of any kind, though at the same time no man living took more delight in rallying them than he; yet we have no grounds to believe, that either the emperor or any of his successors, who professed such esteem and veneration for Epictetus, bestowed upon him so much as might set him above even extreme poverty. The reason of this probably was his obstinate contempt of riches, which would not suffer any favours of that kind to be fastened upon him. And this appeared by his manner of living at Rome, in a little cottage, without so much as a door to it, no attendants but one old woman, and no furniture but an earthen lamp; to the light of which we owe those beautiful and divine thoughts of which Arrian has preserved some noble remains. This lamp was purchased for about 100 l. after his death, by a person,

whom

whom Lucian ridicules for it, as hoping to acquire the wisdom of Epictetus by studying over it. We have no account that can be depended on, either of what distemper or about what time he died. Suidas tells us, that he lived to the reign of Marcus Aurelius; and Themistius asserts, that he was highly esteemed by that prince as well as his predecessor. But this account is rejected by many, though all agree that he lived to a considerable age.

Epictetus, though a philosopher, was a man of great humility and modesty, which was most eminent in his own practice, as well as in his recommendation of it to others. Hence he used to say, that there is no need of adorning a man's house with rich hangings or paintings; for the most graceful furniture is temperance and modesty which are lasting ornaments, and will never be the worse for wearing. All ambition and vain-glory he detested; and as no man did more good, or lived better than he, so no man was more solicitous to conceal it. "If," says he, "you have so far mastered your appetite, as to have brought your body to coarse fare, and to be well contented with mere necessaries, do not glory in your abstemious way of living. If you drink nothing but water, proclaim not your own sobriety upon every occasion; or, if you would inure yourself to hardship, do it for your own benefit, and not to attract the admiration of the people. Let vain-glorious fools make their trials as public as they can; but know, that all affectations of this kind are utterly unworthy of a philosopher." Another proof of his exemption from vanity is this, that, although no person of his time was better qualified to become an author, yet he left nothing of his own composing behind him. Suidas indeed tells us, that he wrote a great many books; just as much, says Fabricius, as Pythagoras and Socrates, whom all allow to have written none. Nothing is certainly more justly valued than Epictetus's Enchiridion, or Manual of the stoic philosophy; but, if Arrian had not collected it from his master's mouth, and transmitted it, together with his commentary upon it, to posterity, it is possible that the very name of Epictetus might not now be known.

He was a great lover of neatness; and often used to say, that he had much rather see one of his scholars come to him well dressed and curled, and had more hopes of such a one's improvement, than of one whose hair was greasy, and his habit slovenly. He had an ill person, and was weak and lame, as we learn from these lines, which are quoted by Gellius, and are thought by some to have been written by himself:

Although by birth a slave, in body lame,  
In fortune poor, heaven's favour gives me fame.

Aul. Gell. l. ii. c. 18.

The meanness of his fortune, however, did not affect the greatness of his soul. Extraordinary instances are related of his patience.

While he was a slave to Epaphroditus, his master one day took a frolic to wrench his leg. Epictetus, observing the brute delighted with so barbarous a pleasure, and that he continued it with greater violence, said, with a smile, and without any appearance of passion, "If you go on, you will certainly break my leg:" and when his leg was broken, "Did not I tell you, sir, that it would be so?" This story is related by Celsus the Epicurean, who takes occasion from it to extol the constancy of Epictetus above that of Christ.

He constantly professed the stoic philosophy, which was of all others the most severe and exalted; and no man among the ancients was more expert at reducing the rigour of its maxims and precepts into practice. For though he was of the last who formally applied himself to the rules of this sect, yet he was one of its greatest ornaments; and conformed himself strictly, both in his discourse and behaviour, to the manners of Socrates, Zeno, and Diogenes. With fancy and fortune, the two powers by which mankind are governed, he waged continual war. Of fancy he would say, "What is the whole Iliad of Homer, but a succession of most unreasonable humours? Paris took a fancy to carry off Menelaus's wife, and Helena to go away with him. Now, if her husband had been so prudent as to account the loss of such a wife rather a deliverance than an affliction, the whole jest had been spoiled, and we had had neither Iliad nor Odyssey. But, from his being as extravagantly humourfome and fanciful as the rest, he followed wars and tumults, the slaughter of innocent men without number, and the subversion of several ancient cities." Fortune he used to compare to a woman of quality who prostitutes herself to servants. He entirely renounced all the delights which gratify the senses, to devote himself solely to the nobler satisfactions of the soul.

But that which seems to be the peculiar glory of Epictetus is, that of all the ancient philosophers he made the nearest approaches to the true christian morality, and entertained more just and becoming notions concerning the nature and providence of God, than any who were not enlightened by the gospel. His doctrines were, in truth, so agreeable to ours, that St. Augustine, notwithstanding his violent prejudices against the generality of the heathen sages, speaks of him with great respect, and honours him with the character of an exceedingly wise and good man. Another excellence, peculiar to himself, is, that he admitted all the severity of the stoics, without any of their founess. He has nothing of the insolence, so usual with that sect, of making their romantic wise man equal with God. He rejected their chimerical and impracticable perfections; so that he reformed stoicism, as well as professed it. And, besides his vindicating the immortality of the soul, as strenuously as Seneca or any of the stoics,



stoics, he declared openly against self-murder ; the lawfulness of which was maintained by the rest of his sect.

Arrian, his disciple, wrote a large account of his life and death, which is lost. His commentaries and the Enchiridion have been often published, and translated into almost every language. A translation of them into english, with notes, was published in 1758 at London, by the learned Mrs. Elizabeth Carter, daughter of the late rev. Dr. Carter, of Deal in Kent. Simplicius was also a celebrated commentator upon Epicætetus, of whom we shall speak under his article.

EPICURUS, the greatest philosopher of his age, was born at Gargettus in Attica, in the 3d year of the 109th olympiad ; that is, about the year 340 before Christ. From the place of his birth, we find him often called, by ancient authors, the Gargettic author, the Gargettic old man, and simply the Gargettian. His father Neocles and his mother Chærestrata were among those inhabitants of Attica whom the Athenians sent into the island of Samos. This was the occasion of Epicurus's passing his childhood in that island ; and he did not return to Athens till he was eighteen years of age. His masters are said to have been various ; and there is much uncertainty about them. Cicero, Plutarch, Empiricus, and others, have represented him as accustomed to boast, that he never had any master, but was his own teacher, and attained philosophy by his own wit and industry. They mention this, indeed, with a view of disparaging him ; yet it must be granted, that he discovered many great and useful truths by the strength of his own parts. He did not fix at Athens, upon his first return thither ; for, at the age of twenty-three, he went to his father, who dwelt at Colophon ; and thence to several other places, before he settled himself at Athens. This he did in the 36th or 37th year of his age, and "discouraged a while," says Laërtius, "of philosophy, in public with others, but afterwards established a sect of his own." Admiring, as he did, the doctrine of Democritus, he professed himself at first a Democritian ; but afterwards, when he had made alterations in the system of that philosopher, his followers were called from him Epicureans.

Whereas other professors of sects made choice of particular places in Athens, as the Academy, the Lyceum, &c Epicurus purchased a very pleasant garden, where he lived with his friends in great tranquillity, and taught philosophy to a great number of disciples. They lived all in common with their master, and a better regulated society had never been seen. To be convinced of this, only read the following passage in Tully : "Epicurus says that, of all things which wisdom has provided for the happiness of life, nothing is more excellent and more agreeable than friendship. Nor did he confirm this by words alone, but much more by his life and manners ; the greatness of which behavi-

our is abundantly testified by the fabulous stories of the ancients ; in the infinite number and variety of which, fetched from the remotest antiquity, there are scarce three pair of friends to be met with from Theseus down to Orestes. But what large assemblies of friends, and how strictly united in mutual affection, did Epicurus entertain in one little house ! which harmony is at this day kept up by the Epicureans." He wrote a prodigious number of books. Laërtius, speaking of the philosophers who have written the most, places Chrysippus in the first rank, and Epicurus in the second. This in his preface; but in his tenth book he says, absolutely and without reserve, that of all authors Epicurus is the man who has written the most : "His works," continues he, "amount to three hundred volumes, which contain nothing but what is his own ; for he borrows the words of no author, nor makes a quotation from any one. But as to Chrysippus, who would not suffer himself to be surpassed by Epicurus in the number of his compositions, he did nothing but heap quotation upon quotation : so that, if what he cited had been taken away from him, his writings would have been reduced nearly to blank paper." Epicurus's books have been lost long ago : besides some titles preserved by Laërtius, and fragments scattered among several writers, there is no part of them remaining.

Epicurus lived all his days, unmarried, at Athens ; dividing his time between conversing with his friends, reading lectures to his pupils, and composing systems and treatises ; and, being grown old, made, as the custom was, his will, which is preserved entire by Laërtius. He died, in great pain, of a retention of urine, with singular patience and constancy, when he had just entered his 72d year. It is remarkable, that, being near death, he wrote the following epistle, preserved by Laërtius, to one of his friends : "Having led a most happy life, and now being about to die, we write this to you. We are seized with the strangury and dysentery beyond expression : but all our pains and troubles arising from hence are abundantly compensated by the pleasure we have in reflecting upon our discourses and inventions. But do thou, as becomes the good-will thou hast had from thy youth towards me and philosophy, take care of the children of Metrodorus." The respect which his followers preserved for his memory is almost incredible. His school was never divided, but his doctrine perpetually followed as an oracle. "The sect of Epicurus," says Numenius in Eusebius, "resembles some real republic ; which, entirely free from all sedition, is governed by one common mind and will. This discipline they have formerly followed, and do follow even now ; so that, it is probable, they will continue the same for the future. But among the stoics factions have arisen ; which, being begun by their chiefs, have been continued down to this time." It is, surely, no small circumstance in favour of these philosophers, that they should enjoy

joy profound peace and tranquillity, while all the other sects were full of quarrels and misunderstandings. As they paid this respect to his doctrine, so they paid no less to his person. They placed his picture every where: they kept his birth-day, even in Pliny's time; and observed the month he was born in as a continual festival. In a word, as long as learning flourished in Greece, and Rome was preserved from the incursions of barbarians, the memory of Epicurus continued fresh, and his school and discipline in vogue.

Epicurus revived the atomical system, which Leucippus had invented; and brought it, by his authority, into great repute. He has been universally condemned for what he taught concerning the nature of the gods; whom he is supposed to have denied in his heart, though he owned them with his mouth, to avoid the punishment he would have suffered, if he had attempted to overthrow their worship. What gives reason to suppose this of him, is, that he reduced the divine nature to a state of perfect inaction, deprived it of the government of the world, and did not acknowledge it to be the cause of the universe. This made Tully say, "Re tollit, oratione relinquit, deos;" and he adds, that he made this formal confession with his mouth: "invidiæ detestandæ gratia." As to his doctrine, that the happiness of man consists in pleasure, though it has occasioned some effects which have discredited his sect, yet, if it be rightly interpreted, it is certainly very reasonable; for it amounts to nothing more, than that the happiness of man consists in his being at ease, and in feeling pleasure, or, generally, in being contented. Could we ask Epicurus, where this ease and contentment must be found, he would not say, In good eating, drinking, or in lascivious indulgence; but in sobriety, temperance, and the restraint of tumultuous and disorderly passions, which deprive the soul of her happy state; that is, the gentle and quiet acquiescence in her condition. These were the pleasures wherein Epicurus made the happiness of man to consist. But men exclaimed against the word PLEASURE; those who were already corrupted, made an ill use of it; the enemies of his sect took advantage of it; and so the name of an epicurean became odious. All this, however, is accidental to the doctrine, and Epicurus may still have reasoned with great solidity.

It is probable that he did so, because it is certain that he lived in a most exemplary manner himself, and conformably to the rules of philosophical wisdom and frugality. Calumnies, indeed, have been spread against the morals of this philosopher. He has been represented as a glutton, a debauchee, a Sardanapalus; and because, according to the custom of those days, he admitted some women who loved philosophy into the number of his disciples, his school has been represented as a downright brothel. It has been reported, that the courtesan Leontium,

though she attended the philosopher's lectures, had not discontinued her former trade; and that she served the whole society with her person, and Epicurus in particular. But all this has been solidly confuted by the excellent Gassendi, in his seventh book *De vitâ & moribus Epicuri*: in which work he has laboured, with extreme diligence, to collect whatever could be found concerning the doctrine and person of this philosopher in the writings of the ancients, and to reduce the same into a complete system. It may perhaps be thought surprising, that Epicurus, having practised such excellent morals, should have fallen into an infamy, which has rendered his sect and memory odious for ages: but it must be remembered, that he was contemporary with Zeno, the founder of the stoics; and that his competition with that famous philosopher must necessarily have produced ill consequences of this nature. The stoics professed a great severity in their morals; and to contend with them was almost as dangerous at that time, as it is at all times to be at variance with bigots. They interested religion in their quarrel: they raised fears, lest the youth should be perverted: and they alarmed all good men. Their accusations found credit; for the people are easily persuaded, that true zeal and austere maxims always go together. All which considered, it must not be thought strange, if, by dint of defamation, pious frauds, forged letters, and such-like arts, they made disadvantageous impressions of Epicurus, which lasted a long time. Besides, it was easy to give an ill sense to the doctrines of Epicurus, and to fright honest people with his favourite PLEASURE. If, when they had spoken of it, they had at the same time added his explications, no one would have been alarmed: but all the explications which were favourable to him were carefully removed, and kept from the knowledge of the vulgar. Besides, as we have already observed, there were some epicureans who made an ill use of his doctrine. They did not debauch themselves, indeed, in his school; but they had the cunning to shelter their disorders under the authority of so great a name. This Seneca, though a stoic, has the candour to own: "They are not," says he, "instigated by Epicurus to riot; but, already addicted to vices, they hide their debaucheries in the bosom of philosophy, and run to those lectures where they hear pleasure recommended. Nor do they consider how temperate and abstemious, for such I take it to be, the pleasure of Epicurus is; but fly to the bare name, for some protection and cover for their lusts." Gassendi has admirably unfolded all this, and shewn how several great men, hurried away with the torrent, have, from age to age, followed the established prejudices, without examining things to the bottom. He mentions Cicero, Plutarch, and Galen, in particular: he mentions also some fathers of the church. Gregory Nazianzen, however, was not under this error, for he owns the morals

morals of Epicurus to be very strict; and several others have declared as much.

If ever we have had reason to know, that time at length does justice to oppressed innocence, it is with regard to this philosopher; for there have risen so many illustrious defenders of his morals, both practical and speculative, that, at present, none but the obstinate or ignorant judge ill of either. Gassendi observes, that, as soon as polite learning began to revive in the xvth century, several able men spoke in behalf of Epicurus; who, during so many ages of barbarism, had been oppressed under a load of prejudices. He names Philephus, Alexander ab Alexandro, Cælius Rhodiginus, Volaterranus, Joannes Franciscus Picus, Erycius Puteanus; and he might have added to these, Laurentius Valla. The famous Don Francisco de Quevedo published an apology for this philosopher at Madrid, in 1635. In France, La Mothe le Vayer and Sorbierre have done the same: but nothing has been written in any country, or in any age, in defence of Epicurus, equal to the performance of Gassendi. What he has composed on this subject is a master-piece; the most curious and judicious collection that can be seen, and disposed in the clearest and most regular method. Lastly, our countryman sir William Temple, in his miscellanies, has declared himself in favour of Epicurus, with very singular address.

It would be wrong to conclude the account of this philosopher, without observing one particularity relating to him; which is, that, famous as he has been since his death, he was not much so while alive. Seneca, in his 79th epistle, speaking of several great men who had not justice done them in their own age, forgets not Epicurus. "How many," says he, "have there been, whose merits were not publicly known till themselves were no more! How many have become famous after their deaths, who were not so during their lives! You see how much Epicurus is admired, not only by the more learned, but even by the ignorant multitude. This man was unknown at Athens, in whose neighbourhood he had, as it were, concealed himself. Having out-lived his friend Metrodorus many years; in a certain epistle, where he affectionately commemorates the friendship which had subsisted between them, he concludes with saying, that it had not been the least prejudice to himself and Metrodorus, amidst so much good fortune, that they were not only unknown, but almost unheard of in Greece. Was he not therefore discovered when he had ceased to be? Did not his doctrine shine forth? Metrodorus likewise, in a certain epistle, makes the same confession, that himself and Epicurus had not shone out in due lustre, but that both of them should one day be highly and freely honoured by those who should tread in their footsteps." A father of the church will bear witness, that Metrodorus did not feed himself with vain hopes, when he imagined, that the sect of his

friend Epicurus would make more noise in future age than it did during their lives. It is Lactantius; and his words are these: "Epicuri disciplina celebrior semper fuit, quam cæterorum." Div. Inst. l. iii. c. 17.

EPIMENIDES, an ancient poet and philosopher, was born at Gnoſſus in Crete; and has always been acknowledged a Cretan, though, contrary to the custom of his country, he wore his hair long. Some say, he did this because he was ashamed of his country, and would not be taken for a Cretan; and indeed he does not seem to have a high opinion of his countrymen, if that verse, cited by St. Paul in his epistle to Titus, be, as it is generally believed to be, his: "The Cretans are always lyars, evil beasts, slow bellies." Many wonderful things are related of him; and his reputation was so great all over Greece, that he was there esteemed a favourite of the gods. The Athenians, being afflicted with a plague, and commanded by the oracle to make a solemn lustration of the city, sent Nicias, the son of Niceratus, with a ship to Crete, to desire Epimenides to come unto them. He accepted their invitation, and, accompanying the messengers to Athens in the 46th olympiad, performed the lustration of the city; and the plague ceased. Here he contracted an acquaintance with Solon, whom he privately instructed in the proper methods for the regulation of the athenian commonwealth. Standing one day to look on the haven of Munychia, he said to those that were about him, "How blind is man in future things! for, if the Athenians did but foresee what a mischief this will be to their city, they would demolish it with their very teeth, rather than let it stand." About 250 years after, Antipater confirmed his judgment, by placing a macedonian garrison in those invincible works; and the saying of Epimenides, being on record and known, made him pass for a prophet among the ancients. Having finished his business at Athens, the citizens offered him many valuable presents and high honours, and appointed a ship to carry him back to Crete; but he returned their presents, and would not accept of any thing, but a little branch of the sacred olive preserved in the citadel; and desired the Athenian people to enter into an alliance with the Gnoſſians. Having obtained this, he returned to Crete, where he died soon after, aged 157 years; or, as the Cretans, consistently with their character, pretended, 299.

He was a great poet, and wrote many things in verse. He composed 5000 verses on the genealogy of the gods, 6500 on the building of the ship Argo, and Jason's expedition to Colchos; and 4000 concerning Minos and Rhadamanthus. He wrote also in prose concerning sacrifices, and the commonwealth of Crete. St. Jerom likewise mentions his book of oracles and responses. The Lacedæmonians procured his body, and preserved it among them, upon the advice of an oracle; and Plutarch tells us, that

that he was accounted the seventh wife man by those who would not admit Periander into the number.

EPHANIUS, an ancient christian writer, was born about 332, at Befanducan, a village of Palæstine. His parents are said by Cave to have been Jews; but others are of opinion that there is no ground for this suspicion, since Sozomen asserts, that "from his earliest youth he was educated under the most excellent monks, upon which account he continued a very considerable time in Ægypt." It is certain, that, while he was a youth, he went into Ægypt, where he fell into the conversation of the gnostics, who had almost engaged him in their party; but he soon withdrew himself from them, and, returning to his country, put himself for some time under the discipline of Hilarion, the father of the monks of Palæstine. He afterwards founded a monastery near the village where he was born, and presided over it. About 357 he was elected bishop of Salamis, afterwards called Constantia, the metropolis of the isle of Cyprus, where he raised himself a great reputation by his writings and his piety. In 382, he was sent for to Rome by the imperial letters, in order to determine the cause of Paulinus concerning the see of Antioch. In 391 a contest arose between him and John, bishop of Jerusalem. Epiphanius accused John of holding the errors of Origen; and, going to Palæstine, ordained Paulinian, brother of St. Jerom, deacon and priest, in a monastery which did not belong to his jurisdiction. John immediately complained of this action of Epiphanius, as contrary to the canons and discipline of the church. Epiphanius defended what he had done, in a letter to John. This dispute irritated their minds still more, which were already incensed upon the subject of Origen; and both of them endeavoured to engage Theophilus of Alexandria in their party. That prelate, who seemed at first to favour the bishop of Jerusalem, declared at last against Origen; condemned his books, in a council held in 399; and persecuted all the monks who were suspected of regarding his memory. These monks, retiring to Constantinople, were kindly received there by John Chrysoptom; which highly exasperated Theophilus, who, from that time, conceived a violent hatred to Chrysoptom. In the mean time Theophilus informed Epiphanius of what he had done against Origen, and exhorted him to do the same. upon which Epiphanius, in 401, called a council in the isle of Cyprus, got the reading of Origen's writings to be prohibited, and wrote to Chrysoptom to do the same. Chrysoptom, not approving this proposal, Epiphanius went to Constantinople, at the persuasion of Theophilus, in order to get the decree of the council of Cyprus executed. When he arrived there, he would not have any conversation with Chrysoptom, but used his utmost efforts to engage the bishops, who were then in that city, to approve of the judgment of the council of Cyprus against Origen.

Not succeeding in this, he resolved to go the next day to the church of the apostles, and there condemn publicly all the books of Origen, and those who defended them: but, as he was in the church, Chrysoſtom informed him, by his deacon Serapion, that he was going to do a thing contrary to the laws of the church, and which might expose him to danger, as it would probably raise some sedition. His consideration stopped Epiphanius; who yet was so inflamed against Origen, that, when the empress Eudoxia recommended to his prayers the young Theodosius, who was dangerously ill, he answered, that "the prince her son should not die, if she would but avoid the conversation of Dioſcorides, and other defenders of Origen." The empress, surprised at this answer, sent him word, that, "if God should think proper to take away her son, she would submit to his will; that he might take him away, as he had given him; but that it was not in the power of Epiphanius to raise him from the dead, since he had lately suffered his own archdeacon to die." Epiphanius's heat was a little abated, when he had discoursed with Ammonius and his companions, whom Theophilus had banished for adhering to Origen's opinions; for these monks gave him to understand, that they did not maintain an heretical doctrine, and that he had condemned them in too precipitate a manner. At last he resolved to return to Cyprus; and, for a farewell to Chrysoſtom, he said, "I hope you will not die a bishop:" to which the latter replied, "I hope you will never return to your own country." Both these things came to pass; for Chrysoſtom was deposed from his bishopric, and Epiphanius died at sea about 403. His works were printed in greek at Basil 1544, in folio, and had afterwards a latin translation made to them, which has frequently been reprinted. At last Petavius undertook an edition of them, together with a new latin translation, which he published at Paris 1622, with the greek text revised and corrected by two manuscripts. This edition is in two volumes folio, at the end of which are the animadversions of Petavius, which are rather dissertations upon points of criticism and chronology, than notes to explain the text of his author. This edition was reprinted at Cologne 1682, in two volumes folio.

Epiphanius was well versed in the hebrew, syriac, ægyptian, greek, and latin tongues; which makes Jerome call him Πενταγλωσσος, "a man of five tongues." He was very conversant in ecclesiastical antiquities, on which account he is chiefly regarded. M. Daille styles him "a good and holy man, but observes, that he was little conversant in the arts either of rhetoric or grammar, as appears sufficiently from his writings: which defects must necessarily be the cause of much obscurity in very many places, as indeed is much complained of by the interpreters of this father." Scaliger is very severe upon our author, calling him "an ignorant man, who knew nothing of greek or  
hebrew;



hebrew; who, without any judgment, was solicitous to collect every thing; and who abounds in fallacies. We have," says he, "a treasure of antiquities in him; for he had good books, which he sometimes transcribes to very good purpose: but when he advances any thing of his own, he performs it wretchedly." Photius tells us, that his style is very mean and negligent; and Dupin observes, that it has neither beauty nor elevation, but is low, rough, and unconnected: that he had a great extent of reading and erudition, but no judgment nor justness of thought; that he often uses false reasons to confute heretics; that he was very credulous, inaccurate, and frequently mistaken in important points of history; that he paid too ready a regard to spurious memoirs and uncertain reports; in short, that he had great zeal and piety, but little conduct and prudence.

EPIPHANIUS, the scholastic, a friend of the celebrated Cassiodorus, translated, at his instance, the ecclesiastical histories of Socrates, of Sozomen, and of Theodoret. Several other translations from greek into latin are attributed to Epiphanius. He flourished in the sixth century.

EPIPHANIUS, the son of Carpocrates, was thoroughly acquainted with the platonic philosophy, in which he thought he found the proper principles for explaining the origin of evil, and for justifying the ethics of his father. He supposed an eternal, infinite, incomprehensible principle; and with this fundamental principle allied the system of Valentinus. Mankind, by making laws, had, according to him, departed from the order of nature; and, for regaining it, they must abrogate those laws, and re-establish the state of equality in which the world was formed. Hence Epiphanius concluded, that the community of women was the re-establishment of order, as the community of the fruits of the earth. Our natural desires are our natural rights, according to Epiphanius, and so many imprescriptible claims. He vindicated these principles from the passages of St. Paul, which intimate, that before the law sin was not known, and that there would have been no sin if there had been no law. Conformably with these principles, Epiphanius justified the whole moral system of the carpocratians, and disputed all that of the gospel. Epiphanius died at the age of 17, and after his death was revered as a deity, a temple being consecrated to him at Sama, a city of Cephalonia, with altars; and an academy was instituted in his name.

EPISCOPIUS (SIMON), a man of very uncommon parts and learning, and the chief support of the arminian sect, was descended from a reputable protestant family, and born at Amsterdam in 1583. Having a numerous fraternity, and his parents not very rich, it was doubted for some time, whether he should be brought up to learning; but, appearing to have a strong propensity that way, it was, at the instigation of friends, at length consented to. After he had gone through the latin schools at Amsterdam,

Amsterdam, he went to study at Leyden in 1602. His father died of the plague in that same year, and his mother in 1604; neither of which calamities, however, in the least retarded his studies. He was admitted master of arts in 1606, and thenceforward applied himself wholly to the study of divinity. He made so great a progress in it, that he was judged in a short time worthy of the ministry. The magistrates of Amsterdam wished he might be promoted to it; but he met with many difficulties in his way, because, during the violent controversy between Gomarus and Arminius about predestination, he declared for the latter. This made him weary of the university of Leyden, and he went to Franeker in 1609; but he did not continue there long, for he found that, by disputing too vehemently, he had exasperated the professor Lubertus, who was a zealous gomarist. Arminius was at that time labouring under the illness of which at length he died; on which account Episcopius went to Leyden, to make him a visit. He had many conferences with him upon religion, and the state of the church; and afterwards returning to Franeker, had more disputes with Lubertus. His adversaries now began to charge him with socinianism; and this professor was so bitter against him, that he left Franeker, and returned to Holland.

Here he was ordained in 1610, and made minister of the village of Bleywyck, which was dependent upon Rotterdam. He was one of the deputies in the conference held at the Hague in 1611, before the States of Holland, between six anti remonstrant and six remonstrant ministers; and here he displayed his wit and learning to the greatest advantage. In 1612, he was chosen divinity-professor at Leyden in the room of Gomarus, who had voluntarily resigned; and, what is remarkable, he lived in peace with Polyander his colleague, though they held contrary opinions about predestination. The functions of his post and his private studies were a light burden to him, compared with the difficulties he had to sustain on account of the arminian controversy; which, though it began in the universities, soon after flew to the pulpits, and was now got among the people. All was in uproar and confusion; and, during this contest, none were more exposed to the curses of the populace, than Episcopius and the most eminent men of the arminian party, because they were looked upon as the cause of these disturbances. The second year of his professorship at Leyden, he was abused at Amsterdam at church and in the street; because, being godfather to one of his nieces, he had taken upon him to reply to the minister who officiated. The minister asked him, whether the doctrine of the church there was not the true and perfect doctrine of salvation? Episcopius, instead of answering this question by a bow, the usual sign of approbation, began to say something in order to shew, that he admitted it only with certain limitations,

Upon

Upon this, the minister flew into a passion, and called him a presumptuous young man; the people immediately took fire; and Episcopius, who was loaded with opprobrious language, both in the church and in the street, narrowly escaped being beaten and stoned to death. The reason which induced him to explain himself on this occasion, was because one of this party, having before answered Yes in the like case, was publicly reproached in the streets, as having deserted the doctrine of the remonstrants. This first danger was soon followed by another. A blacksmith, one day seeing him go by, went out of his forge with an iron bar in his hand, and ran after him, crying, "Stop the arminian, the disturber of the church:" and he would certainly have been knocked down by this brute, if people had not intervened while he made his escape. Curcellæus also relates, that, in February 1617, the house of Episcopius's eldest brother was plundered by the mob at Amsterdam, under this false pretence, that a great many arminians used to meet there to hear sermons. But these are the unavoidable consequences of theological controversies, when they get among the people; and when a principle of moderation does not restrain them, as it always should do, within the walls of the universities.

In 1614, he began his comment upon the first epistle of St. John, which gave occasion to various rumours, all of them tending to prove him a socinian. The year after, taking the opportunity of the vacation, he went to Paris, for the sake of seeing that city: which journey occasioned him no small trouble. For he was no sooner returned home, than his adversaries published, that he had had secret conferences with father Cotton, in order to concert the ruin of the protestant church and the United Provinces; that he avoided all conversation with Peter du Moulin, minister at Paris; or, as others say, that the latter declined all conference with him, seeing him so intimate with the enemies of his country, and of the protestant religion. False and groundless as these reports were, it cost Episcopius some pains to refute them. The states of Holland having invited him to come to the synod of Dort, that he might take place in his that assembly, as well as the other professors of the Seven United Provinces, he was one of the first that went thither, and was accompanied by some remonstrant ministers. But the synod would not suffer them to sit in that assembly as judges, nor admit them but as persons summoned to appear. They were obliged to submit, and appear before the synod. Episcopius made a speech, in which he declared, that they were all ready to enter into a conference with the synod; but was answered, that the synod did not meet to confer, but to judge. They excepted against the synod, and refused to submit to the order made by that assembly: which was, that the remonstrants should neither explain nor maintain their opinions, but as far as the synod should judge it necessary.

necessary. Upon their refusing to submit to this order, they were expelled the synod; and measures were taken to judge them by their writings. They defended their cause with the pen; and it was Episcopus that composed most of the pieces they presented on this occasion, and which were published some time after. The synod deposed them from their functions; and because they refused to subscribe a writing, which contained a promise not to perform privately any of their ministerial functions, they were banished out of the territories of the commonwealth in 1618, and took up their residence at Antwerp: as thinking themselves there in the best situation to take care of their churches and families. Episcopus was not so much taken up with the affairs of his party, but he found time to write against the church of Rome in defence of those truths which all the protestants in general maintain. When the war between the Spaniards and United Provinces began again in 1621, he went to France; and there laboured by his writings, as much as lay in his power, to strengthen and comfort his brethren. He not only composed, in common with them, "A confession of faith;" he not only published, soon after, his "Antidote against the canons of the synod of Dort," but he also disputed with great strength of argument against Wadingus, a jesuit; who treated him very kindly, and, taking an advantage of the difficulties he saw him under, endeavoured to persuade him to enter into the pale of his church. The times being grown more favourable, he returned to Holland in 1626; and was made a minister of the church of the remonstrants at Rotterdam. He married the year after, but never had any children by his wife, who died in 1641 of a retention of urine. In 1634 he removed to Amsterdam, being chosen rector of the college which those of his sect had founded there. He continued in that post till his death, which was preceded by a tedious and gradual decline. August 1640, hiring a vessel, he went with his wife to Rotterdam: but after noon, while he was yet upon his voyage, a fever seized him; and, to add to his indisposition, about evening came on such a storm of thunder and rain as had not been known for many years. All these hindrances made them arrive so late at Rotterdam, that the gates of the city were shut: and the long time he was obliged to wait, before he could get them opened, increased his disorder so much, that he was confined to his bed for the four following months. He recovered; yet perceived the effects of this illness, in the stone and other complaints, as long as he lived. He died the 4th of April 1643, of the same illness which had killed his wife, viz. a retention of urine; having lost his sight some weeks before. Limberch tells us, that the moon was under an eclipse at the hour of his death; which some considered as a fit emblem of the church, as being then deprived of much light by the disappearing of such a luminary as Episcopus. He tells

As also, that Episcopius's friends and relations had some medals struck with the images of Truth and Liberty upon them, in remembrance of him, who had been a most strenuous assertor of both. He did not always write with that moderation which becomes the patience and humility of a christian; and though his friends have brought several strong reasons to vindicate him upon this head, yet it would have been better if he had not wanted them.

It would be endless to collect the extraordinary eulogiums which great and learned men have bestowed upon Episcopius: one, however, we cannot omit, because it comes, whence we should least expect it to have come, from an eminent member and ornament of the church of Rome: "I cannot forbear observing in this place," it is father Mabillon who speaks, in his treatise of studies proper for them that live in monasteries; "I cannot forbear observing, that, if some passages had been left out of Episcopius's theological institutions, which Grotius esteemed so much that he carried them with him wherever he went, they might have been very useful in the study of divinity. This work is divided into four books; the method of which is quite different from that which is generally followed. His style is beautiful, and his manner of treating his subjects answers his style perfectly well; nor would the time spent in reading of it be lost, if it was corrected with regard to some passages, in which the author speaks against the roman-catholics, and in favour of his own sect." It can hardly be conceived, what regard the arminians have had to Episcopius, and how careful they have been to preserve his reputation from the attacks that have been made upon it: so careful, that, in 1690, they engaged one of their professors publicly to accuse Jurieu of calumny, because he had spoken evil of Episcopius. This professor was Le Clerc at Amsterdam, who, by order of his superiors, published a letter directed to Jurieu; in which he observes, that "they who have dipped into Episcopius's works, and are acquainted with the society of the remonstrants, have no occasion to see them vindicated. And as for those who have not read that author, and never conversed with any of the remonstrants, if they were so unjust as to judge only by Mr. Jurieu's accusations, they would not deserve the least trouble to undeceive them; for it would shew that they had no notion of common equity, and were too stupid to hearken to any vindication. But then we are persuaded, adds he, that there is not one person in the United Provinces, or any where else, that is disposed to believe this accuser upon his bare word. It is not therefore with a design to undeceive the public, that Mr. Le Clerc directs this letter to Mr. Jurien, but to endeavour to reclaim him, if that be possible, and to persuade him to beg pardon of God for the sin he has committed by slandering his neighbours in so odious a manner.

One thing may give some hopes, that he will glorify God after reading this letter; and that is, that there seems to be in what he has said much more inconsiderate zeal and infatuation, than artifice and premeditated malice. For, after all, to charge without reason a celebrated author, whose works are in the hands of all the world, with maintaining opinions which he expressly explodes, and which have no necessary connection with his principles, is not a proper method to convince any of his readers."

After this preamble, Le Clerc enters upon the matter in hand. "You charge Episcopius with two crimes," says he: "the first is, his being a socinian; the second, his being an enemy to the christian religion." Le Clerc confutes the first of these accusations, by referring to several parts of Episcopius's works, where he explodes the doctrine of the socinians; and afterwards finds it no difficult task to answer the second, because Episcopius's life and writings evidently shew, that he was a virtuous and conscientious man, and very zealous for the christian religion. Le Clerc refers to a passage in Episcopius's Institutions, in which the truth of the christian religion "is proved," says he, "in so clear and strong a manner, that we might hope there would not remain any infidels in the world, if they would all duly weigh and consider his arguments. And yet you style him, sir, an enemy of christianity; though it does not in the least appear, that you have either read his works, or examined his life. There is indeed nothing but the disorder of your mind, occasioned by your blind zeal, for which you have been long noted, that can make me say, O LORD, FORGIVE HIM; for, in reality, YOU KNOW NOT WHAT YOU DO. You could not choose a better method to pass in the world for a man little acquainted with the duties of christianity, and even of civil society, than by writing as you have done. None but a few silly women laden with sins, who go to hear sermons without understanding a word of them, any more than they do of the gospel, will suffer themselves to be imposed upon by your artifices."

Episcopius's works make two volumes in folio. Those contained in the first volume were published in his lifetime: the second are posthumous. He left the care of them to Francis à Limborch, who married the daughter of Robert Episcopius, our author's brother; and Limborch gave them to Curcelæus to publish, who prefixed a discourse containing an account of Episcopius. This Francis à Limborch was the father of Philip à Limborch, who wrote the life of Episcopius: to which we have frequently referred in the course of this article.

EPPENDORF (HENRY), a german nobleman, would have been at this day altogether unknown in the republic of letters, were it not for his violent dispute with Erasmus. He maintained the contest with undaunted courage; and perhaps never did the great Erasmus meet with an adversary that reduced him to

such disagreeable terms of accommodation. The articles of this pacification not being observed, Eppendorf made heavy complaints against Erasmus for breach of faith; and published a book, containing the history of the dispute. The title of it is: *Ad D. Erasmi Roterodami libellum cui titulus Adversus mendacium & obreccationem utilis admonitio, juxta querela* [κ]; printed at Haguenau, 1531. He sets out with saying: "I was born in a country to which my family gave its name, not far from Friburg, a famous city of Misnia; of my ancestors and parents (though great and good) I as seldom boast as I reflect on others for the meanness of their extraction. For how concerns it me from what harlot, what priest or monk, or from what dunghill a man be sprung, if by the endowments of his mind he retrieve and surmount those misfortunes, for which he himself cannot justly be blamed?" Here seems already a tacit reflection on Erasmus for being a bastard. It is to be observed, by the way, that Eppendorf was accused of boasting of his nobility; though he was son to a plebeian. On turning to Erasmus, we find him saying, *epist. 53, lib. xxx. pag. 1940*, "The duke [of Saxony] refused to admit him; saying, he would not acknowledge the man who denied his own father. For he boasted of his nobility, though he is a plebeian." The matter of quarrel was an injurious letter, of which he accused Erasmus of being the author. In compensation for which injury he required three things, besides the retractation of the letter: 1. That Erasmus should dedicate a book to him. 2. That he should write in his favour to the duke of Saxony. 3. That he should be obliged to give 300 ducats to the poor; viz 100 to those of Bâle, and 200 to those of Strasburg. Erasmus, in his answer, ditowns the letter [L]; but says, that if Eppendorf should give him marks of his friendship, he would not scruple to dedicate a book to him [M]. He promised to write

[κ] As the book is now scarcely to be met with, we will present the learned reader with a passage or two from it: *Natus sum in agro cui gens mea nomen dedit, non longe à Friburgo, urbe Misniæ celebri: avos, atavos, parentes item (quibus & claris & optimis progressus sum) tam soleo jactare quam aliis suas foides exprobro. Quid enim mea refert, qua lena, quove aut sacerdote aut monacho, quibusve è iter-quiliniis quis proreperit, modo ingenui dotibus damna, quæ non sua culpa accidunt, rependat superetque?*

[L] Cum tamen, says Eppendorf, *vix ovum ovo tam simile esset, sic per omnia referebat Erasmus.*

[M] Ad quam postulationem sic respondit [Erasmus]: *Epistolam quam prælegit non agnosco, nec arbitror me scripsisse t. a. a.*

*nec exemplar in meis schedis reperio, & epistola ducis, si proferatur, testabitur me talia non scripsisse: tantum admonui ducem, ut illum ad honestam functionem ab otio revocaret, aut certe quietem mihi ab illo imperaret. De inscriptione libelli, si videro animum illius factum amicum, non gravabor, majora facturus amicitie nomine. Quam ut illi princeps iratus nescio, aut quæ irarum causas habeat mihi non constat: habebat Eppendorphius Emserum hostem capitalem apud principem: si ex mea querela princeps tactus est alienior, non gravabor hoc meis literis civiliter scriptis mitigare quatenus licet cum tantis principibus agere. De eleemosynis ipse curabo cum mihi Deus in mentem miserit: nec mea refert quomodo hic aut Friburgi vixerit; quo sanctius vixit, hoc*

write to the duke of Saxony; but would promise nothing as to the last point. Beatus Rhenanus, who took upon him the office of mediator in this quarrel, put Erasmus's answer into the hands of Eppendorf. The latter being offended as to the second article, since it was previously required of him that he should promise his friendship to a person that had affronted him; Erasmus was forced to engage himself to dedicate a book to him, without any condition, under the form inserted below [N]. Eppendorf, satisfied upon the two first articles, was not so upon the third. He found a great deal of artifice in Erasmus's pretending he did not understand to what use the money was destined which he exacted of him. Eppendorf complained too, that he was accused of stirring up the populace. Three days being spent in this dispute, the decision of it was at last referred to the judgment of two arbitrators, namely, Bonifacius Amerbachius, and Beatus Rhenanus; who, in the presence of Lewis Berus and Henry Glareanus, pronounced the sentence, as may be seen in the note [O]. The contending parties acquiesced in this sentence, and embraced one another in token of their reconciliation. The next day they were brought to dine together; but the war was like to break out afresh: for, as they rose from table, Eppendorf having desired Erasmus to get ready the letter he had promised to write to the duke of Saxony, and Erasmus answering that he would write to the chancellor only, there arose a high contest between them, and they parted that day very ill satisfied with each other. However, the next day Erasmus wrote to the prince, and sent his letter open to Eppendorf, who

magis gaudeo. De aureis quos postulet sibi dari præstat silere ne videatur ob hanc causam intendisse litem; agat amicè & desinat populum in me conitare, uberius illi prodesse possum officiis quam si dem 200 aureos.

[N] Erasmus Roterodamus Henrico Eppendorphio S. D. Divites divitibus mittunt equos, aulæa, gemmas & aurum, muta nimirum manera nec duratura, postremo que nec meliorem, nec ornatiorē reddunt eum cui mittuntur, & pauperiorem illum à quo proficiuntur: inter eos verò quos litterarum communis amor fœderavit aliud donorum genus commode decet, quæ nec exhaurient largientem, & fructum simul ac decus afferunt accipienti. Proinde libellam mitto, tuo dicarum nomini, litterarum societas olim inter nos in hæc monumentum; quam ego perpetuam esse vehementer cupio: nec tantum permittimus malis linguis, ut nostram amicitiam musarum auspiciis conciliatam dirigerent, utrumque moliti sunt nos inter

nos committere. Sed non te remorabor amplius, quo tibi vacet audire quid loquatur libellus.

[O] Quoniam ex consensu utriusque nobis jus fecistis dissidii inter vos amicè componendi, visum est nobis ut D. Erasmus, ad evitandam molestiam & alendam christianam concordiam, præstet duos articulos sicut scripto recipit: pro tertio eodem animo non gravabitur in subsidium eopuperum dare florenos circiter viginti, nostro arbitrio dispensandos: & hæc faciendæ censemus extra notam alterutrius, tantum ut, utrinque offensis, querelis & suspitionibus aboliis, de integro certamen inter vos sit benevolentiam, cum oblivione preteritorum omnium perinde quasi nihil esset aut dictum aut factum. D. Henricus Eppendorphius premit si quid scripsit: & utrique liberum relinquimus, an vicissim aliquo benevolentiam symbolo, an potius mutuo animo contenti esse velint. Actum Basileæ, postridie Purificationis, anno MDXXXVIII.



was well pleased with the contents. Not long after, however, some reports were spread, injurious to Erasmus, as if he had consented to a disgraceful accommodation. How he complains of the rhodomontades of his adversary, the reader may see by referring to the letters of Erasmus, epist. 46, lib. xxx. p. 1933. It is dated from Bale, April 1528, which will likewise enable him to compare together the narratives of both parties.

This peace was ill observed: for there was hardly ever a cessation of hostilities in words and manuscripts; and at last books entered into the quarrel. Erasmus having published one wherein Eppendorf thought himself ill-treated, his adversary replied to it in the book printed at Haguenau, in the year 1531, the title of which we have given above. It may be observed, that these literary wars much resemble those of princes: each of the contending parties boasts of having religiously kept the treaty of peace, and charges the other with a thousand infractions. Eppendorf sets forth, that after the agreement he was informed that Erasmus continued to defame him; and therefore he did but follow the dictates of prudence in defending himself. He would not believe any of these reports, till Erasmus's letters were shewn to him. "I answered, that I expected no such treatment from Erasmus, and that I could not imagine he would have broke through the determination of such worthy and eminent men. What shall I say? The letters which they send lay open his malevolence; I complain to my friends; appeal to one of the referees. I inform him what has happened since the accommodation; that I can no longer put up with such glaring affronts. Yet Erasmus expects of me every kind of complaisance [P]; that I should speak of him with honour, and write to him with respect: nor does he require only this, but would oblige me to extol him in all companies, and spread his fame through the world. In Utopia perhaps persons may be found who repay with civility such notorious ill usage. He should esteem it a favour that I have not made him a suitable return. Since our reconciliation I have not written one letter against Erasmus; and what I had published before in my own justification, for the sake of peace I have suppressed." Now, if we consult Erasmus, he will tell us, that his adversary broke the peace even before they quitted the place where it was signed; and that he was a noted liar, who went to the diet of Augsburg, in the year 1530, only to vent his falsities there. "The duke

[P] Et tamen interim expectat dominus Erasmus à me multas salutes, honorificam mentionem, literas amicas: nec saltem has effragitat, verum etiam urgere me vult, ut in omnibus conviviis eum per ora hominum veham. In Utopia fortissimè offenduntur qui pro tam insignibus

maleficiis bonas gratias referunt. Offici ducat quod par pari non retulerim: post initam concordiam non scripsi unam literam in Erasmus, & quæ ante concordiam ad tuendum nomen meum adornarem, concordia sic jubente suppressi.

wrote to me," says he, "to give credit to the letters of Pflug, which indeed contained many things full of learning and friendship, of which this is the sum: that in compliance with the pacification, I should write a preface to the book which was to be dedicated to Eppendorf. The reason of all this is: Eppendorf, even before he left Bâle, had violated the treaty in several respects, and had not from that time ceased, either in writing or conversation, to treat me like an enemy; every now and then mentioning what a furious treatise he had written against me. Nor had he any other design in demanding this treatise and dedication, than to have an opportunity of boasting, to what terms he had again reduced Erasmus. He was in hopes of getting some booty from the decision of the arbitrators; but, failing in that, he was the more exasperated: and though every one is sensible that he has all along acted contrary to the terms of the agreement, yet he impudently demands justice to be done to him, as if he had performed all that was required of him. I was determined to abide the worst, rather than fully my papers with the name of so trifling a man; but since he is incessantly misrepresenting the matter, I have published the whole state of the case, that I may not be obliged to give my amanuenses such repeated trouble." In order to understand the beginning of this passage, it should be observed, that Eppendorf, not having been able to speak to the duke of Saxony, and unwilling to tell his reasons to Simon Pistorius, to whom that prince had referred him, obtained permission to lay them before Julius Pflug. He made to him the most favourable representation of his case, by means of a thousand lies according to the assertion of Erasmus; upon which the duke of Saxony wrote to Erasmus to give full credit to the letter of Julius Pflug.

From Eppendorf's book we learn, that he went out of his country, to study the sciences; that he had been a disciple of the famous Zasius, professor of civil law; that he had lived a long time at Strasburg; and that he stood neuter between the violent factions which Luther's reformation raised in Germany. Doubtless he was of the opinion of those who believed that the church of Rome wanted reformation, and that the protestants did not set about reforming it in the right method: so that he displeased both parties; and they went so far as to charge him with being a pensioner to the papists and to the lutherans at the same time. He represents himself as a man, who, not well knowing as yet which party was most in the right, waited till time should clear up the matter. To judge of things according to the principles of natural light, the course taken by Eppendorf was the most reasonable. He had a mind to see the end of this affair, before he sided either with the party that maintained abuses, or with the party that opposed them. He thought both

both of them too violent, and the storm too furious; so that he said with Cicero, *Quem fugiam habeo, quem sequar non habeo*: and he loved peace too well to embark in this religious war. But it was in vain that he hoped to stand upon the shore a quiet spectator of that boisterous ocean: for he found himself more exposed to the storm, than if he had been in either of the fleets. This is the inevitable fate of those who pretend to keep a neutrality, during the civil commotions either of church or state. They are exposed to the insults of both parties at once: they make enemies, without gaining any friends. Whereas, by espousing either of the two parties, they are sure of having friends as well as enemies. It is a lamentable thing: but nothing shews more the vanity of philosophical reasoning! It teaches us to look upon the tranquillity of the soul, and the calmness of the passions, as the end of all our labours, and the most precious fruit of our most painful meditations: and yet experience shews, that, as to the world, there is no situation more unfortunate than that of friends who will not devote themselves to the waves of faction: nor any condition less uneasy than that of such men as howl with the wolves, and follow the torrent of the most turbulent passions. Among other advantages, they have that of not knowing that they are in the wrong: for no men are less capable of seeing the faults of their own party, and the good that may be found in the other, than those who are transported with a fiery zeal, and a quick resentment, and are under the power of strong prejudices. Blessed are the peacemakers, says the scripture: and it is most true with regard to the other world; but in this they are truly miserable: they will not be a hammer, and therefore they are an anvil, on which both sides continually strike

It must be confessed that Eppendorf, in order to get satisfaction for an injurious publication against him, made use of a very effectual means to restrain the most slanderous authors. He brought an action before the judges; and, among other reparations of the injury, demanded that the aggressor might be adjudged to pay a fine for the benefit of the poor. This is a very efficacious remedy against the spleen of numbers of writers. They are more quarrelsome, says Mr. Bayle, and more difficult to be reconciled than soldiers. The answer is, because soldiers decide their quarrels sword in hand at the hazard of their lives: but authors that quarrel run no risk of spilling their blood; it costs them only paper and ink. If they were liable to feel the point of a sword instead of the point of a pen, they would be more pacific. We may say too, that if their purse were liable to answer for every affront they should give, their style would be more polite; and therefore our Eppendorf had recourse to a judicious method. It is but right that authors should be allowed to

criticize one another as to matters of erudition and argument; as these are points beyond the cognizance of the courts of law; but defamatory expressions should be banished from books, and moderation be introduced into the controversies of Parnassus, where it frequently seems to be but little known.

ERASISTRATUS, the scholar of Chryssippus the Cnidian, a descendant from Æsculapius, and related to Aristotle, was a famous physician and anatomist. He discovered by the agitation of the pulse of Antiochus Soter the passion he had for his mother-in-law. Herophilus of Chalcedon and he are said to have been the first that dissected human bodies, in order to discover its structure, and improve their knowledge in anatomy; and it is also said that Ptolemy Soter and Ptolemy Philadelphus, kings of Ægypt, allowed them the bodies of the condemned malefactors for that purpose. Erasistratus is said to have first discovered the lacteal vessels; and he supposed that the nerves were of two sorts, the one to convey sense, and the other to give motion to the different parts of the body; but he supposed that the arteries contained and conveyed the spirits, and the veins the blood; and that the causes of diseases were generally in the solids, and not in the spirits or humours.

ERASMUS (DESIDERIUS), a great restorer of letters, and one of the most illustrious men that ever lived, was born at Rotterdam the 28th of October 1467. His father Gerard, who was of Terkou in that neighbourhood, fell in love with Margaret the daughter of one Peter, a physician of Loventbergen; and after promises of marriage, as Erasmus himself suggests, connected himself with her, though the nuptial ceremonies were not performed. From this amorous intercourse Gerard had a son, whom Erasmus calls Anthony, in a letter to Lambert Grunnius, secretary to pope Julius II; and whose death, in another letter he tells us, he bore better than he did the death of his friend Frobenius. About two years after, Margaret proved with child again; and then Gerard's father and brethren (for he was the youngest of ten children) beginning to be uneasy at his violent attachment to this mistress, resolved to make an ecclesiastic of him. Gerard, aware of this, secretly withdrew into Italy, and went to Rome: he left however a letter behind him, in which he bade his relations a final farewell; and assured them, that they should never see his face more, while they continued in those resolutions. At Rome he maintained himself decently by transcribing antient authors: for, it seems, he had the pen of a ready writer; and printing being not yet invented, or at least not commonly used, it was no unprofitable employment. Meanwhile Margaret, far advanced in her pregnancy, was conveyed to Rotterdam to lie in privately; and was there delivered of Erasmus. He took his name from this city, and

and always called himſelf Roterodamus; though, as Dr. Jortin, the writer of his life, intimates, he ſhould rather have ſaid Roterodamius, or Roterodamentis. The city however was not in the leaſt offended at the inaccuracy, but made proper returns of gratitude to a name by which ſhe was ſo much ennobled; and perpetuated her acknowledgments by inſcriptions, and medals, and by a ſtatue erected and placed near the principal church, ſince removed to a ſtation on one of the bridges

Gerard's relations, a long time ignorant what was become of him, at laſt diſcovered that he was at Rome; and now reſolved to attempt by ſtratagem what they could not effect by ſolicitation and importunity. They ſent him word therefore, that his beloved Margaret was dead; and he, good man! a dupe to this lying meſſage, laid the ſuppoſed miſfortune ſo ſorely to heart, that, out of pure deſpair and extremity of grief, he determined to leave the world, and become a prieſt. He was extremely ſurpriſed, upon his return to Bergou, which happened ſoon after, to find Margaret alive, whoſe death he had been lamenting ſo bitterly; however, he ſtuck cloſe to his eccleſiaſtical engagements; and though he always retained the tendereſt affection for her, yet never more lived with her in any other manner than what was allowable by the laws of his profeſſion. She alſo obſerved on her part the ſtricteſt celibacy ever after; being reſolved, as ſhe could not have Gerard, never to think of any other man. During the abſence of his father, Eraſmus was under the care and management of his grandmother, Gerard's mother Catharine. He was called Gerard, after his father; and afterwards took the name of Deſiderius, which in latin, and the ſurname of Eraſmus, which in greek, ſignify much the ſame as Gerard among the Hollanders, that is "amabilis," or amiable. Beatus Rhenanus tells us, how he lamented in his old age, that he had not called himſelf Eraſmius, inſtead of Eraſmus, as there would have been more grammatical exactneſs in it; but we think he might have ſpared his grief, as there always occur in the life of the happieſt man ſo many things of much greater conſequence to grieve for; not a few of which, as we ſhall ſee, Eraſmus himſelf experienced.

As ſoon as Gerard was ſettled in his own country again, he applied himſelf with all imaginable care to the education of Eraſmus; whom he was determined to bring up to letters, though in low repute at that time, becauſe he diſcovered in him, early, a very uncommon capacity. There prevails indeed a notion in Holland, that Eraſmus was at firſt of ſo heavy and ſlow an underſtanding, that it was many years before they could make him learn any thing; and this, they think, appears from a paſſage in the life written by himſelf, where he ſays, that "in

his first years he made but little progress in those unpleasant studies, for which he was not born: in literis illis inamœnis, quibus non natus erat." But, as Bayle observes, these "literæ inamœnæ," these unpleasant studies, cannot with any propriety mean learning in general (for which he was singularly born, if ever man was), but must be understood of music perhaps, or some such exercise of a singing-boy: which may probably be the true way of interpreting the words, since Erasmus, in his first years, was a chorister in the cathedral church of Utrecht. When he was nine years old, he was sent to Daventer in Gelderland, at that time one of the best schools in the Netherlands, and the most free from the barbarism of the age; and here his parts very soon shone out. He apprehended in an instant whatever was taught him, and retained it so perfectly, that he infinitely surpassed all his companions. Rhenanus tells us, that John Sintheimus, one of the best masters in the college of Daventer, was so well satisfied with Erasmus's progress, and so thoroughly convinced of his great abilities, as to have foretold what afterwards came to pass, that "he would some time prove the envy and wonder of all Germany." His memory is said to have been so prodigious, that he was able to say all Terence and Horace by heart. We must not forget to observe, that pope Adrian VI. was his schoolfellow; and ever after his friend, and the encourager of his studies.

When Erasmus was sent to Daventer, his mother went to live there; for she was very tender of him, and had a mind to be near him, that she might see and take care of him. She died of the plague there about four years after; and Gerard was so afflicted with the loss of her, that he survived her but a short time. It does not appear that either of them much exceeded the 40th year of their age; and they both left behind them very good characters. Gerard is said to have possessed a great share of that gaiety, wit, and humour, which afterwards shone forth with so much lustre in Erasmus: and, for Margaret, she was reckoned a very good sort of woman, who, bating the irregularity of having illegitimate children, was in every respect blameless, and, as Bayle observes, might have said with Dido in Virgil,

Huic uni forsan potui succumbere culpæ.

This only error stains my spotless life.

"This fault of hers," continues he, "very different from that of a common prostitute, produced so excellent a person, that, if she had lived long enough to see the abilities and the merit of her son, she would have had more reason to have boasted of her failings, than the mother of Peter Lombard, of Gratian, and of Comestor, is said to have done: for twenty

ty such authors, put together, are not worth one half of Erasmus."

Erasmus was immediately removed from Diverter to Tergou, the plague being in the very house where he lodged; and now, about fourteen years of age, was left intirely to the care of guardians, who used him very ill. Gerard' substance was nothing considerable, yet enough to have educated his children in a decent handsome way, if the guardians had been faithful to their trust. Erasmus was of an age to be sent to an university; but for this the guardians had no great relish. Their intention was to force him into a monastery, that they might possess his patrimony; and they feared, that an university might create in him a disgust to that way of life. The chief in this plot was one Peter Winkell, a schoolmaster of Tergou; to whom there is a very ingenious epistle of Erasmus extant, wherein he expostulates with him for his ill management and behaviour. They sent him first to a convent of friars at Bois-le-duc in Brabant; where he lived, or rather, as he expresses it, lost three years of his life, having an utter aversion to the monastic state. Then he was sent to another religious house at Sion near Delft; and afterwards, no effect towards changing his resolutions having been wrought upon him at Sion, to a third, namely, Stein, near Tergou. Here, unable as it were to sustain the conflict any longer with his guardians and their agents, he was at length overcome, and entered among the regular canons there, in 1486. Though great civilities were shewn to him upon his entrance into this convent, and great condescensions made to his particular humour, in dispensing with the laws and ceremonies required of him; yet he had a design of leaving it, before he made his profession; but the restless contrivances of his guardians, and particularly the ill state of his affairs, got the better of his inclinations, and he was at length induced to make it. A monastery, as monasteries then were, and such as Erasmus afterwards described them, devoid of all good learning and sound religion, must needs be an irksome place to one of his turn: at Stein however it was no small comfort to him to find a young man of parts, who had the same taste for letters with himself, and who afterwards distinguished himself by a collection of elegant poems, which he published under the title of *Dearum Sylva*. This was William Hermann of Tergou, with whom he contracted a very intimate friendship, which continued after his departure from Stein; and accordingly we find among his letters some that were written to Hermann. The two earliest letters, now extant, of Erasmus were written from this monastery of Stein to Cornelius Aurotinus, a priest of Tergou; in which he defends with great zeal the celebrated Laurentius Valla against the contemptuous treatment of Aurotinus.

Erasmus's enemies, and among the rest Julius Scaliger, have pretended that he led a very debauched life during his stay in this convent; to which his friends have replied, that no nun was ever chaster. But there is a moderation in all things, if men would observe it; and if his enemies have affected to hurt him by making him worse than he was, his friends have done him no service by making him better than he makes himself. It is evident from several acknowledgments of his own, that he did not spend his younger days so regularly, as never to have offended in point of chastity: and we may learn it from the following extract of a letter, written when he was turned of fifty years of age; in which he has described the temper and manners of his youth. "When I was young," says he, "I used to take meat and drink, as if it had been so much physic; and I have often lamented, that we could not live without it. I never was a slave to Venus: indeed I had not time, by reason of the laborious course of study in which I was engaged. And, if ever I had the misfortune to be caught in her snares, age has freed me from them long ago, and, on that account, is the more agreeable to me. As to ambitious thoughts, or desires of preferment, I had always an aversion to them; of which, to say the truth, I a little repent. I should have courted such a portion of temporal goods, as would afterwards have been sufficient to secure me from contempt. But then I did not dream of there being such brutes in human shape, as I have since found; who are capable of despising a man for moderation and contentedness of mind, and for not greedily catching at every advantage that offers." In another letter, to father Servatius, he owns, that "in his youth he had a propensity to very great vices; that, however, the love of money, or even of fame, had never possessed him; that, if he had not kept himself unspotted from sensual pleasures, he had not been a slave to them; and that, as for gluttony and drunkenness, he had always held them in abhorrence."

Le Clerc has given an account of a very humorous trick which Erasmus played a young monk, while he was at Stein; but does not mention from whence he had it. There was, it seems, a pear-tree in the garden of the convent, of whose fruit the superior was extremely fond, and reserved entirely to himself. Erasmus had tasted these pears, and liked them so well, as to be tempted to steal them, which he used to do early in the morning. The superior, missing his pears, resolved to watch the tree, and at last saw a monk climbing up into it; but, as it was yet hardly light, waited a little till he could discern him more clearly. Meanwhile Erasmus had perceived that he was seen; and was musing with himself, how he should get off undiscovered. At length he overbought himself, that they had a monk in the convent who was lame; and therefore, sliding gently down, and carrying



carrying himself off, imitated, as he went, the limp of this unhappy monk. The superior, now sure of the thief, as having discovered him by signs not equivocal, took an opportunity, at the next meeting, of saying abundance of good things upon the subject of obedience: after which, turning to the supposed delinquent, he charged him with a most flagrant breach of it, in stealing his pears. The poor monk protested his innocence, but in vain. All he could say, only inflamed his superior the more; who, in spite of his protestations, inflicted upon him a very severe penance.

Erasmus however, merry as he might be upon certain occasions, was heartily tired of a convent. Convents were no places for him: "They were," he says, "places of impiety rather than of religion, where every thing was done to which a depraved inclination could lead, under the sanction and mask of piety; and where it was hardly possible for any one to keep himself pure and unspotted." This account he gives of them in a piece "De contemptu mundi," which he drew up at Stein, when he was about twenty years of age; and which was the first thing he ever wrote. At length, the happy moment arrived when he was to quit the monastery of Stein. Henry à Bergis, bishop of Cambrai, was, it seems, preparing at that time for Rome, with a view of obtaining a cardinal's hat; and he wanted somebody with him who could speak and write latin with accuracy and ease. Erasmus's fame not being confined to the cloister, he pitched upon him; and applied to the bishop of Utrecht, as well as the prior of the convent, to let him go. They consented; and Erasmus went to Cambrai. But the bishop, either for want of coin, or because the purchasing of this honour demanded more than he chose to spare, dropped his design; and so Erasmus was disappointed of what he had greatly set his heart upon, a journey to Rome. However, as he was now loose from the convent, he was resolved not to wrap himself again in a cowl; for which he has been treated by Julius Scaliger and others as an apostate; but went, with the leave and under the protection of the bishop, to study at the university of Paris. He was in orders, when he went to Cambrai; but was not made a priest till 1492, when he was ordained upon the 25th of February by the bishop of Utrecht.

How he spent his time with the bishop of Cambrai, with whom he continued some years, for it was in 1496 that he left him, we have no account. The bishop however was now his patron, and apparently very fond of him; and he promised him a pension to maintain him at Paris. But the pension, as Erasmus himself relates, was never paid him; so that he was obliged to have recourse to taking pupils, though a thing highly disagreeable to him, purely for support. Many noble english became his pupils, and, among the rest, William Blunt, lord Montjoy,

who

who was afterwards his very good friend and patron. Erasmus tells us, that he lived rather than studied, "vixit verius quam studuit," at Paris. He had indeed a very uncomfortable time of it there: for, his patron forgetting the promised pension, he had not only no books to carry on his studies, but even wanted the necessary comforts and conveniences of life. He was forced to take up with bad lodgings and bad diet, which brought on him a fit of illness, and changed his constitution so much for the worse, that, from a very strong one, it continued ever after weak and tender. The plague too was in that city, and had been for many years; so that he was obliged, after a short stay, to leave it, almost without any of that benefit he might naturally have expected, as the university at that time was famous for theology. "Parietes ipsi," says he in one of his Colloquies, "mentem habent theologicam: ego tamen, præter corpus pessimis infectum humoribus, et pediculorum largissimam copiam, nihil illinc extuli." The very walls breathe divinity; yet I had the ill luck to bring nothing away but a body full of humours, and plentifully stocked with vermin. See his *IXΘΥΟΦΑΓΙΑ*.

In the beginning of 1497 Erasmus left Paris, and returned to Cambrai, where he was received kindly enough by the bishop. He spent some days at Bergis with his friend James Battus, by whom he was introduced to the knowledge of Anne Borfala, marchioness of Vere. This noble lady proved a great benefactress to him; and he afterwards, in gratitude, wrote her panegyric. Lord Montjoy was also generous towards him, but not so generous as his necessities required; as it should seem by his calling him "amicum verius quam benignum," rather a sincere friend, than a bountiful patron. This year he went over to England for the first time, to fulfil a promise which he had made to his noble disciple Montjoy. This noble lord, a man of learning, and patron of learned men, was never easy, it is said, while Erasmus was in England, but when he was in his company. Even after he was married, as Knight relates, he left his family, and went to Oxford, purely to proceed in his studies under the direction of Erasmus. He also gave him the liberty of his house in London, when he was absent; but a surly steward, whom Erasmus, in a letter to Colet, calls Cerberus, prevented his using that privilege often. Making but a short stay in London, he went to Oxford; where he studied in St. Mary's college, and became very intimate with all who had any name for literature: with Colet, Grocyn, Linacer, William Latimer, sir Thomas More, and many others. Under the guidance of these he made a considerable progress in his studies; Colet engaging him in the study of divinity, and Grocyn, Linacer, and Latimer teaching him greek. For greek literature

literature was then reviving at Oxford; which occasioned a set of idle blockheads, who called themselves Trojans, to form a cabal; and, like the elder Cato at Rome, to oppose it as a dangerous novelty.

Upon his coming to Oxford, he wrote a latin ode (for he was not altogether without a poetical genius) by way of compliment to the college in which he was placed; and this made John Sixtine, a Phrygian, who was one of his first acquaintance there, observe, "what before he thought incredible, that the german wits were not at all inferior to those of Italy." Erasmus was highly pleased with England, and with the friends he had acquired there: and we think no Englishman can read the account he gives both of the one and the other, in the following letter, without being highly pleased also. It is dated from London, Dec. 5, 1497, and written to a friend in Italy; "where," he tells him, "he himself would have been long ago, if his friend and patron lord Montjoy had not carried him with him to England. But what is it, you will say, which captivates you so much in England? If, my friend, I have any credit at all with you, I beg you to believe me, when I assure you, that nothing yet ever pleased me so much. Here I have found a pleasant and salubrious air: I have met with humanity, politeness, learning; learning not trite and superficial, but deep, accurate, true old greek and latin learning; and withal so much of it, that, but for mere curiosity, I have no occasion to visit Italy. When Colet discourses, I seem to hear Plato himself. In Grocyn I admire an universal compass of learning. Linacer's acuteness, depth, and accuracy, are not to be exceeded: nor did nature ever form any thing more elegant, exquisite, and better accomplished, than More. It would be endless to enumerate all; but it is surprizing to think, how learning flourishes in this happy country."

He left England the latter end of 1497, and went to Paris; whence, on account of the plague, he immediately passed on to Orleans, where he spent three months. He was very ill, while there, of a fever, which he had had every Lent for five years together; but he tells us, that St. Genevieve interceded for his recovery, and obtained it, though not without the assistance of a good physician. About April 1498 he had finished his *Adagia*. He applied himself all the while intensely to the study of the greek tongue; and he says that, as soon as he could get any money, he would first buy greek books, and then clothes: "*Statimque ut pecuniam accepero, græcos primum auctores, deinde vestes, emam.*" "Few scholars," says Le Clerc, "would do the same;" nor indeed should we think them wise, if they did: and if Erasmus had managed his emoluments a little better than, to say the truth, he usually did, he would not  
have

have been under the necessity he was at this very time, of soliciting and teasing the marchioness of Vere and the bishop of Cambray for cash, when it appears they were both grown weary of supplying him. For the marchioness, though she entertained him very politely, yet gave him little more than civil words; for, it seems, she was squandering away her money upon carousing monks: and the bishop soon after picked a quarrel with him, upon a pretence that he had spoken slightly of his kindnesses.

In 1499 he took a second journey to England, as we collect from a letter of his to sir Thomas More, dated from Oxford, October the 28th of that year: but he does not appear to have made any considerable stay. In his return he met with a terrible misfortune at Dover, which was, to be stripped of all his money, to the amount of above six angels, by a custom-house officer, before he embarked; and what increased his trouble and vexation upon this occasion was, that, when he hoped to have it restored, he was told, it was seized according to law, and there was no redress to be had. Though this affected him greatly, yet he did not conceive any resentment to the country; but afterwards in June 1500, when he published his *Adagia* at Paris, added to it a panegyric upon England, and dedicated the whole to his friend the lord Montjoy; who, in the mean time, had really been the occasion of his losing his money, by not giving him proper directions in regard to the laws and usages of the kingdom. About the middle of this year he made a journey into Holland; “where though the air,” he says, “agreed with him, yet the horrid manners of the people, their brutality and gluttony, and their contempt of learning, and every thing that tended to civilise mankind, offended him highly.” Things, however, as Le Clerc says, have been much altered in this respect: Holland is become the asylum of letters, since the beginning of the seventeenth century; and it may be affirmed, that, during that age, no country hath furnished so many succours to Europe for the advancement of literature. This year also he published his piece “*De copia verborum*,” and joined it to another piece “*De conscribendis epistolis*,” which he had written some time before at the request of Montjoy.

He had now given many public proofs of his uncommon abilities and learning, and his fame was spread in all probability over a great part of Europe; yet we find by many of his letters, that he still continued extremely poor. His time was divided between pursuing his studies, and looking after his patrons: for, as much as he loved books, there was no living without meat, drink, and clothes. The principal of his patrons was Antonius à Bergis, the abbot of St. Bertin, to whom he had been lately recommended, and who had received him very graciously. This

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abbot was very fond of him, and gave him a letter of recommendation to cardinal John de Medicis, afterwards pope Leo X; for Erasmus had professed his intention to go into Italy, with a view of studying divinity some months at Bononia, and of taking there a doctor's degree; then to visit Rome in the following year of the jubilee; and then to return home, and lead a retired life. But in all this project he was disappointed, for want of those means which are necessary to support all projects. He spent a good part of 1501 with the abbot of St. Bertin; and, the year after, we find him at Louvain, where he studied divinity under Dr. Adrian Florent, afterwards pope Adrian VI. This we learn from his dedication of Arnobius to this pope in 1522; and also from a letter of that pope to him, where he speaks of the agreeable conversations they were wont to have in those hours of studious leisure. In 1503 he published several little pieces, and amongst the rest his "Enchiridion militis christiani:" which he wrote, he tells us, "not for the sake of shewing his eloquence, but to correct a vulgar error of those, who made religion to consist in rites and ceremonies, to the neglect of virtue and true piety." Hence we may discern, that, long before Luther appeared, Erasmus had discovered the corruptions and superstitions of the church of Rome, and had made some attempts to reform them. This Enchiridion, however, though it is very elegantly written, did not sell upon its first publication; but in 1518 Erasmus prefixed a preface, which highly offended the dominicans; and their clamours against it made its merit more known.

He had now spent three years in close application to the greek tongue, which he looked upon as so necessary, that he could not fancy himself even a tolerable divine without it. Having rather neglected it when he was young, he afterwards studied it at Oxford, under Grocyn and Linacer, but did not stay long enough there to reap any considerable benefit from their assistance; so that, though he attained a perfect knowledge of it, it was in a great measure owing to his own application; and he might truly be called, in respect to greek, what indeed he calls himself, "prorsus autodidactus;" altogether self-taught. His way of acquiring this language was by translating; and hence it is, that we come to have in his works such a number of pieces translated from Lucian, Plutarch, and others. These translations did more for him than teaching him the greek language; they furnished him with opportunities of making dedications to his patrons. Thus he dedicated to our king Henry VIII a piece of Plutarch, intituled, "How to distinguish a friend from a flatterer;" a dialogue of Lucian, called "Somnium, sive Gallus," to Dr. Christopher Ursewick, an eminent scholar and statesman; the Hecuba of Euripides,

to Warham, archbishop of Canterbury, which he presented to him at Lambeth, after he had been introduced by his friend Grocyn; another dialogue of Lucian, called "Toxaris, five de amicitia," to Dr Richard Fox, bishop of Winchester; and a great number of other pieces from different authors to as many different patrons, as well in England as upon the continent. Monsieur Huet, speaking of him as a translator, owns, that "his translations pleased him highly; and that he could not help admiring his fidelity and learning, especially in the sacred books." Not, however, that his translations are without faults; it would be strange if they were, when the greek language was so little understood, and the means of attaining it so very imperfect. The example which Erasmus had set in studying the greek tongue was greedily followed; and he had the pleasure of seeing in a very short time the grecian learning cultivated by the greater part of Europe.

It is observable, from what has been related, that Erasmus had no where more friends and patrons than in England; on which account he every now and then made a visit to this island. Of these the principal were, Warham archbishop of Canterbury, Tonstall bishop of Durham, Fox bishop of Winchester, Colet dean of St Paul's, lord Montjoy, sir Thomas More, Grocyn, and Linacer; and he often speaks of the favours he had received from them with pleasure and gratitude. They were very pressing with him to settle in England; and "it was with the greatest uneasiness that he left it, since," as he tells Colet, in a letter dated Paris, June 10th 1506, "there was no country which had furnished him with so many learned and generous benefactors, as even the single city of London." He had left it just before, and was then at Paris in his road to Italy; where he made but a short stay, for fear he should be disappointed, as he had been more than once already. He took a doctor of divinity's degree at Turin; from whence he proceeded to Bologna, where he arrived at the very time it was besieged by Julius II. He passed on for the present to Florence, but returned to Bologna upon the surrender of the town, and was time enough to be witness to the triumphant entry of that pope. This entry was made Nov. 10, 1506, and was so very pompous and magnificent, that Erasmus, upon considering Julius as Christ's vicegerent, and comparing his entry into Bologna with Christ's entry into Jerusalem, could not behold it without the utmost indignation. An adventure beset him in this city, which we must not omit to mention, because it had nearly cost him his life. It seems, the town was not quite clear of the plague; and the surgeons, who had the care of it, wore something like the scapulars of friars, that people fearful of the infection might know and avoid them. Erasmus, wearing the habit

habit of his order, went out one morning; and, being met by some wild young fellows with his white scapular on, was thereby mistaken for one of the surgeons. They made signs to him to get out of the way; but he, knowing nothing of the custom, and therefore making no haste to obey their signal, had certainly been stoned, if some citizens, perceiving his ignorance, had not immediately run up to him, and pulled off his scapular. However, to prevent such salutations for the future, he got a dispensation from Julius II, which was afterwards confirmed by Leo X, to change his regular habit of friar into that of a secular priest.

Erasmus now prosecuted his studies at Bologna, and contracted an acquaintance with the learned of the place; with Paul Bombasius particularly, who was a celebrated greek professor, and with whom he held a correspondence by letters, as long as Bombasius lived. He was pressed at Bologna to read lectures; but, considering that the italian pronunciation of latin was so different from the german, he could not consent to it for fear of being ridiculous. He drew up some new works here, and revised some old ones. He augmented his "Adagia" considerably; and, desirous of having it printed by the celebrated Aldus Manutius at Venice, proposed it to him. Aldus accepted the offer with pleasure; and Erasmus went immediately to Venice, after having staid at Bologna little more than a year. Besides his Adagia, Aldus printed a new edition of his translation of the Hecuba and Iphigenia of Euripides; and also of Terence and Plautus, after Erasmus had revised and corrected them. At Venice he became acquainted with several learned men; among the rest, with Jerome Alexander, who for his skill in the tongues was afterwards promoted to the dignity of a cardinal. He was furnished with all necessary accommodations by Aldus, and also with several greek manuscripts, which he read over and corrected at his better leisure at Padua; whither he was obliged to hasten, to superintend and direct the studies of Alexander, natural son of James IV, king of Scotland, although Alexander was at that time nominated to the archbishopric of St. Andrews. Erasmus studied Pausanias, Eustathius, Theocritus, and other greek authors, under the inspection and with the assistance of Musurus; who was one of those Greeks that had brought learning into the West, and was professor of that science at Padua.

Not enjoying a very good state of health at Padua, he went to Sienna, where he drew up some pieces of eloquence for the use of his royal pupil; and soon after to Rome, leaving Alexander at Sienna. He was received at Rome, as Rhenanus tells us, with the greatest joy and welcome by all the learned, and presently sought by persons of the first rank and quality. Thus

we find that the cardinal John de Medicis, afterwards Leo X, the cardinal Raphael of St. George, the cardinal Grimani, and Giles of Viterbo, general of the Augustines, and afterwards a cardinal, strove as it were among themselves who should be foremost in civility to Erasmus, and have the most of his company. There is something very curious and entertaining in the manner he was introduced to cardinal Grimani, as it is related by himself in one of his letters, dated March 17, 1531: "When I was at Rome," says he, "Peter Bembus often brought me invitations from Grimani, that I would come and see him. I never was fond of such company; but at last, that I might not seem to slight what is usually deemed a very great honour, I went. On arriving at his palace, not a soul could I perceive, either in or about it. It was after dinner: so, leaving the horse with my servant, I boldly ventured by myself into the house. I found all the doors open; but nobody was to be seen, though I had passed through three or four rooms. At last I happened upon a Greek, as I supposed, and asked him, whether the cardinal was engaged? He replied, that he had company; but asking what was my business? Nothing, said I, but to pay my compliments, which I can do as well at any other time. I was going; but halting a moment at one of the windows to observe the situation and prospect, the Greek ran up to me, and asked my name: and without my knowledge carried it to the cardinal, who ordered me to be introduced immediately. He received me with the utmost courtesy, as if I had been a cardinal; conversed with me for two hours upon literary subjects; and would not suffer me all the time to uncover my head: and upon my offering to rise, when his nephew, an archbishop, came in to us, he ordered me to keep my seat, saying, it was but decent that the scholar should stand before the master. In the course of our conversation, he earnestly entreated me not to think of leaving Rome, and offered to make me partaker of his house and fortunes. At length he shewed me his library, which was full of books in all languages, and was esteemed the best in Italy, except the Vatican. If I had known Grimani sooner, I certainly should never have left Rome; but I was then under such engagements to return to England, as it was not in my power to break. The cardinal said no more upon this point, when I told him that I had been invited by the king of England himself; but begged me to believe him very sincere, and not like the common tribe of courtiers, who have no meaning in what they say. It was not without some difficulty that I got away from him; nor before I promised him, that I would certainly wait on him again before I left Rome. I did not perform my promise; for I was afraid the cardinal by his eloquence would tempt me to break my engage-



engagements with my english friends. I never was more wrong in my life: but what can a man do, when fate drives him on?"

Erasmus was at Rome when Julius II made his entry into that city from the conquest of Bologna; and this entry offended him as much as that at Bologna had done. For he could not conceive that the triumphs of the church, as they were called, were to consist in vain pomp and worldly magnificence, but rather in subduing all mankind to the faith and practice of the christian religion. While he was at Rome he was taken under the protection of the cardinal Raphael of St. George; and at his persuasion put upon the ungrateful task of declaiming backwards and forwards upon the same argument. He was first to dissuade from undertaking a war against the Venetians; and then to exhort and incite to the war, upon every variation of the pontiff's mind: a very ungrateful task indeed to a man of his simplicity and candour! When he was preparing to leave Rome, many temptations and arguments were used to detain him; and the pope offered him a place among his penitentiaries, which is reckoned very honourable, and a step to the highest preferments in that court. But his engagements in England prevented his staying at Rome; though, as we have already seen, he afterwards repented that he did not. He set out from Rome to Sienna, where he had left the archbishop of St. Andrews, his pupil; who, not willing to quit Italy without seeing Rome, brought him back thither again. After a short stay they went to Cumæ, to see the Sibyl's cave; and there his pupil parted from him, being recalled to Scotland, where he was slain in a battle fought against the English at Flodden-field in 1513. Erasmus has left a grand elogium on this young nobleman in his Adagia.

He left Italy soon after his pupil, without understanding the language of that country: which must needs make his journey less advantageous as well as less pleasant to him. There goes a story, that, when he was at Venice, he met Bernard Ocularius of Florence, who had written latin history in the manner of Sallust. Erasmus desired a conversation with him, and addressed him in latin: but the Florentine obstinately refused to speak any thing but italian; which Erasmus not understanding, they separated without edification on either part. Why Erasmus should not understand italian, it is not difficult to conceive; but is it not amazing that he should be ignorant of French, as it seems he was in a great measure, though he had spent so much time in that country? In his way from Italy to England, he passed first to Curia, then to Constance, and so through the Martian forest by Brisgau to Strasburg, and from thence by the Rhine to Holland; whence, after making some little stay at Antwerp and Louvain, he took shipping for England. Some of his friends are

patrons, whom he visited as he came along, made him great offers, and wished him to settle among them: but he was deaf to them all; his heart being entirely fixed upon spending the remainder of his days in England.

What made him thus prefer England to all other countries was, not only his former connexions and friendships, which were very dear to him, but the great hopes that had lately been held out to him, of being preferred to whatever would satisfy him most, provided he would come and settle there. Henry VII died in April 1509; and Henry VIII, his son and successor, was Erasmus's professed friend and patron, and had for some time held a correspondence with him by letters. That prince was no sooner upon the throne, than Montjoy wrote to Erasmus to hasten him into England, promising him great things on the part of the king, and of Warham archbishop of Canterbury, though indeed he had no particular commission to that end from either the one or the other. More, and some other friends, wrote him also letters to the same purpose. In this country then he arrived in the beginning of 1510; but he soon perceived that his expectations had been raised too high, and began secretly to wish that he had not quitted Rome. However, he took no notice of the disappointment, but pursued his studies in the same manner as if he was to be abundantly rewarded for his pains.

At his arrival in England he lodged with More; and while he was there, to divert himself and his friend, he wrote, within the compass of a week, *Encomium Moriae*, or *The praise of folly*. A copy of it was sent to France, and printed there, but with abundance of faults; yet it took so well, that in a few months it went through seven editions. The general design of this ludicrous piece is to shew, that there are fools in all stations, and more particularly to expose the errors and follies of the court of Rome, not sparing the pope himself; so that he was never after regarded as a true son of that church. It was highly acceptable to persons of quality, but as highly offensive to dissolute monks and morose divines; who disapproved especially of the commentary which Lyftrius wrote upon it, and which is printed with it, because it unveiled several things from whose obscurity they drew much profit. Soon after he came to England he published a translation of the *Hecuba* of Euripides into latin verse; and, adding some poems to it, dedicated it to archbishop Warham. The prelate received the dedication courteously, yet made the poet only a small present. As he was returning from Lambeth, his friend Grocyn, who had accompanied him, asked, "what present he had received?" Erasmus replied, laughing, "A very considerable sum;" which Grocyn would not believe. Having told him what it was, Grocyn observed, that the prelate was rich  
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and generous enough to have made him a much handsomer present; but certainly suspected, that he had put upon him stale goods, or a book already dedicated elsewhere. Erasmus asked, "how such a suspicion could enter his head?" "Quia sic foletis vos," says Grocyn; that is, "Because such hungry scholars as you, who stroll about the world, and dedicate books to noblemen, are apt to be guilty of such tricks."

He was invited down to Cambridge by Fisher, bishop of Rochester, chancellor of the university, and head of Queen's college. He was accommodated by him in his own lodge, and promoted by his means to the lady Margaret's professorship in divinity, and afterwards to the greek professor's chair; but how long he held these places we know not. One is ready to wonder, that Erasmus, now forty-four years of age, and whose name long ago was become familiar to all Europe, should yet continue so poor as we find him at this time. Thus in a letter to Colet, dean of St. Paul's, he earnestly importunes him for fifteen angels, which he had promised him long ago, on condition that he would dedicate to him his book "De copia verborum;" which, however, was not published till the following year 1512. But it must be remembered, that Erasmus was of a very rambling disposition, and hardly staid long enough in a place to rise regularly to preferment; and that though he received frequent and considerable presents from his friends and patrons, yet he was forced to live expensively because of his bad health. Thus he had a horse to maintain, and probably a servant to take care of him: he was obliged to drink wine, because malt liquor gave him fits of the gravel. Add to this, that, though a very able and learned man, yet, like many others of his order, he was by no means versed in oeconomics.

In 1513 he wrote from London a very elegant letter to the abbot of St. Bertin, against the rage of going to war, which then possessed the English and the French. He has often treated this subject, and always with that vivacity, eloquence, and strength of reason, with which he treated every subject: as, in his Adagia, under the proverb, "Dulce bellum inexpertis;" in his book, intituled, "Querela pacis;" and in his "Instruction of a christian prince." But his remonstrances had small effect, as princes and politicians seldom suffer themselves to be influenced by scholars; and the emperor Charles V, to whom the last-mentioned treatise was dedicated, became not a jot the more pacific for it. In short, he thought it hardly lawful for a christian to go to war, and, in this respect, as the writer of his life observes, was almost a quaker.

In the beginning of 1514 Erasmus was in Flanders. His friend Montjoy was then governor of Ham in Picardy, where he passed some days, and then went to Germany. While he was

here, he seems to have written "The Abridgment of his Life;" in which he says, that he would have spent the rest of his days in England, if the promises made to him had been performed: but, being invited to come to Brabant, to the court of Charles archduke of Austria, he accepted the offer, and was made counsellor to that prince. Afterwards he went to Basil, where he carried his New Testament, his Epistles of St. Jerome, with notes, and some other works, to print them in that city. At this time he contracted an acquaintance with several learned men, as Beatus Rhenanus, Gerbelius Œlocampadius, Amberbachius; and also with the celebrated printer Johannes Frobenius, for whom he ever after professed the utmost esteem. He returned to the Low Countries; and there was nominated by Charles of Austria to a vacant bishopric in Sicily: but the right of patronage happened to belong to the pope. Erasmus laughed, when he heard of this preferment, and certainly was very unfit for such a station; though the Sicilians, being, as he says, merry fellows, might possibly have liked such a bishop. He would not settle at Louvain for many reasons, particularly because of the wretched divines with which that place was infested. "The Lord mend them," says he, "for they stand greatly in need of it."

In 1515 he was at Basil; and this year Martin Dorpius, a divine of Louvain, instigated by the enemies of Erasmus, wrote against his "Praise of Folly:" to whom Erasmus replied with much mildness, as knowing that Dorpius, who was young and ductile, had been put upon it by others. He was the first adversary who attacked him openly: however, Erasmus forgave him, and took him into his friendship; which he would not easily have done, if he had not been good-natured, and, as he says of himself, "irasci facilis, tamen ut placabilis esset." He wrote this year a very handsome letter to pope Leo X, in which he speaks of his edition of St. Jerome, which he had a mind to dedicate to him. Leo returned him a very obliging answer, and seems not to refuse the offer of Erasmus, which however did not take effect; for the work was dedicated to the archbishop of Canterbury. Not content with writing to him, Leo wrote also to Henry VIII of England, and recommended Erasmus to him. The cardinal of St. George also pressed him much to come to Rome, and approved his design of dedicating St. Jerome to the pope: but he always declined going to Rome, as he himself declared many years after, or even to the imperial court, for fear the pope or the emperor should command him to write against Luther and the new heresies. And therefore, when the pope's nuncio to the english court had instructions to persuade Erasmus to throw himself at the pope's feet, he was more cautious than to trust him; having reason to fear, that the court of Rome would never forgive him the freedoms he had already

already taken. And indeed he would probably have been served as Antonio de Dominis, archbishop of Spalato, was afterwards.

He soon returned to the Low Countries, where we find him in 1516. He received letters from the celebrated Budæus, to inform him, that Francis I was desirous of inviting learned men to France, and had approved of Erasmus among others, offering him a benefice of a thousand livres. Stephanus Poncherius, that is, Etienne de Ponchery, bishop of Paris, and the king's ambaffador at Brussels, proposed to him the offers which his master had made him. He excused himself; alleging, that the catholic king detained him in the Low Countries, having made him his counsellor, and given him a prebend, though as yet he had received none of the revenues of it. Here probably commenced the correspondence and friendship between Erasmus and Budæus, which however does not seem to have been very sincere. Their letters are indeed not deficient in compliments and civilities; but they likewise abound in little bickerings and contests, which shew that some portion of jealousy and envy lay at the bottom; especially on the side of Budæus, who yet in other respects was an excellent man. This year was printed at Basil his edition of the New Testament; a work of infinite labour, and which helped, as he tells us, to destroy his health, and spoil his constitution. It drew upon him the censures of ignorant and envious divines; who, not being capable themselves of performing such a task, were vexed, as it commonly happens, to see it undertaken and accomplished by another. We collect from his letters, that there was one college in Cambridge which would not suffer this work to enter within its walls: however, his friends congratulated him upon it, and the call for it was so great, that it was thrice reprinted in less than a dozen years: namely, in 1519, 1522, and 1527. This was the first time the New Testament was printed in greek. The works of St. Jerome began now to be published by Erasmus, and were printed in six volumes, folio, at Basil, from 1516 to 1526. He mentions the great labour it had cost him, to put this father into good condition; which yet he thought very well bestowed, for he was excessively fond of him, and upon all occasions his panegyrist. Luther blamed Erasmus for leaning so much to Jerome, and for thinking, as he supposed, too meanly of Augustine. "As much," says he, "as Erasmus prefers Jerome to Augustine, so much do I prefer Augustine to Jerome." But we agree with the writer of Erasmus's Life, that Luther's taste, in this point, was extremely bad.

Thus letters began to revive apace; and no one contributed more, or any thing near so much, to their restoration, as Erasmus. The "*Epistolæ obscurorum virorum*" were published: and ignorance, pedantry, bigotry, and persecution, met with warm opponents, who attacked them with great vigour, and

allowed them no quarter. More informs Erasmus, that the "Epistolæ obscurorum virorum" were generally approved, even by the blockheads who were ridiculed in them, and who had not the sense to feel it. This anonymous offspring of wit was fathered upon Erasmus, among many others: but undoubtedly without reason. If he had been the author, it would not have had that surprising effect on him, which it is said to have had when first he began to read it. The effect was this: it threw him into such a fit of laughter, that it burst an abscess he then had in his face, which the physicians had ordered to be opened.

We are now come, in the course of our history, to very tempestuous and turbulent times. Luther had preached against indulgences in 1517; and the contest between romanists and the reformed was begun and agitated with great fury on both sides. Erasmus, who was of a pacific temper, and abhorred, of all things, dissensions and tumults, was much alarmed and afflicted at this state of affairs; and he often complained afterwards, that his endeavours to compose and reconcile the two parties only drew upon him the resentment and indignation of both. From this time he was exposed to a persecution so painful, that he had enough to do to support it with equanimity; and invectives were aimed at him by the rancorous churchmen, who loudly complained, that his bold and free censures of the monks, and of their pious grimaces and superstitions, had paved the way for Luther. "Erasmus," they used to say, "laid the egg, and Luther hatched it:" and they said nothing more than was true. Nay, Erasmus seems afterwards to have been considered as really a coadjutor in the business of the Reformation: for, in the reign of Mary queen of England, when a proclamation was issued against importing, printing, reading, selling, or keeping heretical books, it is observable, that his works are comprehended amongst them.

Erasmus received this year, which was 1518, a considerable present from Henry VIII, as also an offer of a handsome maintenance in England for the rest of his life: he thanked the king, but without either accepting or refusing the favour. A little time after, he wrote to cardinal Wolfey, for whom, however, he had no great affection; and, after some compliments, heavily complained of the malice of certain calumniators and enemies of literature, who thwarted his designs of employing human learning to sacred purposes. "These wretches (says he) ascribe to Erasmus every thing that is odious; and confound the cause of literature with that of Luther and religion, though they have no connexion with each other. As to Luther, he is perfectly a stranger to me, and I have read nothing of his, except two or three pages; not that I despise him, but because my own pursuits will not give me leisure: and yet, as I am informed, there are some who scruple not to affirm, that I have actually been his helper. If he has written well, the praise belongs not to me;

nor the blame, if he has written ill; since in all his works there is not a line that came from me. His life and conversation are universally commended: and it is no small prejudice in his favour, that his morals are unblameable, and that calumny itself can fatten no reproach on his life. If I had really had time to peruse his writings, I am not so conceited of my own abilities, as to pass a judgment upon the performances of so eminent a divine. I was once against Luther, purely for fear he should bring an odium upon literature, which is too much suspected of evil already," &c. Thus he goes on to defend himself here, as he does in many other places of his writings; where we may always observe his reserve and caution not to condemn Luther, while he condemned openly enough the conduct and sentiments of Luther's enemies. Though Erasmus addressed himself, upon this occasion, to Wolfey, yet it was impossible for the cardinal to be a sincere friend to him, because he was patronized by Warham, between whom and Wolfey there was no good understanding; and because the great praises which Erasmus frequently bestowed upon the archbishop would naturally be interpreted by the cardinal as so many slights upon himself. In his preface to Jerome, after observing of Warham, that he used to wear plain apparel, he relates, that once, when Henry VIII and Charles V had an interview, Wolfey took upon him to set forth an order, that the clergy should appear splendidly dressed in silk and damask; and that Warham alone, despising the cardinal's authority, appeared in his usual habit.

In 1519 Luther sent a very courteous letter to Erasmus, whom he fancied to be on his side; because he had declared himself against the superstitions of the monks, and because these men hated them both almost equally. He thought too, that he could discern this from his new preface to the "Enchiridion militis christiani," which was republished about this time. Erasmus replied, calling Luther "his dearest brother in Christ;" and informed him, "what a noise had been made against his works at Louvain. As to himself, he had declared," he says, "to the divines of that university, that he had not read those works, and, therefore, could neither approve nor disapprove them; but that it would be better for them to publish answers made up of solid argument, than to rail at them before the people, especially as the moral character of their author was blameless. He owns, however, that he had perused part of his commentaries upon the Psalms; that he liked them much, and hoped they might be serviceable. He tells him, that many persons, both in England and the Low Countries, commended his writings. There is," says he, "a prior of a monastery at Antwerp, a true christian, who loves you extremely, and was, as he relates, formerly a disciple of yours. He is almost the only one who preaches Jesus Christ, while others preach human fables, and seek after lucre. The Lord  
Jesus

Jesus grant you from day to day an increase of his spirit, for his glory and the public good." From these and other passages, Erasmus appears to have entertained hopes, that Luther's attempts, and the great notice which had been taken of them, might be serviceable to genuine christianity: however, he did not approve his conduct, nor had any thoughts of joining him: on the contrary, he grew every day more shy and cautious of engaging himself in his affairs. He was earnestly solicitous to have the cause of literature, which the monks opposed so violently, separated from the cause of lutheranism; and therefore he often observes, that they had no kind of connection. But, as the writer of his life says excellently well, "the study of the belles lettres is a poor occupation, if they are to be confined to a knowledge of language and antiquities, and not employed to the service of religion and of other sciences. To what purpose doth a man fill his head with latin and greek words, with prose and verse, with histories, opinions, and customs, if it doth not contribute to make him more rational, more prudent, more civil, more virtuous and religious? Such occupations are to be considered as introductory, and ornamental, and serviceable to studies of higher importance, such as philosophy, law, ethics, politics, and divinity. To abandon these sciences, in order to support philology, is like burning a city to save the gates." Jortin.

They now, about 1520, began to exclaim furiously against Erasmus in England, although he had many friends there; and, among them, even persons of the first quality, and the king himself. He gives a remarkable instance of this in the behaviour of one Standish, who had been a monk, and was bishop of St. Asaph; and whom Erasmus sometimes calls by way of derision, "Episcopum a sancto asino." Standish had railed at Erasmus, in a sermon preached at St. Paul's, for translating the beginning of St. John's gospel, "In principio erat sermo," and not "verbum." He also accused Erasmus of heresy before the king and queen; but was thoroughly exposed for it by two learned friends, who happened to be present: these friends are supposed to have been Pace, dean of St. Paul's, and sir Thomas More. This year, Hieronymus Aleander, the pope's nuncio, solicited the emperor, and Frederic elector of Saxony, to punish Luther. Frederic was then at Cologne, and Erasmus came there, and was consulted by him upon this occasion. Erasmus replied, ludicrously at first, saying, "Luther has committed two unpardonable crimes: he touched the pope upon the crown, and the monks upon the belly." He then told the elector seriously, that "Luther had justly censured many abuses and errors, and that the welfare of the church required a reformation of them; that Luther's doctrine was right in main, but that it had not been delivered by him with a proper temper, and with due moderation." The pope's agents, finding



Erasmus thus obstinately bent to favour, at least not to condemn and write against Luther, as they often solicited him to do, endeavoured to win him over by the offer of bishoprics or abbies. "I know," says he, "that a bishopric is at my service, if I would but write against Luther: but Luther is a man of too great abilities for me to encounter; and, to say the truth, I learn more from one page of his, than from all the volumes of Thomas Aquinas."

Nevertheless, he takes all opportunities of declaring his firm resolution to adhere to the see of Rome. "What connections," says he, "have I with Luther, or what recompense to expect from him, that I should join with him to oppose the church of Rome, which I take to be a true part of the catholic church; I, who should be loth to resist the bishop of my diocese?" As for the monks, they would have been glad to have seen him a deserter, and lodged in the enemy's quarters, because he would have much less incommoded them as a lutheran than as a catholic; for the same reason that an enemy at home, and within your walls, does you far more mischief by betraying you, than an enemy abroad and at a distance can do by attacking you: but he was determined not to stir. The truth is, he sought a middle way, with a view of putting an end to these fiery contests; but, above all, of keeping himself from being looked upon as a party on either side. Thus, there is a remarkable letter of his, written to Pace, dean of St. Paul's, in 1521, wherein he complains equally of the violence of Luther, and of the rage of the dominicans; as also of the baseness and malice of Aleander, who ascribed to him some writings of Luther, of which he had not even heard. Some affirmed, he tells us, that Erasmus had written a treatise, called, "The captivity of Babylon," although Luther openly acknowledged it for his own: others said, that Luther had taken many of his sentiments from Erasmus. "I see now," says he, "that the Germans are resolved at all adventures to engage me in the cause of Luther, whether I will or not. In this they have acted foolishly, and have taken the most effectual method to alienate me from them and their party. Wherein could I have assisted Luther, if I had declared myself for him, and shared the danger along with him? Only thus far, that, instead of one man, two would have perished. I cannot conceive what he means by writing with such a spirit: one thing I know too well, that he hath brought a great odium upon the lovers of literature. It is true, that he hath given us many wholesome doctrines, and many good counsels; and I wish he had not defeated the effect of them by his intolerable faults. But, if he had written every thing in the most unexceptionable manner, I had no inclination to die for the sake of truth. Every man has not the courage

requisite

requisite to make a martyr; and I am afraid that, if I were put to the trial, I should imitate St. Peter."

Here he spoke out. Whatever might be his opinion of Luther's principles, it was his cowardice, we see, which restrained him from espousing them openly. He had no vocation, he says, to be a martyr; though he has given us sufficient reason to believe, that he wished well to the cause. In short, think what we will of it, it was not truth, nor the desire of propagating it, but self-preservation only, which influenced his conduct throughout this affair. He certainly approved of Luther's main doctrines, and inwardly wished he might carry his point; but, as he could not imagine that probable, he chose to adhere outwardly to the stronger party. "I follow," says he, "the decisions of the pope and the emperor, when they are right, which is acting religiously: I submit to them, when they are wrong, which is acting prudently: and, I think, it is lawful for good men to behave themselves thus, when there is no hope of obtaining any more." From this principle of policy, he extolled the book of Henry VIII against Luther, even before he had seen it; and he began now to throw out hints, that he would one day enter the lists, and take him to task. Yet, when his friend and patron Montjoy exhorted him, the same year, to write against Luther, he replied, "Nothing is more easy than to call Luther a blockhead; nothing is less easy than to prove him one: at least, so it seems to me." Upon the whole, he was greatly put to his shifts how to behave to Luther; and, if he frequently appears inconsistent, it cannot be wondered at, when it is considered, that he thought himself obliged to disclaim before men what in his heart he approved and even revered.

We are got into 1521, but must not forget to observe, that in 1519 a collection of Erasmus's letters was published, which gave him, as he pretends, much vexation. As he had spoken freely in them on many important points, he could not avoid giving offence. The monks especially, as enemies to literature, exclaimed violently against them; and then, the lutheran contentions breaking out, these letters were still more censured than before, and accused of favouring lutheranism, at a time when, as he says, it was neither safe to speak, nor to keep silence. Then he adds, that he would have suppressed those letters, but that Frobenius would not consent: where, as his historian observes, he could hardly speak seriously, since Froben was too much his friend and humble servant, to print them without his consent. In 1522 he published the works of St. Hilary. "Erasmus," says Du Pin, "when he published his editions of the fathers, joined to them prefaces and notes full of critical discernment: and, though he may sometimes be too bold in rejecting some of their works

as spurious, yet it must be confessed, that he has opened and shewed the way to all who have followed him." He had lately published also at Basil his celebrated Colloquies, which he dedicated to John Erasmus Froben, son to John Froben, and his godson. He drew up these Colloquies, partly that young persons might have a book to teach them the latin tongue, and religion and morals at the same time; and partly, to cure the bigoted world, if he could, of that superstitious devotion which the monks so industriously propagated. The liveliest strokes in them are aimed at the monks and their religion; on which account they had no sooner appeared, than a most outrageous clamour was raised against them. He was accused of laughing at indulgences, auricular confession, eating fish upon fast-days, &c. and it is certain he did not talk of these matters in the devoutest way. The faculty of theology at Paris passed a general censure, in 1526, upon the Colloquies of Erasmus, as upon a work in which "the fasts and abstinences of the church are slighted, the suffrages of the holy virgin and of the saints are derided, virginity is set below matrimony, christians are discouraged from monkery, and grammatical is preferred to theological erudition: and therefore decreed, that the perusal of that wicked book be forbidden to all, more especially to young people, and that it be entirely suppressed, if possible." In 1537, pope Paul III chose a select number of cardinals and prelates, to consider about reforming the church; who, among other things, proposed, that young people should not be permitted to learn Erasmus's Colloquies. A provincial council also, held at Cologne in 1549, condemned these Colloquies, as not fit to be read in schools. Condemn them however who will, they contain a treasure of wit and good sense, and never can be enough admired; and, though they lie under the prejudice of of being a school-book, yet are they not unworthy the perusal of the most advanced in knowledge. Colineus reprinted them at Paris in 1527; and, by artfully giving out that they were prohibited, sold, it is said, above four-and-twenty thousand of one impression.

Adrian VI having succeeded Leo in the see of Rome, Erasmus dedicated to him an edition of a Commentary of Arnobius upon the Psalms; and added to it an epistle, wherein he congratulates this new pope, and entreats him not to pay any regard to the calumnies spread against his humble servant, without first giving him a hearing. Adrian returned him an elegant and artful letter of thanks, exhorting him strongly to write against Luther, and inviting him to Rome. Erasmus wrote a second time, and offered to communicate to Adrian his opinion upon the fittest methods to suppress lutheranism: for he entertained some hopes, that his old friend and school-fellow might possibly do

do some good. Adrian sent him word, that he should be glad to have his opinion upon this affair; and invited him a second time to Rome. Erasmus excused himself from the journey, on account of his bad health, and other impediments; but certainly did not repose such confidence in Adrian, as to trust himself in his hands. He tells his holiness, that he had neither the talents, nor the authority, requisite for answering Luther with any prospect of success. He then proceeded to the advice he had promised: and, 1. He disapproves of all violent and cruel methods, and wishes that some condescension were shewed to the lutherans. 2. He thinks, that the causes of the evil should be investigated, and suitable remedies applied; that an amnesty should ensue, and a general pardon of all that was past; and that then the princes and magistrates should take care to prevent innovations for the future. 3. He thinks it needful to restrain the liberty of the press. 4. He would have the pope to give the world hopes, that some faults should be amended, which could be no longer justified. 5. He would have him assemble persons of integrity and abilities, and of all nations.—Here Erasmus breaks off in the middle of a sentence, intending to say more at another time, if the pope were willing to hear it. But he had already said too much. Adrian utterly disliked his advice; and Erasmus's enemies took this opportunity of plotting his ruin; but, luckily for him, the pope died soon after; which put a stop to their contrivances.

As the monks reported in all places, that Erasmus was a lutheran, he took much pains by his letters to undeceive the public, and satisfy his friends. With this view he wrote, in 1523, to Henry VIII, and to the pope's legate in England. Cuthbert Tonstall sent him a letter, and exhorted him to answer Luther; and, unable any longer to withstand the importunate solicitations of the romanists, he sent word to the king, that he was drawing up a piece against Luther. This was his "Diatribē de libero arbitrio," which was published the following year. But this gave no satisfaction at all to the romanists: and indeed who can wonder? For, supposing him to have proved Luther erroneous in his notion of free-will, as all parties allowed he did, what had this to do with the dispute between Luther and the pope? or how, by so doing, did he favour the romanists any more than the lutherans? To say the truth, he very dexterously and artfully chose this point of disputation, that he might appear to the romanists to write against Luther, and yet avoid censuring his opposition to the church of Rome: that is, to write and not to write against him. The romanists thought themselves very little obliged to him for this work; and in reality were so.

Adrian

Adrian dying this year, he was succeeded by Clement VII, who sent to Erasmus an honourable diploma, accompanied with two hundred florins. He invited him also to Rome, as his predecessors had done: but "at Rome," says Erasmus, "there are many who want to destroy me, and they had almost accomplished their purpose before the death of Adrian. After having, at his own request, communicated to him my secret opinion, I found that things were altered, and that I was no longer in favour." The cause was manifest, says his biographer Jortin: Erasmus had hinted at the necessity of a reformation; and such language was highly disgusting at the court of Rome. If Luther did not like Erasmus, because Erasmus approved not in all things either his doctrine or his conduct, the court of Rome liked him as little, because he did not condemn Luther in all things: yet thought it proper to give him good words and promises, and to entice him thither if possible; where he would have been in their power, and no better than a prisoner at large.

In 1524, Luther, upon a rumour probably that Erasmus was going to write against him, sent him a letter, full of fire and spirit; which gives so just an idea of both Luther and Erasmus, that we think ourselves obliged to present the reader with part of it. He begins in the apostolical manner: "Grace and peace to you from the lord Jesus. I shall not complain of you for having behaved yourself, as a man alienated from us, for the sake of keeping fair with the papists, our enemies: nor was I much offended, that in your printed books, to gain their favour, or to soften their fury, you censured us with too much acrimony. We saw, that the Lord had not conferred upon you the discernment, the courage, and the resolution, to join with us in freely and openly opposing those monsters; and therefore we durst not exact from you what greatly surpasseth your strength and your capacity. We have even borne with your weakness, and honoured that portion of the gift of God which is in you." Then, having bestowed upon him his due praises, as a reviver of good literature, by means of which the holy scriptures had been read and examined in the originals, he proceeds thus: "I never wished, that, deserting your own province, you should come over to our camp. You might indeed have favoured us not a little by your wit and eloquence; but, forasmuch as you have not the courage which is requisite, it is safer for you to serve the Lord in your own way. Only we feared, that our adversaries should entice you to write against us, and that necessity should then constrain us to oppose you to your face.—I am concerned, as well as you, that the resentment of so many eminent persons of your party hath been excited against you. I must suppose, that this gives you no small uneasiness: for virtue like  
yours,

yours, mere human virtue, cannot raise a man above being affected by such trials.—I could wish, if it were possible, to act the part of a mediator between you, that they might cease to attack you with such animosity, and suffer your old age to rest in peace in the Lord: and thus they would act, if they either considered your weakness, or the greatness of the cause in dispute, which hath been long since beyond your talents. They would shew their moderation towards you so much the more, since our affairs are advanced to such a point, that our cause is in no peril, though even Erasmus should attack it with all his might: so far are we from dreading the keenest strokes of his wit. On the other hand, my dear Erasmus, if you duly reflect upon your own imbecility, you will abstain from those sharp and spiteful figures of rhetoric; and, if you cannot defend your sentiments, will treat of subjects which suit you better. Our friends, as you yourself will allow, have reason to be uneasy at being lashed by you, because human infirmity thinks of the authority and reputation of Erasmus, and fears it: and indeed there is much difference between him and other papists, he being a more formidable adversary than all of them put together." This letter vexed Erasmus not a little, as may easily be imagined. He wrote an answer to it; but the answer is not in the collection of his epistles.

In 1525 he published his "Diatrise de libero arbitrio" against Luther; which Luther replied to, in a treatise intituled, "De servo arbitrio." He tells Erasmus, that his Diatribe, as to the manner and composition, is very elegant; as to the matter, very contemptible, and resembling "an excrement in a golden dish." He mixes compliment, praise, scorn, insult, ridicule, and invective, all together; and flings them at his head. Erasmus was much provoked at this treatment, and immediately wrote a reply, which was the first part of his *Hyperaspistes*: the second was published in 1527. The year after he published two treatises, in the way of dialogue, intituled, "The pronunciation of the greek and latin languages," and "The Ciceronianus." In the former, which is one of the most learned of all his compositions, are contained very curious researches into the pronunciation of vowels and consonants; in the second, which is one of the most lively and ingenious, he rallies agreeably some italian purists, who scrupled to make use of any word or phrase which was not to be found in Cicero: not that he condemned either Cicero or his manner of writing, but only the fervility and pedantry of his imitators, which he thought, and very justly, deserving of ridicule. On the contrary, when Froben engaged him, the very same year, to revise a new edition of the *Tusculan questions*, he prefixed to it an elegant preface, in which he highly extols Cicero, both for his style and  
moral

moral sentiments, and almost makes a saint of him : and Julius Scaliger, who levelled a philippic or two at Erasmus, for his treatment of the ciceronians, declared afterwards, that he was willing to forgive him his blasphemies, and to be at peace with him thenceforward, for the sake of this preface ; which he considered as a kind of penance, and of satisfaction made to the manes of the roman orator.

In April 1529 Erasmus departed from Basil, where he had now lived many years, but where he thought himself no longer safe ; and went to Friburg, where at first he had apartments belonging to the king, but afterwards bought a house. Here, in 1531, he had a sight of the first oration of Julius Scaliger against his Ciceronianus ; all the copies of which, or at least as many as he could, Erasmus is said to have collected and destroyed. "There is something," says Dr. Jortin, "ridiculously diverting in the pompous exclamations and tragical complaints of Scaliger. One would imagine at least, that Erasmus had called Cicero fool, or knave, and had made water upon his ashes : and yet all his crime was, to have besprinkled the fertile imitators of Cicero with a little harmless banter." After the first oration, Scaliger composed a second more scurrilous if possible than the first : but it was not published till after Erasmus's death, in 1537. Some of Scaliger's friends were much displeas'd, it seems, at the scandalous manner in which he had treated Erasmus, and desired him to give over the contention. He declared himself therefore, though in a proud and awkward manner, willing to be reconciled : and, to do him justice, he was at last sorry for his rudeness to Erasmus, and wrote a copy of verses in his praise, when he heard that he was dead.

Erasmus now began to complain to his friends, and to represent himself as quite worn down with age, pain, and sickness ; and in 1535 he returned to Basil, to try if he could recover his health, where he continued ever after. This year Bembus congratulates him upon the high regard which the pope had for him ; and hopes that it would end in great preferment, by which he probably meant a cardinal's hat. The enemies of Erasmus have affirmed, that the court of Rome never designed him such a favour : Erasmus hath affirmed the contrary, and says, "that having written to Paul III, that pope, before he had unsealed his letter, spoke of him in the most honourable manner : that he had resolv'd to add to the college of cardinals some learned men, of whom he might make use in the general council, which was to be call'd ; and I," says Erasmus, "was named to be one. But to my promotion it was objected, that my bad state of health would make me unfit for that function, and that my income was not sufficient : so at present they think of loading me with preferments, that I may be qualified

for the red hat. He declares, however, that his health would not permit him to accept such favours, since he could scarce stir out of his chamber with safety; and he refused every thing that was offered him."

He had been ill at Friburg, and continued so at Basil. In the summer of 1536 he grew worse; and the last letter which we have of his writing is dated June the 20th of that year. He subscribes it thus, "Erasmus Rot. ægra manu." He was for almost a month ill of a dysentery; and he knew that his disease would prove mortal. He had foreseen for several months, that he could not hold out long; and he foretold it again three days, and then two days, before his death. He died July 12, in the 69th year of his age; and was buried in the cathedral church of Basil, where his tomb is to be seen, with a latin inscription on the marble, of which a copy is inserted in the first volume of his works. He had made his will in February, in which he left handsome legacies to his friends, and the remainder to be distributed to relieve the sick and poor, to marry young women, and to assist young men of good characters: by which it appeared, that he was not in low circumstances, nor so bad an œconomist as he sometimes seemed, between jest and earnest, to represent himself. His friend Beatus Rhenanus has given us a description of his person and manners, and tells us, that he was low of stature, but not remarkably short; that he was well-shaped, of a fair complexion, with hair in his youth of a pale yellow, grey eyes, a cheerful countenance, a low voice, and an agreeable utterance; that he was neat and decent in his apparel; that he had a very tender and infirm constitution, and a tenacious memory; that he was a pleasant companion, a very constant friend, generous and charitable, &c. He had one peculiarity belonging to him, which was, that he could not endure even the smell of fish; so that, however he might be a papist in other respects, he had, as he says, a very lutheran stomach. He used to dine late, that he might have a long morning for study. After dinner, he would converse cheerfully with his friends upon all sorts of subjects, and deliver his opinions freely upon men and things. Erasmus, says Bayle, did not care, at first, to sit for his picture; but he conquered that aversion, and was frequently drawn by Holbein.

He dwelt longer at Basil than at any other place. He delighted in that city; and though he sometimes made excursions, yet he was sure to return. The revolution in religion was the only cause that hindered him from fixing his tabernacle there all his days. At Basil they shew the house in which he died; and the place where the professors of divinity read their winter-lectures is called the college of Erasmus. His cabinet is one of the most considerable rarities of the city; it contains his



his ring, his seal, his sword, his knife, his pencil, his will written with his own hand, and his picture by Holbein, which is a masterpiece. The magistrates bought this cabinet, in 1661, for nine thousand crowns, of the descendants of Erasmus's heir: and, if we may believe Patin, they made a present of it to the university; but others say, they sold it for a thousand crowns. Nothing has made the city of Rotterdam more famous, than its having given birth to this great man: nor has it been insensible of the honour, but has testified a regard to him in the following manner. In the first place, the house in which he was born is adorned with an inscription, to inform both natives and strangers of this illustrious prerogative. Secondly, the college, where latin, greek, and rhetoric are taught, bears the name of Erasmus, and is consecrated to him by an inscription on the frontispiece. Thirdly, a statue of wood was raised to him in 1549. Fourthly, a statue of stone was erected in 1555. Fifthly, they erected one of copper in 1622, which is admired by the connoisseurs. It is in an open part of the city, standing on a bridge over a canal, upon a pedestal adorned with inscriptions, and surrounded with iron rails.

But, with all his greatness, Erasmus had, and it must not be dissembled, his failings and infirmities. Bayle has observed of him, that he had too much sensibility when he was attacked by adversaries; made too many complaints of them; and was too ready to answer them: and Le Clerc has often censured him for his lukewarmness, timidity, and unfairness, in the business of the reformation. Dr. Jortin seems to allow some foundation for these censures, yet has offered what can be offered by way of excuse for Erasmus. To the first of them he replies, that Erasmus "was fighting for his honour, and for his life; being often accused of nothing less than heterodoxy, impiety, and blasphemy, by men whose forehead was a rock, and whose tongue was a razor. To be misrepresented as a pedant and a dunce," he says, "is no great matter, for time and truth put folly to flight: to be accused of heresy by bigots, hypocrites, politicians, and infidels, this is a serious affair; as they know too well, who have had the misfortune to feel the effects of it." As for his lukewarmness in promoting the reformation, Dr. Jortin is of opinion, that much may be said, and with truth, in his behalf. He thinks that Erasmus "was not entirely free from the prejudices of education; that he had some indistinct and confused notions about the authority of the church catholic, which made it not lawful to depart from her, corrupted as he believed her to be; and that he was much shocked at the violent measures which were pursued by the reformers, as well as by the violent quarrels which arose among them." The doctor cannot be persuaded, "that the fear of losing his pensions and

coming to want ever made Erasmus say or do things which he thought unlawful;” yet supposes, “that he might be afraid of disobliging several of his oldest and best friends, who were against the lutheran reformation, such as Henry VIII Charles V, the popes, Wolfey, &c. and also his patrons, Warham, Montjoy, More, Tonstall, Fisher, Bembus, &c. and all these things might influence his judgment, though he himself was not at all aware of it. There is no necessity to suppose, that he acted against his conscience in adhering to the church of Rome: no, he persuaded himself that he did as much as piety and prudence required from him in censuring her defects.” The doctor observes, that “though as protestants we are certainly much obliged to Erasmus, yet we are more obliged to Luther, Melancthon, and other authors of the reformation. This,” says he, “is true; yet it is as true, that we and all the nations in Europe are infinitely obliged to Erasmus, for spending a long and laborious life in opposing ignorance and superstition, and in promoting literature and true piety.”

The works of Erasmus were published at Leyden, 1706, in a very handsome manner, in ten volumes, folio, having been printed under the care and inspection of the very learned Mr. Le Clerc: and we think it proper to subjoin the contents of each volume here [Q], as it will not only present the reader with many

[Q] Vol. i. De copia verborum & rerum libri duo. Theodori Gaza grammatices libri duo. Syntaxis. Ex Luciano versa. Erasmi declamatio Lucianæ respondens. De ratione conscribendi epistolas. De pueris statim ac liberaliter institutendis. De ratione studii. De laude medicinæ. Libanii aliquot declamationes versæ. Similium liber unus. Colloquiorum liber. De recta latini græcique sermonis pronuntiatione. Ciceronianus, sive de optimo dicendi genere. De civitate morum puerilium. Galeni quædam latinè versa. Epitome in elegantiss. Laurentii Vallæ. Euripidis Hecuba & Iphigenia versibus latinis reddita. In necem Ovidii commentarius. Epigrammata varii generis & argumenti. Vol. ii. Adagiorum opus, in quo explicata proverbia 4251. Vol. iii. Epistolæ 1299, secundum ordinem temporum quo scriptæ sunt digestæ, ab anno 1489 ad 1536: subjunctâ appendice epistolarum 517, quarum de tempore non constat. Vol. iv. Ex Plutarcho versa. Apophthegmatum libri 3. Stultitiæ laus. Ad Philippum Burgundionum principem panegyricus. Ad Philippum eundem carmen epicum graeciorum. Institutio principis christi-

ani. Isocratis oratio ad Nicoclem regem de regno administrando, latinè versa. Declamatio de morte, sive consolatio ad patrem filii obitu afflictum. Declamatiuncula nomine episcopi, respondens iis qui sibi nomine populi gratulati essent, & omnium nomine obedientiam quam vocant detulissent. Querela pacis undique gentium ejectione prostratarum. Xenophontis Hiero latinè versus. Precatio ad dominum Jesum pro pace ecclesiæ. Lingua, sive de lingue usu atque abusu. De senectutis incommodis: carmen heroicum & iambicum dimeterum catalecticum, ad Gulielmum Copum Basileensem. Vol. v. Prohibition militis christiani. Oratio de virtute amplectenda. Ratio veræ theologiæ. Paræthesis sive hortatio ad philosophiæ christiænæ studium. Exomologesis, sive modus confitendi. Enarratio psalmi primi et secundi. Paraphrasis in psalmum 3. Concio in psalmum 14. De puritate ecclesiæ Christi. Enarratio in psalmum 23. De bello Turcis inferendo consultatio. Enarratio in psalmos 24 & 29. De amabili ecclesiæ concordia. Concio in psalmum 86. De magnitudine misericordiarum Domini concio. Virginis & martyris comparatio. Concio de puero Jesu.

many pieces of Erasmus, which could not well be inserted in the course of this article, but also in some measure further illustrate the history of his life.

ERASTUS (THOMAS), a celebrated physician and divine, was born at Baden in Germany about 1524. He was liberally educated, and sent to the university of Basil, when he was sixteen years old; but he had some difficulties to struggle with, on account of the narrow circumstances of his parents. Providence however, says Melchior Adam, raised up a Mæcenas for him, who supplied him plentifully with every thing he wanted. When he had been at Basil two years, he was seized with the plague, but happily recovered from it. Afterwards he went into Italy, and settled at Bologna; where he applied himself intensely to the study of philosophy first, and then of physic. He spent nine years in Italy among the most eminent physicians, and acquired great skill in that science. Then he returned to his own country, and lived some time at the court of the princes of Henneberg, where he practised physic with great reputation. Afterwards the elector palatine, Frederic III, gave him an honourable invitation to his court, and made him first physician and counsellor: he appointed him also professor of physic in the

Jesu. Epistola consolatoria ad virgines sacras. Christiani matrimonii institutio. Vidua christiana. Ecclesiastes, sive de ratione concionandi. Modus orandi Deum. Symbolum, sive catechismus. Precautiones. Precatio dominica digesta in septem partes juxta dies totidem. Pœan virgini matri dicendus. Obsecratio ad virginem Mariam in rebus adversis. De contemptu mundi. De tædio & pavore Christi disputatio. Ode de casa natalitia pueri Jesu. Expostulatio Jesu cum homine pereunte. Hymni varii. Liturgia virginis Lauretanæ. Carmen votivum Genovevæ. Commentarius in duos hymnos Prudentii, de natali & epiphania pueri Jesu. Christiani hominis institutum, sive symbolum; carmen. Epitaphia in Odiliam. Vol. vi. Novum Testamentum ex græca Erasmi editione, cum ejus versione & annotationibus. Vol. vii. Paraphrasis Novi Testamenti. Vol. viii. Ex sancto Joanne Chrysothomo versa. Ex sancto Athanasio, ex Origene, ex Basilio versa. Oratio de pace & discordia contra factiosos, ad Cornelium Goudanum. Oratio funebris in funere Berthæ de Heien, Goudanæ, viduæ probatissimæ. Carmina varia. Vol. ix. Epistola apologetica ad Martinum Dorpium. Apologia ad Jacobum Fabrum Stapulensem. Ad Jacobi Latomi dialogum de tribus linguis & ratione studii theologici. Ad Joannem Aten-

sem, pro declamatione matrimonii. Apologia de "In principio erat sermo." Apologia prima ad notationes Edvardi Lei. Apologia secunda & tertia. Apologia ad Jacobum Lapidem Sunicam 2 & 3. Adversus Sanctum Caranzam. Apologia in natalem Bedam. Apologia adversus debacchationes Petri Sutoris. Ad antapologiam ejus responsio. Appendix de scriptis Jodici Clitovei. Declamationes adversus censuras theologorum Parisiensium. Apologia ad Phimoitomi cujusdam disputationes de divortio. Apologia ad juvenem gerontodidascalum. Apologia ad quosdam monachos Hispanos. Apologia prima ad Albertum Pium Carporum principem. De usu carniæ & hominum constitutionibus, ad Christophorum epicopum Basileensem. De libero arbitrio diatribe, seu collatio. Vol. x. Hyperaspites; diatribe adversus servum arbitrium Martini Lutheri. Adversus epistolam ejusdem, præstigiariam libelli cujusdam detectio. Contra pseudevangelicos. Ad Eleutherium, ad Grunnium. Ad fratres Germaniæ inferioris. Spongia adversus adspergines Ubrici Hutteni. Pantarabus, seu adversus febriçantis cujusdam libellum. Antibarbarorum liber primus. Adversus Græculos. Responsio ad Petri Cursii defensionem. Epistola de Termini sui inscriptione ad Alphonsum Valdesium. Epistola ad Henricum Ducem

university of Heidelberg. Here there arose a warm dispute about the sacrament, namely, "Whether the terms FLESH and BLOOD ought to be understood literally or metaphorically?" Erasmus engaged in this controversy, and published a book, in which he contended for the metaphorical sense. He had all along joined the study of divinity to that of physic, and was esteemed as good a divine as he was a physician; for which reason, in 1564, when a conference was held between the divines of the palatinate and those of Wirtemberg, about the real presence in the Lord's supper, Erasmus was ordered by the elector Frederic to be present at it. He afterwards left Heidelberg, and returned to the university of Basil, where he had been educated. Here he caused a society to be established for the particular study and promotion of medical knowledge, and spent the last years of his life in the active pursuit of it: and here he died Dec. 31, 1583.

He wrote several books of philosophy and physic, and some particularly levelled at Paracelsus, whose whimsies and extravagances he was very earnest to discredit and explode. He wrote, as we have observed, upon subjects of divinity; but what made the most noise of all his performances, and makes him chiefly memorable now, is his book "De excommunicatione ecclesiastica." In this he denies the power of the church, and affirms their censures to be incapable of extending beyond this present life. For this, as we may easily conceive, the papists thundered against him their loudest anathemas; nor has he been spared by those who were not papists. Beza wrote against him in a book, intitled, "De vera excommunicatione et christiano presbyterio;" and so did our learned Hammond in his book, "Of the power of the keys." Erasmus knew well enough, that a work of that import was not likely to be relished by divines of any order; and therefore ordered it not to be published till after his death. Melchior Adam says, that it was supposed to be published by his widow; which looks as if it was ushered into the world from an unknown editor.

ERATOSTHENES, a Greek of Cyrene, librarian of Alexandria, under king Evergetes, the son of Ptolemy Philadelphus, died 194 years before Christ, cultivated at once poetry, grammar, philosophy, mathematics, and excelled in the first and the last. He was stiled, the Cosmographer, the measurer of the universe, the second Plato. He was the first who discovered a method of measuring the bulk and circumference of the earth. He constructed the first observatory, and observed the obliquity of the ecliptic. He found out also a method of knowing the primitive numbers, that is, the numbers that have no common measure between them: it consists in excluding the numbers that have not this property. It was named the sieve

of Eratosthenes. This philosopher likewise composed a treatise for completing the analysis, and he solved the problem of the duplication of the cube, by means of an instrument composed of several sliders. Having attained the age of 80, and being oppressed with infirmities, he voluntarily died of hunger. He described in greek the reigns of 38 Theban kings, which had been omitted by Manetho, out of the sacred records of the Ægyptians, at Thebes, and this at the command of king Evergetes. Apollodorus transcribed this catalogue out of Eratosthenes, and Sycellus out of Apollodorus. This catalogue or Laterculus of Eratosthenes is generally owned to be the most authentic ægyptian account of all others now extant; and reaches from the beginning of that kingdom after the deluge, till the days of the judges; if not also till the days of Solomon: and by Dicaearchus's connection of one of its kings with an antediluvian king of Ægypt on one side, and with the first olympiad of Iphitus on the other, we gain another long and authentic series of heathen chronology during all that time. The little that remains to us of the works of Eratosthenes was printed at Oxford in 1672, 8vo. There are two other editions: one in the Uranologia of father Petau, 1630; and the other at Amsterdam, in the same size, 1703.

ERCHEMBERT, of Lombardy, lived in the ninth century. He began early in life to bear arms, and was made prisoner of war. He retired to Monte Cassino, where he embraced the rule of St. Benedict at the age of about 25. The government of a neighbouring monastery was conferred upon him; but here he was exposed to so many vexations, that he was obliged once more to retire. It was in the place of his retreat that he wrote a Chronicle, or a History at large of the Lombards, which is thought to be lost, and an abridgment of the same history, from the year 774 to 888. It is a sort of supplement to Paul the deacon. Anthony Caraccioli, priest of the order of regular clerks, published this abridgment, which relates some curious facts, with other pieces, at Naples, in 1620, 4to. Camillus Peregrinus gave it afterwards to the public in his history of the princes of Lombardy, 1643, 4to.

ERCILL-YA-CUNIGA (DON ALONZO D'), son of a celebrated lawyer, was gentleman of the bed-chamber to the emperor Maximilian. He was brought up in the palace of Philip II, and fought under him at the famous battle of Saint Quentin in 1557. The warrior, smitten with the desire of acquiring the knowledge of different countries and their inhabitants, travelled over France, Italy, Germany, and England. Having learned, while at London, that some provinces of Peru and Chili had revolted against the Spaniards, their conquerors and their tyrants, he was seized with an ardent longing to go and signalize

his courage on this new scene of action. He passed the frontiers of Chili into a little mountainous region, where he maintained a long and painful war against the rebels whom at length he defeated. It is this war which makes the subject of his poem of the Araucana, so called from the name of the country. Novel and bold sentiments are observable in it. The victorious bard has thrown much fire into his battles; and in several passages the poem glows with all the charms of animated verse. The descriptions are rich, though defective in variety; but we can trace no plan, no unity of design, no probability in the episodes, no harmony in the characters. This poem, consisting of more than 36 cantos, is too long by one half. The author falls into repetitions and details of insupportable length; in fine, he is sometimes as barbarous as the nation against which he fought. The work of Cuniga was printed, for the first time, in 1597, 12mo; but the best edition is that of Madrid, 1632, vols. 12mo.

ERCKERN (LAZARUS), superintendant of the mines of Hungary, of Germany, and of the Tyrol, under three emperors, wrote on metallurgy, with great exactitude. His book is in german; but it has been translated into latin accompanied with notes. It appeared for the first time in 1694, at Frankfort, folio. It contains almost all that is necessary to be known on the art of assaying metals.

ERCOLE, the son of Carl Antonio, was a disciple of his uncle Julio Cesare, and so happy in imitating his manner, that he was sent for to the court of the duke of Savoy, and highly honoured and nobly rewarded by that prince for his services. He was besides an admirable lutinist: and died in 1676, 80 years old.

EREMITA (DANIEL), a native of Antwerp, and secretary to the duke of Florence, flourished about the beginning of the xviii century, and was a pretty good writer; but neither his conduct nor morals were consistent with the profession of the belles lettres, to which he had devoted himself. Scaliger had a great esteem for him, and recommended him in the strongest terms to Casaubon; for which he was afterwards very sorry, upon hearing that the young man was turned roman-catholic. Casaubon, at Scaliger's recommendation, took him into his friendship, procured him an employment, and endeavoured to get him into Mr. de Montaterra's family, in quality of preceptor. The affair was upon the point of being concluded, when Eremita found means to ingratiate himself with Mr. de Vic, who was going ambassador into Switzerland. De Vic, being a man of great bigotry, and fired with a zeal for making converts, soon won over Eremita, by means of a single conference with one of the bawling enthusiasts of that age, a portuguese

guese monk. This circumstance vexed Casaubon to the heart, who knew the abilities of the converter, and those of the convert: he knew that Eremita was a better scholar than the monk, and yet he was informed that the monk gave Eremita a fall at the first onset. But he soon found the reason why so slight a resistance had been made; for Eremita desired nothing more than to persuade himself, that the richest religion is at the same time the best.

However, though Eremita had changed his religion, he still retained a veneration for Scaliger; of which he gave a public testimony, even after the death of Scaliger, in defending him against Scioppius. But he got nothing by this: for Scioppius published a great many things of him, which did no honour to his character. He relates, that he had seen him at Rome in 1606: Eremita, says he, came to me with the two Rubens's, in order to go to Tivoli; and these gentlemen were greatly shocked at the licentiousness of his conversation. Having disappeared for some time after, it was concluded, that poverty had forced him to shelter himself in some carthusian monastery; but it was found, that he was retired to Sienna, where he made his court to archbishop Ascanio Piccolomini, who recommended him to Silvio Piccolomini, great chamberlain to the great duke of Florence. By this means he obtained a pension from that prince, as a reward for a panegyric written on the nuptials of the great duke with Magdalen of Austria, and published in 1608. He solicited so earnestly to be sent into Germany with the deputy, who went to acquaint the several princes of the empire with the death of the great duke's father, that his request was granted. At his return to Florence, he told a hundred idle stories concerning the drunkenness of the Germans, in order to make his court to the Italians. He set up at Florence for a man who was profoundly skilled in affairs of government; and promised a commentary which should exceed whatever had been written upon Tacitus. As he looked upon the history of our saviour as fabulous, so he took a delight in exclaiming against the inquisitors and the clergy; and had a hundred tales ready upon these occasions, all which he could set off to advantage.

Such is the idea which Scioppius has given of Eremita; and though the slanderous and satirical cast of mind for which Scioppius was remarkable may, in most cases of this nature, make his evidence suspected, yet Casaubon has related some particulars which give an air of probability to what is told here. Eremita died at Leghorn, in 1613. Grævius published at Utrecht, in 1701, an octavo volume of his *Opera varia*; among which were *Aulicæ vitæ ac civilis, libri iv.* These works were in manuscript in the duke of Florence's library, and communicated by Magliabecchi to Grævius, who, in a preface, has endeavoured

to refute the slanders of Scioppius. The four books, *De Aulica vita ac civili*, are written with great purity and elegance of style, and abound with curious knowledge, which makes them entertaining as well as useful. Bayle mentions two other works of our author, which, he says, deserve to be read: "Epistolica relatio de itinere Germanico, quod legatione magni Etruriæ ducis ad Rodolphum II. imperatorem Germaniæ anno 1609 peractum fuit;" and his epistle "De Helveticorum, Rhetorum, Sedonensium situ, republica, & moribus." His latin poems were inserted in the second volume of *Deliciæ poetarum Belgicorum*.

ERIGENA (JOHN SCOTUS), an eminent scholar of the middle age, was born in an early part of the ixth century. The most common account of him is, that he was a native of Ayr, in Scotland, though some writers have said that the place of his birth was Ergene, on the borders of Wales, and others have contended that he was an Irishman. It is, we apprehend, most probable that he was Scotchman. However this may have been, he was animated, in a very dark period, with a most uncommon desire of literature. Seeing his country involved in great confusion and ignorance, and that it afforded no means of acquiring the knowledge after which he thirsted, he travelled into foreign parts; and it is even asserted, by several authors, that he went to Athens, and spent some years in studying the greek, chaldaic, and arabic languages. In whatever place he obtained his learning, it is certain that in philosophy he had no superior, and in languages no equal, in the age during which he flourished. These extraordinary accomplishments, together with his wit and pleasantry, which rendered his conversation as agreeable as it was instructive, procured him an invitation from Charles the Bald, king of France, the greatest patron of literature in that period, to reside with him. Of this invitation Erigena accepted, and lived a number of years in the court of that prince, on a footing of the most intimate acquaintance and familiarity. He slept often in the royal apartments, and dined daily at the royal table. From the following repartee, which is preserved by one of our ancient historians, we may judge of the freedom which Scotus used with the monarch. As they were sitting one day at table opposite to each other, after dinner, the philosopher having said something that was not quite agreeable to the rules of politeness, the king, in a merry humour, asked him, "Pray what is between a foot and a fot?" To which he answered, "Nothing but the table." Charles, says the historian, laughed heartily, and was not in the least offended, as he made it a rule never to be angry with his master, as he always called Erigena. But the king valued this great man for his wisdom and learning, still more than for his wit, and retained him about his person,

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not merely as an agreeable companion, but as his preceptor in the sciences, and his best counsellor in the most arduous affairs of government. While Scotus resided in the court of France, he composed, at the desire of his royal patron, a number of works, which procured him many admirers on the one hand, and many adversaries on the other. The clergy, in particular, were dissatisfied with some of his notions, as not being perfectly orthodox. One of the subjects which employed his pen was the doctrine of predestination. In his treatise on this subject, which was addressed to Hincmar, archbishop of Rheims, and Pardulus, bishop of Laon, the position he begins with is, that every question may be resolved by four general rules of philosophy, viz. division, definition, demonstration, and analysis. By these rules he endeavours to prove, that there cannot be a double predestination, of one to glory, and another to damnation; and that predestination doth not impose any necessity, but that man is absolutely free; and that, although he cannot do good without the grace of Jesus Christ, yet he doth it, without being constrained or forced to do it by the will of God, by his own free choice. Sin, and the consequences of it, and the punishments with which it is attended, are, says Erigena, mere privations, that are neither foreseen nor predestinated by God; and predestination hath no place but in those things which God hath pre-ordained in order to eternal happiness; for our predestination ariseth from the foresight of the good use of our free-will. Sentiments so bold, and delivered in such an age, could not fail of exciting great indignation. Wemlo, or Ganelo, archbishop of Sens, having read the work, collected out of it several propositions, which he arranged under nineteen heads, according to the number and order of the chapters of Scotus's treatise, and sent them to Prudentius, bishop of Troyes. This prelate, having examined them, found in them, as he thought, not only the errors of Pelagius, but the impiety of the Collyridians. He employed himself, therefore, in answering Erigena; and another answer to him was written by Florus, a deacon of the church of Lyons. It does not appear that Scotus engaged any farther in the controversy. Another of his works was upon the subject of the eucharist, in answer to a famous book of Paschasius Radbertus, concerning the body and blood of Christ. Upon this head, Erigena had the good sense to oppose the doctrine of transubstantiation.

While our author was employed in these discussions, an incident occurred, which drew upon him the displeasure of the roman pontiff. Michael Balbus, the greek emperor, had sent, in the year 824, a copy of the works of Dionysius, the philosopher, to the emperor Lewis the pious, as a most acceptable present. In France these treatises were esteemed to be an invaluable

ble treasure; and therefore Charles the Bald, who could not read greek, was earnestly desirous of perusing them in a latin translation. This desire was undoubtedly increased by an opinion which at that time universally prevailed, though without any proof, that Dionysius the Areopagite, or St. Denys, was the first christian teacher, or apostle, in France. At the request of Charles, Joannes Scotus undertook the task of translating the works in question, the titles of which were, "On the celestial monarchy;" "On the ecclesiastical hierarchy;" "On divine names;" and, "On mystic theology." These books were received with great eagerness by the western churches; but the translation having been made without the license of the sovereign pontiff, and containing many things contrary to the received faith of the church of Rome, the pope, Nicholas the first, was highly displeased, and wrote a threatening letter to the french king, requiring that Scotus should be banished from the university of Paris, and sent to Rome. Charles had too much affection and respect for our author to obey the pope's order; but Erigena thought it advisable, for his safety, to retire from Paris. According to some writers, it was upon this occasion that he returned to England. It was the translation of the works of the pretended Dionysius which revived the knowledge of alexandrian platonism in the west, and laid the foundation of the mystical system of theology, which afterwards so generally prevailed. Hence it was, that philosophical enthusiasm, born in the east, nourished by Plato, educated in Alexandria, matured in Asia, and adopted into the greek church, found its way, under the pretext and authority of an apostolic name, into the western church, and there produced innumerable mischiefs.

The most capital work of Scotus was his treatise "On the division of nature, or the natures of things;" which, after long lying in manuscript, was published at Oxford, in 1681, by Dr. Thomas Gale. In various respects this was the most curious literary production of the age in which Erigena flourished, being written with a metaphysical subtlety and acuteness then unknown in Europe. This acuteness he acquired by reading the writings of the greek philosophers: and by applying the refinement of logic to the discussion of theological subjects, he became the father of that scholastic divinity, which made so distinguished a figure in the middle ages, and so long resisted the progress of genuine science. The remarks of one of our antient historians [Hoveden] on Scotus's work are not unjust. "His book, intitled, 'The division of nature,' is of great use in solving many intricate and perplexing questions; if we can forgive him for deviating from the path of the latin philosophers and divines, and pursuing that of the Greeks. It was this that made him appear

a heretic to many; and it must be confessed that there are many things in it which, at first sight at least, seem to be contrary to the catholic faith." Of this kind are his opinions of God and the universe, which bear a considerable resemblance to the pantheism of Spinoza. At the entrance of his work, Erigena divides nature into that which creates, and is not created; that which is created, and creates; that which is created, and does not create; and that which neither creates nor is created. As a farther proof of the singularity of John Scotus's genius, we shall produce his argument for the eternity of the world. "Nothing can be an accident with respect to God; consequently, it was not an accident with respect to him to frame the world: therefore God did not exist before he created the world; for, if he had, it would have happened to him to create; that is, creation would have been an accident of the divine nature. God therefore precedes the world, not in the order of time, but of causality. The cause always was, and is, and will be; and therefore the effect always has subsisted, doth subsist, and will subsist; that is, the universe is eternal in its cause." Hence Erigena taught that God is all things, and that all things are God; by which he might only mean the same with the oriental, cabbalistic, and alexandrian philosophers; and, after these, with the followers of Origen, Synesius, and the supposed Dionysius, that all things have eternally proceeded by emanation from God, and will at length return into him as streams to their source. Accordingly he says, that "after the resurrection nature itself will return to God; God will be all in all, and there will remain nothing but God alone." From these brief specimens it appears, that the philosophy of Scotus was founded in the enthusiastic notions of universal deification; and consequently, that he is rather to be ranked among the fanatical than among the atheistical philosophers. The monastic life, which then so generally prevailed, afforded so much leisure for indulging the flights of imagination, and so many opportunities for an ostentatious display of piety, that it was peculiarly favourable to the propagation of enthusiasm. To this it may be added, that the ignorance of the times made it perfectly easy for those, who were inclined to practise upon vulgar credulity, to execute their design. It is not, therefore, surprising, that the dreams of mysticism should be extensively propagated, under the authority of a supposed apostolical name.

The concluding period of Erigena's life is involved in some degree of uncertainty. According to Cave and Tanner, he removed from France to England in 877, and was employed by king Alfred in the restoration of learning at the university of Oxford. It is said by Tanner, that in 879 he was appointed professor of mathematics and astronomy in that university.

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Here he continued three years, when, upon account of some differences which arose among the gownsmen, he retired to the abbey of Malmsbury, where he opened a school. Behaving, however, with harshness and severity to his scholars, they were so irritated, that they are reported to have murdered him with the iron bodkins which were then used in writing. According to others, the scholars were instigated to this atrocious act by the monks, who had conceived a hatred against Scotus, as well for his learning as his heterodoxy. The time of his death is differently stated, but is generally referred to the year 883. Some, however, place it in either 884 or 886. Such is the state of facts, as given by most of the english writers; but other authors suppose that our historians have confounded John Scotus Erigena with another John Scot, who was an Englishman, contemporary with Alfred, and who taught at Oxford. According to Mackenzie, Erigena retired to England in 864, and died there about the year 874. As a proof of the last circumstance, he refers to a letter of Anastasius, the librarian to Charles the Bald, written in 875, which speaks of Scotus as of a dead man. Dr. Henry thinks it most probable that he ended his days in France. Anastasius had so high an opinion of Erigena, that he ascribed his translation of the works of Dionysius to the especial influence of the spirit of God. He was undoubtedly a very extraordinary man for the period in which he lived. During a long time he had a place in the list of the saints of the church of Rome; but at length, on account of its being discovered that he was heterodox with regard to the doctrine of transubstantiation, Baronius struck his name out of the calendar. A catalogue of Scotus's works in general may be seen in Cave. Lale has added to the number, but probably without sufficient reason.

ERINNA, a grecian lady contemporary with Sappho, composed several pieces of poetry, of which some fragments are extant in the *Carmina novem poetarum feminarum*; Antwerp 8vo 1568. Imitations of them are to be seen in the *Parnasse des dames*, by M. Sauvigny.

ERIZZO (LEWIS and MARK ANTHONY), two brothers of one of the oldest families of Venice, caused their uncle a senator of Ravenna, to be assassinated, in 1546, in order that they might the sooner take possession of his fortune. The senate having promised an absolute pardon, and 2000 crowns reward, to whoever should discover the atrocious fact, a soldier, their accomplice, delivered them up. Lewis was decapitated, and Mark Anthony died in prison.—Paul Erizzo, of the same family, had lost his life more gloriously in 1469. He was governor of Negropont. After making a vigorous resistance, he surrendered to the Turks, on their promise that his life should be spared. The emperor

emperor Mahomet II, paying no regard to the capitulation, caused him to be fawn in two, and with his own hands cut off the head of Anne, daughter of this unfortunate but illustrious soldier, because she would not comply with his base desires.

ERIZZO (SEBASTIAN), a noble Venetian, died in 1585, acquired a name by several literary productions. He addicted himself likewise to the numismatic science, and left a treatise in Italian, on medals: the best edition of this esteemed work is that of Venice, in 4to. the copies whereof are, for the most part, without date, but some bear that of 1571. He also published: 1. *Des nouvelles en six journées*; Venise, 1567, 4to. 2. *Trattato della via inventrice e dell' instrumento de gli Antichi*; Venise, 1554, 4to.

ERKIVINS of Steinbach, architect of the famous tower of Straßburgh, died in 1305. It was not finished till the year 1449.

ERLACH (JOHN LEWIS), born at Berne, of a family in Switzerland famous for the antiquity of its nobility and the great characters it had produced, and the chief of the six noble families of Berne. Early in life he entered the military service of France, and signalized himself on various occasions. His exploits and personal valour were rewarded with the titles of lieutenant-general of the armies of France, of governor of Brisach, of colonel of several regiments of infantry and cavalry of the empire. Louis XIII was indebted to his courage for the acquisition of Brisach in 1639; and Louis XIV in great part for the victory of Lens in 1648, and the preservation of his army in 1649. That prince made him commander in chief of his troops on the defection of viscount Turenne. D'Erlach died at Brisach the year following, at the age of 55. A short time before his death, the king had appointed him his first plenipotentiary to the congress of Nuremberg, and was preparing to recompense the services of this general by the most distinguished military honours, when the news arrived that the current of his days was cut off by a sudden death. D'Erlach was a man of understanding as well as of courage, alike capable of conducting an army and managing a negotiation.

EROSTRATUS, or ERATOSTRATUS, an obscure individual of Ephesus, desirous of rendering his name famous with posterity, burnt the temple of Diana, one of the seven wonders of the world, in the year 356 before the birth of Christ, the very night in which Alexander the great was born. The magistrates of Ephesus passed a law, forbidding his name to be pronounced. This curious law, far from having the intended effect, only served the purposes of the incendiary: it was the means of spreading and perpetuating his memory.

ERPENIUS (THOMAS), or, as he was called in dutch, Thomas van Erpe, was a very learned writer, and incomparably skilled in the oriental tongues. He was descended from noble families at Boisleduc in Brabant, which place his parents had quitted on account of the protestant religion they had embraced; and was born at Gorcum in Holland, Sept. 11, 1584. From his earliest years he shewed a peculiar disposition for learning; which induced his father, though no scholar himself, to send him to Leyden, where he began his studies, and prosecuted them with such success, that his masters were extremely surpris'd. At eighteen, he was admitted into the university of that city; where he took the degree of doctor in philosophy, in 1608. Vossius informs us, that, not long after he became a student in that place, he grew so diffident of succeeding in his studies, as to have thoughts of laying them entirely aside; but that, resuming fresh courage, he made himself master of several branches of literature, and particularly metaphysics. For this purpose, he read over not only Aristotle, but likewise a great number of his interpreters, with all the commentaries of Suarez; in which, it seems, he was so conversant, that, several years after he had gone through his course of philosophy, and was engaged in other studies, he could give a distinct account of the contents of almost every page of that vast work.

He had already passed through a course of divinity, and gained a considerable skill in the oriental languages; to which he had applied himself at the persuasion of Joseph Scaliger, who foresaw how great a man he would prove in that branch of learning. He afterwards travelled into England, France, Italy, and Germany; in which countries he contracted an acquaintance with the most learned men there. While he was at London, he became acquainted with Bedell, who was excellently skilled in the oriental tongues. He continued a year in Paris, where he learned arabic of an ægyptian Jacobine, named Barbatius; and gained the friendship of Isaac Casaubon, among whose letters are several to Erpenius. In one of April the 7th, 1610, he exhorts him to prosecute his studies in the arabic tongue, telling him, that "it would be of the greatest importance to learning; that if he looked round the christian world, he would find no person who had taken the proper method to gain the wished-for point in that kind of literature; that Joseph Scaliger had disappointed their hopes; that Bedell, though a man of great learning, proceeded so slowly, and followed such course of studies, that they knew not what to expect from him; that the German, who made so great a noise, was not to be depended on; that the Italians, after raising great expectations, had of a sudden deserted them; in short, that himself was the only person who had laid a solid

solid and firm foundation for a future superstructure." During his stay at Venice, by the assistance of some learned Jews and Turks, he acquired the knowledge of the turkish, persian, and æthiopic languages; and he distinguished himself in Italy to such advantage, that he was offered a stipend of 500 ducats a year, to translate some arabic books into latin.

After four years spent in his travels, he returned to Leyden, July 1612; about which time there was a design to have him sent for into England, and to have an honourable stipend settled on him; but, February following, he was chosen, by the curators of that university, professor of the arabic and other oriental tongues, except the hebrew, of which there was already a professor. He filled this chair with great applause, and soon after set up, at an extraordinary expence, a press for the eastern languages, at which he printed a great many excellent works. October 1616, he married a daughter of a counsellor in the court of Holland, by whom he had seven children, three of which survived him. In 1619 the curators of the university erected a second chair for the hebrew language, of which they appointed him professor. In 1620 he was sent by the prince of Orange and the states of Holland into France, to solicit Peter du Moulin, or Andrew Rivet, to undertake the professorship of divinity at Leyden: but not prevailing then, he was sent again the year following, and, after six months stay in France, procured Rivet, with the consent of the french churches, to remove to Leyden. Some time after his return, the states of Holland appointed him their interpreter, and employed him to translate the letters they received from the several princes of Africa and Asia, and also to write letters in the oriental languages: and the emperor of Morocco was so pleased with the purity of his arabic style, that he shewed his letters to his nobles, as a prodigious curiosity, for their elegance and propriety. In the midst of these employments, he was seized with a contagious disease, which was then epidemical; of which he died Nov. 13, 1624, at no more than forty years of age. All the learned lamented him, and wrote the highest eulogiums upon him; as indeed he well deserved them, for he was not only most eminent as a scholar, but also a worthy, honest, kind-hearted man. We have already observed, that he rejected an advantageous offer made him in Italy: he rejected another from the king of Spain and the archbishop of Seville, who invited him into that kingdom, to explain certain arabic inscriptions. Gerard John Vossius made his funeral oration in latin, printed at Leyden 1625, in 4to; and the same year were published, at the same place, in 4to, Peter Scriverius's *Manes Erpeniani, cum epicediis variorum*.

He published many works, which have spread his name all

over the world: and of which the note below [R] contains a catalogue.

Some of them, the reader sees, are posthumous: he had a design to have published an edition of the Koran, with an accurate latin version and notes, and a confutation of it where it was necessary; a Thesaurus Grammaticus for the arabic tongue; and a lexicon of the same language. But he was prevented by death from executing these designs; as we are informed by Mr. Chappelow, in the preface to his "*Elementa linguæ arabicæ ex Erpenii rudimentis, ut plurimum, desumpta. Cujus praxi grammaticæ novam legendi praxin addidit Leonardus Chappelow, linguæ arabicæ apud Cantabrigienses professor.*" Lond. 1730, 8vo.

ERSKINE (RALPH, A. M.). He was descended from the noble family of Mar in Scotland, and born in Alloa 1628, where he received the rudiments of his education, and in 1650 took the degree of master of arts in the university of Edinburgh. In 1654 he was appointed minister of Falkirk, but ejected from his living 1662 by the act of uniformity. The persecution carried on at that time in Scotland against the presbyterians, obliged Mr. Erskine to take refuge in Holland; but the want of the common necessaries of life induced him to return to his native country, where he was apprehended and committed prisoner to the Bass, a strong fort in the mouth of the Forth. There he continued near three years; till, through the interest of the then earl of Mar his kinsman, he was set at liberty: but such was the violence of the times, that he was again driven from Scotland. In 1687, when king James's toleration was proclaimed, Mr. Erskine embraced it, and on the re-establishment of presbytery in 1690, he was ap-

[R] 1. Annotationes ad lexicon arabicum Francisci Raphelengii. Leyden, 1613, 4to, printed with the Lexicon. 2. Grammatica arabica, 1613, 4to. 3. Proverbiorum arabicorum centuræ II, arabicè & latinè, cum scholiis Josephi Scaligeri & Thomæ Erpenii, 1614, 4to. Scaliger having translated and written notes upon part of the arabian proverbs, Casaubon engaged Erpenius, Scaliger being dead, to complete that work. 4. Lockmanni fabulæ & selecta quædam Arabum adagia, cum interpretatione latina & notis; 1615, 8vo. Amst. 1636 & 1656 in 4to, with the arabic grammar just mentioned. 5. Giarumia grammatica de centum regentibus, sive linguæ Arabiæ particulis, arabicè & latinè, cum notis, 1617, 4to. Giarumia is an arabic grammar, which takes its name from its author, and is highly esteemed in Asia and Africa. 6. Novum Testamentum, arabicè, 1615, 4to. This is an ancient arabic version, whose author is not

known. 7. Historia Josephi patriarchæ ex Alcorano, arabicè, cum versione latina & notis, 1617, 4to. 8. Canones de literarum EVI apud Arabes natura & permutatione, 1618, 4to. 9. Rudimenta linguæ arabicæ, 1620, 8vo. 10. Versio & notæ ad arabicam paraphrasin in evangelium Joannis, 1620. 11. Grammatica hebræa, 1621, 8vo. 12. Orationes tres de linguarum hebrææ atque arabicæ dignitate, 1621, 8vo. 13. Pentateuchus Moïsi, arabicè, 1622, 4to. This version is ancient, and was made by a christian. 14. Elmacinii historia saracenicæ, &c. 1625, folio. 15. Psalmi Davidis, syriacè, cum versione latina, 1625, 4to. 16. Grammatica chaldæa & syria, 1628, 8vo. 17. De peregrinatione gallica utiliter instituenda tractatus, 1631, 12mo. 18. Præcepta de lingua Græcorum communi, 1662, 8vo. 19. Arcanum punctationis revelatum, &c. 1624, 4to.



pointed minister of Churnside in the county of Berwick. He died 1696, aged 68, much respected by all who knew him, and left behind him several manuscripts, elucidating difficult passages in scripture; but these having been written in latin, none of them were ever published.

ERSKINE (EBENEZER, A. M.) son of the above, was born in the prison of the Bass, 1680, and in 1701 took his degree of master of arts in the university of Edinburgh. In 1702 he was ordained minister of Portmoak in the county of Fife, where he discharged the pastoral duty with great integrity till 1728, when he was made choice of to be one of the ministers of Stirling. In 1734, he refused to assist at the settlement of one Mr. Rennie, whom John duke of Argyle had presented to the parish of Muckhart, for which he was deposed, and became one of the leading men among those people called seceders. But his popularity never forsook him; he was beloved by his hearers, and esteemed even by those who were his professed enemies. In 1747 an unhappy polemical dispute led him into a controversy, and then he joined those seceders called burghers. He died at Stirling 1755, aged 75. As a gentleman and a scholar, few ever equalled him; and, although but in low circumstances, his charity was unbounded. Four volumes of his sermons were printed at Glasgow in 8vo, 1762, and a fifth volume at Edinburgh 1765, under the patronage of the late dukes of Northumberland, in whose family one of his sons lived as a gardener.

ERSKINE (RALPH, A. M.), brother of the above, was born in 1682 at Roxburgh, in the county of that name, soon after his father was discharged from his imprisonment in the Bass. He was educated along with his brother Ebenezer in the university of Edinburgh, and took the degree of A. M. 1704, after which he was licensed to preach as a probationer. But notwithstanding his popular abilities as a preacher, yet he did not obtain a settlement in the church till 1711, when he was ordained minister at Dunfermline in Fifeshire. There he continued till 1734, when, joining the seceders, along with his brother Ebenezer, he was deposed by an order from the general assembly. Esteemed and beloved by his hearers, they built a meeting for him, and attended his ministry till his death, which happened in 1751, aged 69. As a divine, few men were ever more esteemed in Scotland; and the character given of him by the late Mr. Harvey sets his abilities in the highest point of view. His works, in two vols. fol. were published in 1760, consisting of the following articles: 1. Faith no fancy, a polemical treatise. 2. The gospel sonnets. 3. A paraphrase in verse of the song of Solomon; and about two hundred sermons.

ERSKINE (JAMES), lord Alva, was born at Edinburgh, June 20, 1722; entered advocate, Dec. 24, 1743; was appointed sheriff of the county of Perth, on the abolition of the heritable jurisdic-

dications; nominated one of the barons of the court of exchequer of Scotland, May 27, 1754; this he resigned on his appointment to a seat on the bench of the supreme civil court of Scotland, June 8, 1761, on which occasion he assumed the title of lord Barjarg, a property he inherited from his mother; but he afterwards assumed the title of lord Alva, the name of an estate belonging to his father. He died at Drumsheugh, near Edinburgh, one of the senators of the college of justice, the 13th of May 1796. At his lordship's death, he was the oldest judge in Britain. He married, first, June 11, 1749, Margaret, second daughter of Hugh Macguire, of Drumdow, in Ayrshire, sister of the countess-dowager of Glencairn: by her (who died April 1766, aged 37) he had two daughters, Jean, unmarried, and Isabella, married to captain Patrick Tytler, of one of the regiments of foot, son of the learned author of the Vindication of queen Mary; also two sons: Charles, born June 23, 1751, died September 1760, in his 10th year; and John, born Dec. 30, 1758, who, after studying the law in the Temple and at Edinburgh university, entered advocate 1781, was appointed clerk to the commissary court of Scotland in 1790, and died at Edinburgh Jan. 16, 1792, in his 34th year, having married Christian, eldest daughter of John Carruthers of Holmains, by whom he had two sons, James, heir to his grandfather, and John, and one daughter, Charlotte. Lord Alva married, secondly, Jean, daughter and heiress of the Stirling family, of Herbertshire, relict of sir John Stirling of Glorat, bart; but by her, who survives, had no issue. He derived his descent from sir Charles Erskine, fourth son of John seventh Earl of Mar, by his second wife, lady Mary Stewart, daughter of Esme duke of Lenox. This sir Charles was created a baronet in 1666, was succeeded by his son sir Charles Erskine, of Alva, born July 4, 1643, who married Christian, daughter of sir James Dundas, of Arncliffe. By her he had four sons: 1. Sir James Erskine, of Alva, killed at the battle of Landen, July, 23, 1693, unmarried; 2. Sir John Erskine, of Alva [s], heir to his brother, killed by a fall from his horse in the isle of Man, March 12, 1739, aged 67 (he married Barbara Sinclair, second daughter of Henry the seventh lord Sinclair, or St. Clair, by whom he had two sons, sir Charles Erskine, of Alva, killed at the battle

[s] About 1710, or 1715, this sir John Erskine discovered a very valuable mine of silver on his estate of Alva. It made its first appearance in small strings of silver-ore, which, being followed, led to a very large mass: part had the appearance of malleable silver, and produced 12 ounces of silver from 14 ounces of ore. Not more than 40 or 50l. had been expended in the search when this valuable discovery was

made. During the space of 13 or 14 weeks it has been credibly affirmed that ore was produced to about the value of 4000l. per week; and it has been conjectured that sir John drew from 40 to 50,000l. besides a great deal supposed to have been purloined by the workmen. When this mass was exhausted, the silver ore began to appear in much smaller quantities, and symptoms of lead, with other

metals,

battle of Lafelt, without male-iffue, and fir Henry Erskine, of Alva, bart. M. P. who died in 1763, having married Janet Wedderburn, fifter of the present lord chancellor Loughborough, and left by her two fons, the present fir James Erskine Sinclair, of Dyfart, bart. M. P. and John, counfeller at law, and filazer to the court of common pleas); 3. Charles: and, 4. Dr. Robert Erskine, phyfician to the tzar of Ruffia. Charles Erskine, or, as he more ufually fpelt his name, Arefkine, the third fon, born in 1680, ftudied law, entered advocate 1711, was appointed folicitor-general for Scotland, elected member of parliament for the Dumfries diftrict of boroughs, nominated, in 1737, his majefty's advocate for Scotland, promoted to a feat on the bench, Nov. 29, 1744, on which occafion he affumed the title of lord Tinwald, the name of an eftate belonging to him in Dumfriesfhire, and was appointed, 1748, lord juftice clerk, which he held till his death, in 1763. He had difpofed of the eftate of Tinwald fome years before, as alfo of the lands of Barjarg, in the fame county, which he had got by marriage, in order to enable him to purchafe, from the creditors of his nephew, his noble paternal feat and eftate of Alva, in Stirlingsfhire; which he accordingly did, but left it burthened with fo heavy a load of debt, that his fon was obliged, in a few years, to difpofe of it to the late John Johnfton, efq. brother of fir William Pulteney, bart. Lord juftice clerk Tinwald married, firft, December 21, 1712, Grizel, daughter and heirs of the Grierfons, of Barjarg, and by her had, befides ten children who died young, and were buried with their mother in the Grey Friars at Edinburgh, three daughters, Christian, born December 30, 1715, married, Feb. 4, 1733, to fir Robert Laurie, of Maxwellton, in the county of Dumfries, bart.; Jean, born April 15, 1726, married Dec. 21, 1746, to William Kirkpatrick, of Shaws, in the fame county; and Sufannah, born Sept. 20, 1727, married, March 26, 1749, to Robert Cambell, of Finab and Menzie, member of parliament for Argylefhire, and receiver-general of the customs; alfo, two fons, Charles Erskine, born October 21, 1716, member of parliament and counfeller at law, who died at London unmarried, in his father's life-time, and was buried in the chapel of Lincoln's inn; and James lord Alva, the fubjeft of this article. Lord Juftice Clerk Tinwald married,

metals, were difcovered. The confequence was, that all farther reſearches were at that time laid afide. Lord Alva had in his poſſeſſion ſome very rich pieces of ore; of part he cauſed a pair of ſilver communion-cups to be made, which he preſented to the church of Alva; they were thus inſcribed: "Sacris in Eccleſia Sancti Servani apud Alveſth, A. D. 1767, ex argento indigeno D. D. C. Q. Jacobus Er-

ſkine." Prior to 1765, the ſtipend of the miniſter of Alva was extremely moderate; lord Alva, of his own accord, and without the knowledge of the miniſter, executed a ſummons of augmentation againſt himſelf, as ſole heir of the pariſh; by which an addition of 22l. a year was made to the living. Statistical Account of Scotland XVIII. 139.

secondly, August 26, 1753, Elizabeth, daughter of Mr. Hareftanes, of Craigs, relict of Dr. William Maxwell of Preston (by whom she had two daughters and coheireffes, Mary, married at Edinburgh, April 14, 1761, to William twenty-first earl of Sutherland, and Wilhelma, married at London, Sept. 26, 1761, to John lord viscount Glenorchy, son of John third earl of Breadalbane), but by her, who still survives, had no issue. To the memory of several of the persons already mentioned lord Alva set up monuments in the chancel of the parish-church of Alva, with elegant classical inscriptions of his own composition.

ERYCEIRA (FERDINAND DE MENESES, COUNT D') was born at Lisbon in 1614. After having early acquired a taste for literature, he went and studied the military art in Italy. Being returned to his native country, he was successively governor of Penicha, and of Tangiers, counsellor of war, gentleman of the chamber to the infant don Pedro, and counsellor of state. In the midst of these several employments, the count d'Eryceira found time for study and composition. On the subject of his numerous publications, the reader may consult the journal étranger of 1757. The principal of them are: 1. The history of Tangiers, printed in folio in 1723. 2. The history of Portugal, from 1640 to 1657, in 2 vols. folio. 3. The life of John I, king of Portugal. These different books are of great use to the knowledge of the history of his country.

ERYCEIRA (FRANCIS XAVIER DE MENESES, COUNT D'), great grandson of the foregoing, and inheritor of the literary fruitfulness of his ancestor, was born at Lisbon in 1673. He bore arms with distinguished merit; and obtained in 1735 the title of camp-master general and counsellor at war. He died in 1743, in the 70th year of his age, member of the academy of Lisbon, of that of the Arcades of Rome, and of the Royal Society of London. He did not put on the airs of a man of quality among the learned; he was no more than a man of letters, easy, polite, and communicative. Pope Benedict XIII honoured him with a brevet; the king of France made him a present of the catalogue of his library, and 21 volumes of engravings. The academy of St. Petersburg addressed its memoirs to him; several writers of France, England, Italy, &c. paid him the compliment of their works. His ancestors had left him a select and numerous library, which he augmented with 15,000 volumes and 1000 manuscripts. He marked his literary career by upwards of a hundred different publications. The most known of them are: 1. Memoirs on the value of the coins of Portugal, from the commencement of the monarchy, 4to, 1738. 2. Reflections on academical studies. 3. Fifty-eight parallels of illustrious men, and twelve of illustrious women. 4. The Henriade, an heroic poem; with observations on the rules to be observed in epic poetry, 4to, 1741. Among his manuscripts were found a quantity

tity of essays on the number 22, on occasion of the 22 sorts of roman coins presented to the king, and dug up at Lisbon the 22d of October 1711, on which day that prince completed his 22d year. The author, in so many dissertations, proves the number 22 to be the most perfect of all. Such puerilities are sometimes found in otherwise judicious heads.

ERYTROPHULUS (RUPERT), a theologian of the xviith century, and minister at Hanover, is the author of a methodical commentary on the history of the passion. There is also by him, *Catenæ aureæ in harmoniam evangelicam*, 4to.

ES (JAMES VAN), a native of Antwerp, acquired considerable reputation by painting fish, birds, flowers, and all kinds of fruit. He represented nature with so much truth, that his pictures have frequently deceived the eye of the beholder. It is impossible to excel him in the art of painting shell-fish, lobsters, crabs, oysters, and other fish of the same genus. He likewise succeeded perfectly well in his imitation of fruits: the likeness in his flowers gives them a fine transparency and an exquisite colour. It is this chiefly in which the merit of his pictures consists: the stones in his grapes are visible through the skin.

ESCALO (MARTIN DE L'), of a family which Villani derives from a maker of ladders named Giacomo Fico, was elected, in 1259, podestat of Verona, where his parents held a distinguished rank. He had afterwards the title of perpetual captain, and thenceforwards acted as sovereign. But though he governed this petty state with considerable prudence, his great power raised the jealousy of the principal inhabitants against him. He was assassinated in 1273. His descendants preserved and even augmented the authority which he had acquired in Verona. Mastino III, of l'Escalo, a turbulent and ambitious person, added not only Vicenza and Brescia to his domain of Verona; he took Padua from the Carraras, and made Albert, his brother, governor of it. He, being addicted to debauchery, was a scourge to his subjects, and carried off the wife of one of the dispossessed Carraras, who, not ignorant of the art of dissembling on a proper occasion, flattered the pride of both the brothers. Mastino, the most enterprising of the two, was not long before he drew upon him the hatred of the Venetians, by causing salt to be brought into the Lagunes. These haughty republicans, jealous of a right which they were desirous of rendering exclusive, declared war against the Escalos, restored Padua to the Carraras, possessed themselves of the march of Trevisane, and shut up Mastino, in 1339, in his little territory of Verona and Vicenza. This petty tyrant committed unheard-of barbarities during the course of the war. Bartholomew de l'Escalo, bishop of Verona, being suspected of an intention to deliver up the town to the Venetians, Mastino his cousin killed

him at the entrance of his episcopal palace, Aug. 28, 1338. The pope, being informed of this murder, subjected Mastino to a public penance; who, after having performed it, enjoyed the Veroneze in peace. But in 1387 he was snatched from his family by death. Anthony de l'Escalo, a brave but cruel man, stained with the murder of his brother Bartholomew, entered into a league with the Venetians, for declaring war against the Carraras. His prosperity and his successes alarmed the duke of Milan, who in 1387 took possession of Verona and Vicenza. Anthony, reduced to the condition of a private man, obtained an asylum, and the title of noble, at Venice. Mastino III had a son called Can the great; and this son a bastard, named William, the heir of his valour and his ambition. This William, seconded by Francis Carrara, lord of Padua, retook the possession of Verona and of Vicenza in 1403. His power was beginning to be respected, when the same Carrara, who had assisted him to regain the authority of his ancestors, poisoned him during the course of a visit he made him, under pretence of going to pay him a compliment. This treachery proved a useless crime. The Vicentines and the Veroneze, refusing to acknowledge this wretch, and weary with being the subject of contest to petty tyrants, submitted themselves to the republic of Venice in 1406. Brunoro de l'Escalo, the last branch of this ambitious family, made a fruitless attempt, in 1410, to regain possession of Verona; he was defeated by the venetian forces. The Scalligers, who conducted themselves with the same pride and insolence in the republic of letters as the Escalos had done at Verona, pretended to be derived from them; but it was proved to them that their vanity was without foundation.

ESCALQUENS (WILLIAM), capitoul of Toulouse in 1326, has made his name remarkable in history by a pious comedy. Being in perfect health, he caused a solemn service to be held in the church of the dominicans in that city, at which were present the capitouls his colleagues, with a great number of others who were invited to this extraordinary ceremony. The representation was as natural as possible; for he himself was laid at length in a coffin, having his hands joined, and surrounded by forty lighted torches. The mass being ended, the incense was administered about the pretended corpse, with the customary prayers. Nothing now remained but to put the body in the ground; but his zeal did not extend to that length. They proceeded therefore to lay him behind the great altar, from whence he took himself away shortly after. Afterwards having quitted his shroud for resuming his gown of capitoul, he returned home, accompanied by his colleagues, and the rest of the company, whom he kept to dine with him. Several opinions were formed of this transaction: some treated it as an act of superstition:

superstition: others thought it a very pious performance, and well adapted to excite in the soul a lively sentiment of mortality. The archbishop was then absent from Toulouse. On his return he assembled a provincial council in his palace. The question was agitated during three different sittings, by the suffragan bishops and the abbots of the province; and their debates terminated in a decree prohibiting all the faithful throughout the whole circuit of that archbishopric from imitating this ceremony, under pain of excommunication. However, Charles V renewed it in Spain 200 years after.

ESCOBAR (BARTHOLOMEW), a pious and learned jesuit, born at Seville in 1558, of a noble and antient family, possessed a large estate, which he employed in works of charity. His zeal led him to the Indies, where he took the habit of a monk. He died at Lima in 1624, at the age of 66. He published: 1. *Conciones quadragesimales & de adventu*; fol. 2. *De festis Domini*. 3. *Sermones de historiis sacrae scripturae*. His works are scarcely known out of Spain.

ESCOBAR (MARINE D'), born at Valladolid in 1554, died June 9, 1633, in her 79th year, is the foundress of the Reconciliation of St. Briget in Spain. Father Dupont, her confessor, left memoirs of her life, which was printed with a pompous title, in folio. This book is become very scarce; and perhaps that may be no great misfortune.

ESCOBAR (ANTHONY), surnamed of Mendoza, a spanish jesuit, and famous casuist, died July 4, 1669, aged 80, is author of several theological works, in which he professes to smoothen the way to salvation. His principles of morality have been turned into ridicule by the ingenious Pascal: they are convenient, he allows; but, says he, the gospel proscribes all conveniencies. The most known of his books are: 1. *His moral theology*; Lyons, 1663, 7 vols. in folio; and, 2. *His commentaries on the holy scriptures*; Lyons, 1667, 9 vols. folio.

ESCOUBLEAU (FRANÇOIS D'), cardinal de Sourdis, archbishop of Bourdeaux, was the son of François Escoubleaux, marquis d'Alluie, of a noble and antient family. He obtained the purple by the services done to Henry IV by his family. Leo IX, Paul V, Clement VIII, Gregory XV, and Urban VIII, gave him distinguished marks of their friendship and esteem in the different journeys he made to Rome. Cardinal de Sourdis in 1624 convoked a provincial council. The ordinances and acts of this synod are a testimony of the zeal with which he was animated for church-discipline. He died Feb. 8, 1685, in the 53d year of his age.

ESCOUBLEAU (HENRY D'), brother of the foregoing, his successor in the archbishopric of Bourdeaux, had less taste for the archiepiscopal virtues than for the life of a courtier and soldier

dier. He followed Louis XIII to the siege of la Rochelle, and the count d'Harcourt to that of the isles de Lérins, which he retook from the Spaniards. This prelate was of a haughty and imperious character. The duke d'Épernon, governor of Guienne, a man not less proud than the archbishop of Bourdeaux, had a very considerable difference with him. The duke was so furious as to strike him. Cardinal de Richelieu, the enemy of d'Épernon, took up the affair in a very serious manner: but Cospéan, bishop of Lisieux, pacified the cardinal by saying: "Monseigneur, if the devil was capable of making God the same satisfaction which the duke d'Épernon offers to the archbishop of Bourdeaux, God would be merciful to him." This difference was shortly after accommodated, but in a manner very humiliating to the haughty d'Épernon, who was obliged to write a most submissive letter to the archbishop, and to fall on his knees before him, for respectfully hearing the severe reprimand given him previously to his taking off the excommunication. Sourdis died in 1645, after having played several odious or ridiculous parts.

ESPAGNAC (JOHN BAPTIST JOSEPH DE SAPUGUET DAMARZIL, baron d'), born at Brive-la-Gaillarde, March 25, 1713, died at Paris, Feb. 28, 1783. He bore arms at the age of 19, signalized his prowess in Italy in 1734, and was aid de-camp in the campaigns of Bavaria in 1742. Marshal Saxe, who was well acquainted with his military talents, employed him either as aide-major-general of the army, or as colonel of one of the regiments of grenadiers, created in 1745. Being appointed in 1766 governor of the *hôtel-des-invalides*, he not only maintained the utmost regularity, but introduced great improvements there. He obtained the rank of lieutenant-general in 1780, and was perpetually writing on the military art. Among other things he published: 1. *Campagnes du roi en 1745, 1746, 1747, & 1748*, 4 vols. 8vo. 2. *Essai sur la science de la guerre*, 1751, 3 vols. 8vo. 3. *Essai sur les grandes opérations de la guerre*, 1755, 4 vols. 8vo.—works that display the sound knowledge of an experienced officer. 4. *Supplément aux Reveries du maréchal de Saxe*; Paris, 1773, 2 vols. 8vo. 5. He gave the history of this same maréchal in 3 vols. 4to. and 2 vols. 12mo. This performance is highly interesting to military men, on account of the plans of battles and of marches found in the 4to edition. The author, after having related the warlike exploits of his hero, concludes, in the manner of Plutarch, with the particular anecdotes and incidents of his life; but he has not said all he might. The baron d'Espagnac had married at Brussels, the 18th of December 1748, Susanna Elizabeth, baroness de Beyer, by whom he had four sons and a daughter.

ESPAGNANDEL (MATTHEW L'), a celebrated sculptor, flourished



flourished about the latter end of the last century. Although a protestant, he embellished several of the churches of Paris. Among others might be mentioned the altar of the Prémontrées, and that of the chapel of the great hall of the palace. The park of Versailles is indebted to him for several excellent pieces: as Tygranes, king of Armenia; a Flegmatique; two termes, representing, one Diogenes, the other Socrates.

ESPAGNET (JOHN D'), president of the parliament of Bourdeaux, a man of considerable learning in the last century, of which he gave public marks, in the year 1623, by the publication of a book intituled: *Enchyridion physicæ restitutæ*, known to be his on the affirmation of several of his acquaintance, as well as by the device at the beginning, *Spes mea est in agno*, and before the treatise of chemistry, *Pene nos unda Tagi*, which are both anagrams of his name. This book may be deemed the first that appeared in France, containing a complete system of physics contrary to that of Aristotle. Nevertheless, the author pretends that he has only re-established the antient philosophy; though he has added many things of his own invention. He confutes the opinion of *materia prima*, which was held to be extended every where without being any where perceived, and incessantly tending to the union of forms without having any, being the basis and support of contraries, viz. of the elements which are said to be produced out of it. He shews that this system of nature is imaginary, that there is no contrariety in the elements, and that which is observed in them proceeds from the excess of their qualities, and that when they are tempered there is no contrariety in them. Nevertheless, he believes that there is a *materia prima* from whence the elements result and become the second matter of things, which are earth and water; for he holds neither air nor fire for elements. The elements, according to his notion, are not transformed into each other: water only becomes vapour and vapour water by circulation. He places the real fire of the world in the sun, which he calls not only the eye of the universe, but the eye of the creator of the universe, by which he beholds in a sensible manner his creatures, and which is the first agent of the world. The rest of his book abounds in curious particulars concerning the origin of things, their subsistence and various alterations, relating to the design of this philosopher to treat of chemical matters. He therefore subjoins another treatise intituled, *Arcanum Hermeticæ philosophiæ opus*, in which he discourses of the matter of the philosopher's stone and its digestions, of the degrees of fire, of the figure of the vessels and furnace, of the composition of the elixir and its multiplication. This book was translated into french under the title of, *La philosophie des anciens retablie en sa pureté*. In the year 1616 he published an old manuscript intituled,

intituled, *Le Rozier des Guerres*; and added to it a treatise of his own upon the institution of a young prince. This MS. was found at Nerac in the king's closet. Mr. d'Espagnet thought his edition to be the first; but he was mistaken. It had been printed in folio in 1523, and that edition is larger than this of 1616. In the MS. of Nerac, was wanting all the second part, and the three last chapters of the first. For this account the reader is referred to Naudé's *Addition à l'histoire de Louis XI*, p. 72; and in *Syntagma de studio militari*, p. 73. The prologue alone suffices to convince us that Louis XI is not the author of that work, as the title pretends, though he speaks in it as giving instructions to the dauphin his son. See the *Bibliothèque Choise* of M. Colomiés. It is of Espagnet that Pere Abram speaks, in his commentary on Cicero's orations. This remark is made for the sake of those who would otherwise be at a loss to know the meaning of this passage: *Atque etiam nunc pueros à sagis rapi solere, & dæmonibus devoveri testatur Spagnetus in sua præfatione ad Petrum Anchoranum.* Abram, in *Cicer. Orat.* tom. i. p. 294, col. 2. This signifies that "the president d'Espagnet, in the preface he prefixed to a book of Peter de Lancre, counsellor in the parliament of Bourdeaux, testifies that witches steal children and devote them to the devil." In the publication of the *Rozier des Guerres* he punctually retains the old spelling; and in his advertisement to the reader gives this reason for it: "This little tract, *du Rozier*," says he, "seemed to me so good that I would not embellish or disguise it, but have left in its native simplicity: and though the language of it is not in use in our times, yet it may be understood, being so full of good sense and meaning, that with all its jargon it may silence the affected diction of the court and bar. I have also carefully preserved the orthography; because in adding or diminishing a letter a word is often changed, and of antient made modern. By this means, in my judgment, the language of Philip de Commines, in his history, has been corrupted: the editors, thinking to mend the spelling and polish the diction, have destroyed the marks of its antiquity, so that the style of his book is not the style of his times; as we may judge both by this little manuscript and by many others of the same age, which are to be found in famous libraries, especially by the history of Charles VI, written by John Juvenal des Ursins, and lately published by the sieur de Godefroy. I imagine this error proceeds from the insufficiency of the correctors; who, pretending to correct the orthography, have adulterated it, and thereby rendered themselves plagiarists."

ESPAGNOLET (JOSEPH RIBEIRA L'), a famous painter, was born in 1580, at Xativa, in the kingdom of Valencia in Spain. He studied the manner of Michael Angelo di Caravaggio,

gio, whom he surpassed in correctness of drawing; but his pencil was less mellow. Horrible subjects and full of terror were what he represented with the greatest truth; but perhaps with rather too much ferocity. His style was neither noble nor graceful. He threw a great deal of expression into his countenances. L'Espagnolet, born in poverty, continued long in that condition; a cardinal drew him out of it, and lodged him in his palace. This change of fortune having rendered him lazy, he fell again into indigence, and with that his application returned. At Naples, where he settled, he was regarded as the chief painter. He obtained an apartment in the palace of the viceroy, and died in that city in 1656, at the age of 76, leaving much property and many fine pictures. The pope made him a chevalier of the order of Christ. His principal works are at Naples, and at the Escorial in Spain. This painter engraved in aquafortis, and copper-plates have been made from him.

ESPARRON (CHARLES D'ARCUSSIA, viscount d'), a provençal nobleman, passed his time in hawking and falconry about the middle of the xvth century. The observations he made in his amusements he communicated to the public, in a treatise much esteemed, in 4to. Rouen, 1644.

ESPEN (ZEGER BERNARD VAN), born at Louvain in 1646, doctor of laws in 1675, filled a chair in the college of pope Adrian IV, with great success. Being fond of retirement and study, he is only known to the world by his writings. Having lost his sight in the 65th year of his age, by a cataract, which was removed two years afterwards, he neither lost any thing of his vivacity nor his application. His sentiments on the Formula, and on the bull Unigenitus, the kind of approbation which he gave to the consecration of Steenoven, archbishop of Utrecht, filled the last days of his life with bitterness. The troubles he underwent forced him to retire to Maestricht, and then to Amerfort, where he died, Oct. 2, 1728, at the age of 83. Van Espen is doubtless one of the most learned canonists of his times. His principal work, still consulted, is his *Jus ecclesiasticum universum*. The most important points of ecclesiastical discipline are here circumstantially discussed with great sagacity. At Paris, under the imprint of Louvain, was published, in 1753, a collection of all the works of Van Espen, in 4 vols. folio. This edition, enriched with the observations of Gibert on the *Jus ecclesiasticum*, and the notes of pere Barre, contains every particular of importance in ethics, the canon, and even the civil law.

ESPENCE (CLAUDE D'), born at Châlons-sur-Marne in 1511, of noble parents, took the doctoral-hood of Sorbonne, and was rector of the university of Paris. He preached with considerable applause; but having in one of his sermons called the

Légende Dorée the Légende Ferrée, it was concluded that he did not believe in the worship of the saints; especially from his doubting of certain facts related by the legendary writers. The faculty of Paris was about to pass a censure on him; but he explained himself in another discourse, and the transient storm was succeeded by a calm. The cardinal de Lorraine, who was well aware of his merit, employed him in several affairs of importance. D'Espence attended him to Flanders in the year 1544, for the purpose of ratifying the peace between Charles V and Francis I. His eminence took him afterwards to Rome in 1555. D'Espence made so conspicuous a figure in this new scene of action, that Paul IV would have honoured him with the purple, in order to retain him. But his intention was set aside (says pere Berthier) as being apparently contrary to the interests of France. The imperialists requested the hat for three monks; and therefore the cardinal de Lorraine, who favoured the design of getting D'Espence into the sacred college, relinquished the idea. "I rather chose," says he in a letter to the king, "that he should not be there, than that three monks should get in; accordingly I entreated his holiness to think no more of it, and, by that means, I kept out the whole crew." D'Espence, liking far less to live at Rome than at Paris, returned to France, and appeared with consequence at the assembly of the states of Orleans in 1560, and at the conference of Poissy in 1561. He died of the stone at Paris, Oct. 5, 1571, in the 60th year of his age. He was one of the most moderate and judicious doctors of the age in which he lived. The declared enemy of all violent measures, he disapproved of persecutions, though strongly attached to popery. He was well versed in the sciences, both ecclesiastical and profane. His works are almost all written in latin, with an elegance scarcely known to the theologians of that period. However, they smell of the school, according to Richard Simon, who detracts a little from the erudition of d'Espence. He published: 1. A treatise on clandestine marriages; in which he proves that the sons of distinguished families cannot validly contract marriage, without the consent of their relations. 2. Commentaries on the epistles of St. Paul to Timothy and Titus, full of long digressions on the hierarchy and the ecclesiastical discipline. 3. Several controversial tracts, some in latin and others in french. All his latin works were collected at Paris in 1619, folio.

ESPERIENTE (PHILIP CALIMACHUS), born at San-Geminiano in Tuscany, of the illustrious family of Buonacorti, went to Rome under the pontificate of Pius II, and there, in conjunction with Pomponius Lætus, formed an academy, whereof all the members adopted latin or greek names. The literary man of whom we are speaking changed his name of Buonacorti

to that of Callimaco ; but his talents for business acquired him the surname of Esperiente. Paul II, successor to Pius, imagining that the new academy was only a cloak to cover some mysterious and pernicious proceedings, persecuted the members with the utmost rigour. Esperiente was reduced to the necessity of flying into Poland ; where king Casimir III gave him the care of the education of his children, and some time afterwards made him his secretary. This prince sent him successively on embassies to Constantinople, to Vienna, to Venice, and to Rome. On his return to Poland, his house caught fire ; by which accident, his furniture, his library, and many of his writings were consumed. These losses overwhelmed him with grief. He died not long afterwards at Cracow, in 1496. Of his writings are : 1. *Commentarii rerum persicarum* ; Frankfort, 1601, folio. 2. *Historia de iis quæ à Venetis tentata sunt, Persis et Tartaris contra Turcas movendis, &c.* There are curious matters both in this book and the foregoing ; which together compose but one volume. 3. *Attila*, 4to. or the history of that king of the Huns. 4. *Historia de rege Vladislao, seu clade Vernensi*, 4to. Esperiente, according to Paulus Jovius, has excelled all the historians that have written since Tacitus : he compares it to the life of Agricola ; but this judgment, which is certainly too favourable, proves only that Jovius was not capable of hitting the true medium, either in his satires or in his panegyrics. The article Esperiente, in Bayle's dictionary, is very inaccurate.

ESPRIT (JAMES), born at Beziers in 1611, entered in 1629 into the oratory, which he quitted five years afterwards for mixing again in society ; in which, indeed, he possessed all the qualities adapted to please—sense, wit, and the advantages of a good figure. The duke de la Rochefoucault, the chancellor Séguier, and the prince de Conti, gave him unequivocal testimonies of their esteem and friendship. The first introduced him into the circles of fashion ; the second obtained for him a pension of 2000 livres and a brevet of counsellor of state ; the third heaped his favours upon him, and consulted him upon all occasions. Esprit died in 1678, at the age of 67. He was a member of the french academy ; and one of those who shone in the infancy of that society ; but would have been less distinguished at present. The works of Esprit are : 1. *Paraphrases on some of the psalms* ; which cannot be read with much pleasure since the appearance of those of Massillon. 2. *The fallacy of human virtues* ; Paris, 2 vols. 12mo. 1678 ; and Amsterdam, 8vo. 1716 : it is a sort of commentary on the reflections of the duke de la Rochefoucault. In some places it may be compared to the ingenious and lively Horace commented by the heavy Dacier. However, he cannot be censured for directing his reflections more on persons than on vices ; a defect too frequent among modern moralists.

Esprit,

Esprit, after having shewn the fallacy of merely human virtues, concludes all his chapters by proving the reality of the christian virtues. Louis de Bans has taken from this book, his Art of knowing mankind.

ESSARS (PIERRE DES), was one of the french noblemen who went over to Scotland to help the king against the English, and was taken prisoner in a battle fought in 1402. Being returned to France, he attached himself to the duke of Burgundy, by whose patronage he obtained the places of provost of Paris, of grand butler, of grand falconer, of grand master of the waters and forests, treasurer of the privy purse, and superintendant of the finances. In addition to these posts, he was also governor of Nemours and of Cherbourg, to which place he retired after having lost the favour of the duke of Burgundy, for having shewn a desire of attaching himself to the dauphin, duke of Guienne. He remained there till the commencement of the year 1413, when he returned secretly to Paris. Here he was thrown into the bastille, but was taken out by the faction of the Bouchers, and conveyed to the prison of the Louvre, from thence to the palais, where his trial came on. Being accused of plotting to carry off the king and the duke of Guienne, he was condemned to lose his head, and executed the 1st of July 1413. His body was carried to Montfaucon, where, four years before, he had sent that of John de Montague, grand master of France. It was afterwards brought away, and carried to the church of the Mathurins, where it was solemnly interred, his widow having obtained the restitution of his goods that had been confiscated, and caused the stain to be effaced from his memory. The monk of St. Denys, who wrote the history of Charles VI, says, that "des Essars was a man of a hasty temper; who, in whatever he did, acted with more heat and impetuosity than judgment; that he entangled himself in the factions, and engaged in the dangerous business of fingering the finances of the kingdom; that he gave himself blindly up to the passion of raising his family; that he minded nothing but the enriching of his brother and his friends; and that, in order to this, he induced the duke of Burgundy to exact money from the people, under the fictitious pretences of reformation, of loans and other false devices. It was with great difficulty that his brother Antoine des Essars escaped the same unfortunate catastrophe as his. It was this Anthony who caused the colossal statue of St. Christopher, now in the cathedral of Paris, to be set up as an act of thanksgiving for his deliverance: the excess of his fright (says Villaret) may be judged of by the enormity of the ex voto.

ESSARS (CHARLOTTE DES), countess de Romorentin, daughter of Francis des Essars, lieutenant-general for the king in Champagne, a lady of great sense and numerous accomplishments.

ments. In her youth she attended the countess of Beaumont Harlai, her relation, into England, where she was much noticed. Having made her appearance at court, Henry IV was smitten with her charms in 1590, and had by her two children, who were afterwards legitimated. She was not less sensible to the love of Louis de Lorraine, cardinal de Guise, with whom she lived in the greatest intimacy. After the death of that prelate, she married in 1630 the marshal de l'Hôpital, known at that time under the name of du Hallier. The political intrigues of this ambitious woman soon drew upon her a signal disgrace. She had a son in the service of the duke of Lorraine, called the chevalier de Romorentin, whom she had by the cardinal de Guise. She thought the best way of promoting this son would be, by labouring to effect a reconciliation between the duke and the king, and to get the former re-established in his domains. M. du Hallier, urged by his wife to undertake this negotiation, represented to the king and to the cardinal de Richelieu that, in the present conjuncture of his majesty's affairs, he conceived it would be for his service to detach the duke from the Spaniards by some treaty. Madame du Hallier on her side, adding her remonstrances to those of her husband, informed the princess of Cantecroix, whom the duke had married though he had another wife alive, that, it being her particular interest to obtain the sovereignty as soon as might be, she ought to employ all her address to persuade the duke not to reject a peace and the recovery of his estates. Accordingly a treaty of accommodation was begun, and the peace was concluded at St. Germain in 1641. The duke, imagining himself injured by this treaty, and sensible that he was too weak to make any resistance to the troops of the king of France, retired with his army between the Sambre and the Meuse. To give a colour to this retreat, he dispatched a courier to the cardinal de Richelieu, acquainting him, that what obliged him to retreat was not any design of violating his agreement; but that the dread he was under from what madame du Hallier had told him, that he was determined to have him arrested, was the sole cause of it: to prove that these fears were not groundless, he sent him a letter, written by that lady to the Mere supérieure of the daughters of the congregation of Nancy. The cardinal, incensed at this, ordered du Hallier, who was then besieging la Charité, to send his wife to one of his houses. It was in this forced retirement that she died in 1651, without children by du Hallier; who was not involved in her misfortune, as he had had no share in her imprudent proceedings.

ESSENES, a sect among the Jews, as the Pharisees and Sadducees were, yet not mentioned in the writings of the evangelists. Some impute this silence observed about them, to their

having given no opposition to Christ and his apostles; for they are said to have minded nothing but their own private concerns, and not to have mixed with the jewish people, or meddled at all with state affairs. Their origin is very obscure, it not being known from whence they took their name, or at what time they begun; but it is supposed, that the date of their rise must be fixed later than the Babylonish captivity, because there is not the least mention in any writer, of their subsisting before. The essenes were divided into two sorts, namely, practics and theoretics. The first lived in cities, the other in solitary places: the first spent their time in handicrafts, the other in contemplation only. The practics had dinner and supper, the theoretics only supper. The essenes were again divided into those who allowed marriage, and those who led single lives. The former allowed marriage, for the sake of procreation only; and never lay with their wives after conception, to shew that their commerce with them proceeded more from a principle of duty, than to gratify a sensual appetite. They were likewise particularly careful not to approach their wives, if they had reason to suspect them unhealthy, or under any indisposition for breeding; but always staid till they were perfectly in order. For the essenes in general, they professed a community of goods; shunned for the most part marriage, and all pleasures whatsoever; wore white garments, forbade oaths, drank nothing but water, had their elders in singular respect, and, above all, were so strict in their observation of the sabbath, that they prepared their meat on the eve, would not remove a vessel out of its place, nor even ease or supply nature upon it, unless they were pressed beyond measure. Philo tells us also, that they offered no sacrifices to God, but those of a pure and upright heart; which, if true, shews that they had wandered widely from judaism. Josephus, however, represents the matter somewhat otherwise; and says, that they did, upon certain occasions, bring presents to the temple. Upon the whole, as Le Clerc says, they were a melancholy enthusiastic kind of people, not fit for common life, or the cultivation of those virtues which belong to human nature; though Philo and Josephus have said such high things of them. But men, foolish and mad, have always been ready to corrupt true religion with the chimeras of their own deluded imaginations; they did it always, they do it now as much as ever.

ESSEX (JAMES, F. S. A.), born 1723, a man whose astonishing knowledge of gothic architecture could only be equalled by his modesty. The repairs and improvements of King's college chapel at Cambridge, of Ely and Lincoln minsters, planned and conducted by him, will be a lasting monument of his skill, even if the public should never be indulged with his drawings, ad-  
measurements,



measurements, and observations, on the first of these admirable specimens of that style of building; not to mention his improvements of several colleges in Cambridge, and of Madingly, the seat of sir John Hinde Cotton, bart. in that county, and his repair of the tower of Winchester college chapel, as well as innumerable instances of his assistance. His proposals for publishing the plans and sections of King's college chapel, in fifteen plates, with remarks and comparisons, may be seen in Brit. Topog. vol. i. p. 237. All that were actually published of his writing were, "Remarks on the antiquity of different modes of brick and stone buildings in England," Archæol. vol. iv. p. 73. "Observations on Lincoln cathedral," ib. 149, and "On the origin and antiquity of round churches, and of the round church at Cambridge in particular," ib. vol. vi. p. 163, and "On Croyland abbey and bridge," which forms the 22d number of the Bibliotheca Topog. Britann. He was preparing further remarks on the rise and progress of his favourite science in its various parts, which death intercepted. His designs for the new building of Bennet, King's, and Emanuel colleges, Trinity Hall, and the Public Library at Cambridge, were engraved 1739, 1741, 1743, 1748, and 1752. The first of these drew him into a controversy with the historian of that house, who disputed his claim to the design, and obliged him to publish "A letter to his subscribers to the plan and elevation of an intended addition to Corpus Christi College in Cambridge," Cambridge 1749, 8vo. which effectually closed the dispute. Mr. Effex had made himself master of the antient site of Cambridge, his native town, where his father had followed the business of a carpenter with success many years. Mr. Effex died at Cambridge, Sept. 14, 1784, aged 61.

ESTAMPES (ANNE of Pisseleu, duchess of), mistress to Francis I of France, is supposed to have caught the heart of that prince, a little after his being released from imprisonment at Madrid in 1526. Her name was Mademoiselle de Heilli. She was at that time one of the maids of honour to Louisa of Savoy, the queen-regent; and had attended that princess, when she went to meet the king her son, as far as the frontiers of Spain. The king dallied with her as often as he pleased; and, though no one doubted of it, he yet found a husband for her, whom he created duke of Estampes. She continued her amorous commerce with the king after her marriage; and she rose to the highest degree of favour, which lasted as long as he lived. She is one of those instances which prove, that the ascendancy of a mistress may be the ruin of a kingdom; as will sufficiently appear in the following narration.

Towards the end of Francis's reign, there were, as Mezeray informs us, two parties in the court; that of the lady

d'Estampes, the king's mistress; and that of Diana de Poitiers, mistress to the dauphin, afterwards Henry II. The former of these ladies, perceiving that the infirmities of Francis increased daily, and having just reason to fear the worst after his death, when the latter would be all-powerful, set on foot a secret correspondence with the emperor Charles V. She knew the antipathy which the dauphin and the duke of Orleans, who were brothers, had to each other; and this served for the basis of her negotiation. She prevailed with the emperor to favour the duke of Orleans's faction: and, the instant she heard that his imperial majesty was inclined to bestow the investiture of the Milanese, or that of the Low Countries, on this young prince, she engaged in so close a correspondence with the emperor, that she informed him punctually of the most secret transactions of the court and council; and indeed the very first letter he received, by her agent the count de Bossu's means, did him so signal a piece of service, that it saved his person and his whole army. He was at that time in Champagne, at the head of a powerful army; but he wanted provisions, on which account his soldiers were going to desert, when the count wrote him a letter. This letter set forth, that the dauphin had got together a vast quantity of provisions of all kinds, necessary for the subsistence of his army, in Epernay; that this town was very weak in itself, but that the French imagined the emperor would not attempt to surprize it, because the river Maine lay between it and his army; that orders had been given to break down the only bridge they could march over, but that the duchess had so artfully prevented the executing of this, that the bridge might still be serviceable; from all which the count concluded, that his imperial majesty had nothing more to do, but to procure refreshments as soon as possible for his army, and to reduce the French to the same necessity, from which he would free himself. The emperor made his advantage of the information; and appeared, at a time when he was least suspected, before Epernay, whose inhabitants were in such a terror, that they opened their gates to him. Immediately after this, he received a second letter from the count, informing him, that there was in Chateau-Thierry another magazine of meal and corn, full as considerable as that of Epernay; that no troops were appointed to guard it at this time; and that, should the dauphin lose it, it would be impossible for him to follow his imperial majesty's army so close as to hinder its main progress. The emperor took this town with as little difficulty as he had taken Epernay, and found provisions even beyond his hopes. The court of France was prodigiously perplexed at these events, and did whatever could be done in such a juncture; but secrecy, which was to be the soul of that grand expedition, was not observed: for the dauphin did nothing

thing but in concert with the king his father, and the king did not concert the most inconsiderable measure, but the duchess immediately acquainted the emperor with it by the count de Bossu. Paris was in such a consternation, that the richest citizens fled from it with their most valuable effects; and in their flight, as Mezeray relates, were plundered, and had their women ravished. See the mischiefs which even a whore can effect, when once she gets a great king into her possession! The monarchy of France must truly have been subverted, to gratify the resentment, or serve the ambitious views, of madam d'Estampes, the king's mistress; for such, it is agreed on all hands, would have been the consequence, if secret jealousies had not luckily broke out between Charles V and Henry VIII of England, who was then on the coasts of Picardy, where he had taken some cities, and with whom Charles had beforehand divided the kingdom. Francis extricated himself, as it happened, pretty well out of these difficulties; and obtained peace in 1544, when the treaty of Cressy was concluded.

As the duchess d'Estampes had behaved very ill towards her husband, she had no resource left after the death of Francis; and was reduced to the necessity of passing the remainder of her days at a country-seat: where, Mezeray says, she lived some years in the secret exercise of the protestant religion, corrupting many other persons by her example. The duke d'Estampes ordered an information to be taken out against her afterwards, which is memorable for this extraordinary circumstance, that Henry II submitted to be examined as an evidence in his favour: however, the prosecution was dropped, upon its being intimated to Henry, that the leaving to the vengeance of public justice the object his father had tenderly loved for so many years, would blemish the beginning of his reign with an affront to his memory; and so this infamous and wicked woman escaped the punishment she richly deserved.

ESTAMPES (LEONOR D'), of an illustrious family, at Berri, was placed in the episcopal chair of Chartres in 1620, and translated to the archbishopric of Reims in 1641. He signalized his zeal for France in the assembly of the clergy in 1626, in procuring the condemnation of two libels, one intituled: *Admonitio ad regem christianissimum*, by the jesuit Eudæmon; and the other called: *Mysteria politica*, by the jesuit Keller. These two works attacked the authority of the kings of France in church matters. This gave rise to one of the most violent tempests that ever fell upon the jesuits. D'Estampes drew up the censure of the two books: it was unanimously adopted by the assembly; but some bishops, partisans of the society, signed a disavowal of the censure, and had the affair brought before the council. The bishop of Chartres advised, though without

effect, that, in order to put a stop to the murmurs such a behaviour excited among the peaceable citizens, they should acknowledge the truths advanced by the two jesuits. The clergy had such an unbounded authority over the public opinion, that, in the states-general, assembled in 1614, the tiers-état could never obtain the publication of the declaration, that "no power, either temporal or spiritual, has the right to dispose of the kingdom, and to dispense the subjects from their oath of fidelity." Matters afterwards, however, took such a turn, that the illustrious pontiff Benedict XIV silenced the monks who attempted to support, in a thesis, the propositions against which the tiers-état had stood forth in 1604.

ESTCOURT (RICHARD), well-known both as an actor and a writer, was born at Tewksbury in Gloucestershire, and received his education at the latin school of that town; but, having an early inclination for the stage, he stole away from his father's house at fifteen years of age, and joined a travelling company of comedians then at Worcester, where, for fear of being known, he made his first appearance in woman's clothes, in the part of Roxana in Alexander the Great. But this disguise not sufficiently concealing him, he was obliged to make his escape from a pursuit that was made after him; and, under the appearance of a girl, to proceed with great expedition to Chipping Norton. Here however being discovered, and overtaken by his pursuers, he was brought back to Tewksbury; and his father, in order to prevent such excursions for the future, soon after carried him up to London, and bound him apprentice to an apothecary in Hatton-Garden. From this confinement Mr. Chetwood, who probably might have known him, and perhaps had these particulars from his own mouth, tells us, that he broke away, and passed two years in England in an itinerant life; though Jacob and Whincop after him say that he set up in business, but, not finding it succeed to his liking, quitted it for the stage. Be this however as it will, it is certain that he went over to Ireland, where he met with good success on the stage, from whence he came back to London, and was received in Drury-lane theatre. His first appearance there was in the part of Dominic the Spanish fryar, in which, although in himself but a very middling actor, he established his character by a close imitation of Leigh, who had been very celebrated in it. And, indeed, in this and all his other parts, he was mostly indebted for his applause to his powers of mimicry, in which he was inimitable, and which not only at times afforded him opportunities of appearing a much better actor than he really was, and enabling him to copy very exactly several performers of capital merit, whose manner he remembered and assumed, but also by recommending him to a very numerous acquaintance in  
private

private life, secured him an indulgence for faults in his public profession, that he might otherwise perhaps never have been pardoned; among which he was remarkable for the gratification of that "pitiful ambition," as Shakspeare justly styles it, and for which he condemns the low comedians of his own time, of imagining he could help his author, and for that reason frequently throwing in additions of his own, which the author not only had never intended, but perhaps would have considered as most opposite to his main intention.

Estcourt, however, as a companion, was perfectly entertaining and agreeable; and sir Richard Steele, in the *Spectator*, records him to have been not only a sprightly wit, but a person of easy and natural politeness. In a word, his company was extremely courted by every one, and his mimicry so much admired, that persons of the first quality frequently invited him to their entertainments, in order to divert their friends with his drollery; on which occasions he constantly received very handsome presents for his company. Among others, he was a great favourite with the duke of Marlborough; and at the time the famous beef steak club was erected, which consisted of the chief wits and greatest men in the kingdom, Mr. Estcourt had the office assigned him of their providore; and as a mark of distinction of that honour, he used, by way of badge, to wear a small gridiron of gold, hung about his neck with a green silk ribband. He quitted the stage some years before his death, which happened in 1713, when he was interred in the parish of St. Paul's, Covent-Garden, where his brother comedian, Joe Haines, had been buried a few years before. He left behind him two dramatic pieces, viz. 1. *Fair Example*, a comedy, 1706, 4to. 2. *Prunella*, an interlude, 4to. The latter of these was only a ridicule on the absurdity of the Italian operas at that time, in which not only the unnatural circumstance was indulged of music and harmony attending on all, even the most agitating passions, but also the very words themselves, which were to accompany that music, were written in different languages, according as the performers who were to sing them happened to be Italians or English.

ESTOILE (PIERRE DE L'), grand-auditor of the chancery of Paris, died in 1611, left several manuscripts, of which some were published. 1. His journal of Henry III. The abbé Lenglet du Fresnoy gave an edition of it in 1744, in 5 vols. 8vo. The editor has enriched it with several scarce pieces on the Ligue, selected from a multitude of pamphlets, satires, and polemical works, which those turbulent times produced. This journal begins at the month of May 1574, and terminates with the month of August 1589. 2. Journal of the reign of Henry IV, with historical and political remarks by the abbé Lenglet du

Fresnoy, and several other interesting pieces of the same period. It must be remarked, that the years 1598, 1599, 1600, and 1601, are wanting in the journal of l'Estoile. They have been supplied by an anonymous author in this edition, in the way of supplements, published for the first time in 1636. The two journals of the grand auditor were published by the Messrs. Godefroi, at Cologne [Brussels]; the first under the title of, *Journal of Henry III.* 4 vols. 8vo; the second under that of, *Mémoires pour servir à l'histoire de France*, 1719, 2 vols. 8vo. with plates. These memoirs, containing many things omitted in the edition of the abbé du Fresnoy, are more sought after, as they become more scarce. L'Estoile, in both these journals, seems attached to the parliament, a good citizen, an honest man, and a faithful historian, relating impartially the good and the bad; the good with pleasure, the bad with simplicity. He was well informed in all the particulars of the reign of Henry III, and that of Henry IV; and he enters into the minutest circumstances. The affairs of government are mixed with those of his family. Deaths, births, the price of provisions, the prevailing distempers, ludicrous or sorrowful events, in short every thing that makes the subject of conversation, is the object of his journal. He retracts when he finds himself mistaken, with as good a grace as he confirms what he finds to be true. This repertory presents a faithful picture of popular reports, and of their origin, though frequently so uncertain, of their impetuous increment, and of their fall no less sudden than their birth. The author, under an appearance of ease and openness, conceals a severe and caustic disposition: we are not therefore to be surpris'd that he meets with numberless readers.

ESTOILE (CLAUDE DE L'), son of the foregoing, is not so noted as his father, though he was one of the five authors employed by cardinal Richelieu in making his bad plays. He was received into the french academy in 1632, and died in 1652, at about the age of 54. Moderately provided with the goods of fortune, but a man of strict honour, he rather chose to quit the capital with a woman of worth but of no fortune whom he had married, than to beg at the table of a financier, or to be troublesome to his friends. Pellisson says of him, "that he had more genius than learning and knowledge." However, he had no small knowledge of the laws of the drama. He was a difficult censor, both in regard to himself and to all others. It is said that he caused a young man of Languedoc to die of grief, who came to Paris with a comedy which he fancied to be a chef-d'oeuvre, and in which the severe critic detected numerous defects. The same thing is related of Claude de l'Estoile which is told of Malherbe and of Moliere, that he read his works to his maid-servant. He wrote several pieces for the stage, not above mediocrity;

crity; some odes that are rather below it; and a few other pieces of poetry that have great merit. His odes are in the *Recueil des Poetes François*, 1692, 5 vols. 12mo.

ESTOUTEVILLE (WILLIAM D'), cardinal, archbishop of Rouen, was son of John d'Estouteville, of an ancient and illustrious family of Normandy. He was charged with important commissions during the reigns of Charles VII and of Louis XI; reformed the university of Paris, and patronized the learned. He was a man of great firmness of character, and an exact observer of justice. It is said that the Barigel of Rome, having caught a thief in the fact, and resolved to put him to death upon the spot, as there was no hangman to be found, he obliged a french priest, who happened to be travelling through that place, to execute an office so unworthy of his character. The cardinal being informed of the transaction, and unable to account for it, sent for the Barigel, and caused him immediately to be hanged at a window of his house. Being a zealous partisan for the pragmatic sanction, he called an assembly of bishops at Bourges, to discuss the means for a strict observance of that regulation. Measures were taken in this respect, notwithstanding the instances made by the deputies of the church of Bourdeaux and Peter their archbishop, in favour of the pope, to whom they were desirous of leaving a plenary power. D'Estouteville died at Rome, being dean of the cardinals, the 22d of December 1483, at the age of 80. Besides the archbishopric of Rouen, he possessed six bishoprics in France, and in Italy, four abbeys and three grand priories; but he employed the greater part of the revenues in the decoration of the churches of which he had the care, and in relieving the poor. It was he who began the fine château of Gaillon.

ESTRADES (GODFREY, COUNT D') marshal of France, and viceroy of America, served a long time in Holland under prince Maurice, with whom he acted as agent of France. He shewed himself to be at once a good general, and an able negotiator. Being appointed ambassador extraordinary to England in 1661, he had an affront put upon him there Oct. 10 of that year by the baron de Vatteville, ambassador from Spain; which his sovereign disavowed. The king of Spain did more: he issued orders to his ministers at foreign courts, not to contest with the ambassadors of France in any public ceremonies. Count d'Estrades, having negotiated in 1662 the sale of Dunkirk, was commissioned to receive that town from the hands of the English. Though Charles II had signed the treaty, the parliament strongly opposed its execution: and the consequence was, that the english garrison refused to evacuate the place. But the count d'Estrades (according to the french historian's account) judiciously distributed considerable sums of money; and the governor and

and the garrison embarked for London. On their passage they met the packet conveying to them the order of parliament, not to surrender Dunkirk to the French; but it was now too late. The affair was already settled, owing to the active and ingenious address of d'Estrades. Being returned to Paris, he was dispatched again to London, in 1666, in quality of ambassador extraordinary. Here he intrepidly maintained the prerogatives of the crown of France against the baron de Vatteville, ambassador of Spain, who attempted to take precedence of him. Count d'Estrades the year following went over to Holland, invested with similar powers, and there concluded the treaty of Breda. He distinguished himself not less in 1673, when sent ambassador extraordinary to the conferences of Nimeguen for the general peace. He died the 26th of February 1686, at the age of 79. He had been appointed, two years before, governor to the duke of Chartres, and superintendant of his finances. The negotiations of the count d'Estrades were printed at the Hague 1742, in 9 vols. 12mo. It is no more than an extract from the originals, which form 22 vols. folio, the thinnest of which is of 900 pages. John Aymon published some of them at Amsterdam, in 1709, 12mo.

ESTREES (JOHN D'), grand master of the artillery of France, born in 1486 of a distinguished and antient family, died in 1567 at the age of 81, was at first page to queen Ann of Britany. He performed great services to the kings Francis I and Henry II. It was he who first put the french artillery on a respectable footing. He signalized himself at the taking of Calais in 1558, and, on several other occasions, gave eminent proofs of sagacity and courage. He is said to have been the first gentleman of Picardy who embraced the protestant religion. Brantome, in his *Capitaines François*, says, "that M. d'Estrées was one of the worthy men of his rank, without offence to others, and the most intrepid in trenches and batteries; for he went to them holding up his head, as if it had been to a hunting party in the fields; and the greatest part of the time he went on horseback, mounted on a great german hack, above twenty years old, and as intrepid as his master; for as to cannonades and arquebusades that were fired in the trench, neither the one nor the other ever lowered their heads for them; and he shewed himself half the body high above the trench, for he was large and his horse too. He was the ablest man in the world in knowing the fittest spots for erecting a local battery, and in directing it best; accordingly he was one of the confidants that Mons. de Guise wished to have about him, for making conquests and raking towns, as he did at Calais. It was he who, the first, provided us with those fine founderies of artillery which we make use of to this day; and even of our cannons, which do not  
feat



They were fired a hundred times one after the other, as I may say, without bursting, without splitting, without breaking, as he proved in one before the king, when the first essay was made; but we do not choose to cram them in this manner, for we spare goodness as much as we can. Before this mode of casting, our cannons were not near so good, but a hundred times more fragile, and requiring to be very often refreshed with vinegar, which occasioned much more trouble. He was of a very large person, a fine and venerable old man, with a beard that reached down very low, and seemed to have been his old comrade in war in the days of yore, which he had all along made his profession, and where he learned to be somewhat cruel."

ESTREES (FRANÇOIS ANNIBAL D'), duke, peer, and marshal of France, son of the subject of the preceding article, born in 1573, at first embraced the ecclesiastical state, and king Henry IV appointed him to the bishopric of Laon; but he quitted the church to take up the profession of arms. He signalized himself on several occasions, brought succours to the duke of Mantua in 1626, took Treves, and distinguished himself no less by his sagacity than by his valour. Being appointed in 1636 ambassador extraordinary to Rome, he honourably executed that office in supporting the glory and interests of the crown, but not with prudence. His rudeness and his sallies of temper involved him in differences with Urban VIII and his nephews. It was found necessary to recall him: which he so much resented, that he refused to appear at court for giving an account of his conduct. He died at Paris the 5th of May 1670, in his 98th year. The marshal d'Estrées was more calculated for serving the king at the head of his troops than in intricate negotiations. Not content with making his character respected, he would make his person feared. He was brother of the fair Gabriel d'Estrées, whom Henry IV would have married (it is said) had he not been prevented by her death. We have of his: 1. *Memoirs of the regency of Mary de Medicis.* They are in great request, of the edition of Paris, 1666, 12mo. which has a preliminary epistle by Pierre le Moine. 2. *Relation of the siege of Mantua, in 1630;* and another of the conclave in which Gregory XV was elected in 1621. In these different works there reigns an air of truth which disposes the reader to think favourably of the integrity of the author; but his incorrect style is sufficient proof that the marshal was not so good at the pen as the sword.

ESTREES (CÆSAR D'), cardinal, abbot of St. Germain-des-Prés, born in 1628, son of the last mentioned, was raised to the see of Laon in 1653, after having received the doctor's hood of Sorbonne. The king made choice of him, not long after, as mediator between the pope's nuncio and the four bishops of Aleth, of Beauvois, of Pamiers, and of Angers.

D'Estrées had the art of conciliating, persuading, and pleasing the most opposite tempers. His ability and care procured an accommodation, which gave a transient peace to the church of France, because those that received it were fond of war. The cardinal d'Estrées went afterwards to Bavaria, where Louis XIV dispatched him, to negotiate the marriage of the dauphin with the electoral princess, and to transact other affairs of importance. He repaired for some time to Rome, where he asserted the rights of France during the disputes about the regale, and was charged with all the business of the court, after the death of the duke his brother in 1689. He composed the affairs of the clergy with Rome, and had a great share in the elections of popes Alexander VIII, Innocent XII, and of Clement XI. When Philip V set out to take possession of the throne of Spain, the cardinal d'Estrées received orders to attend him, to be one of the ministry of that prince. He returned to France in the year 1703, and died in his abbey the 18th of December 1714, at the age of 87. The cardinal d'Estrées was well versed in the affairs both of church and state. With a comprehensive genius, he possessed agreeable and polite manners, an amiable talent in conversation, a great equality of temper, a love for literature, and was charitable to the poor. If he was not always successful in his negotiations, it was neither the fault of his understanding nor of his prudence.

ESTREES (GABRIELLE D'), sister of François Annibal d'Estrées, was endowed from her birth with all the gifts and graces of nature. Henry IV, who saw her for the first time in 1591, at the château de Coevres, where she lived with her father, was so smitten with her charming figure, and the brilliancy of her wit, that he resolved to take her to be his favourite mistress. He disguised himself one day like a countryman, in order to go to her, passed through the enemy's guards, and pursued his way at the imminent hazard of his life. Gabrielle, who was fond of the duke de Bellegard, grand-écuyer, hesitated at first to comply with the ardent affection of the king; but the elevation of her father and of her brother, the sincere attachment of Henry, his affable and obliging manners, almost forced her to treat with more gentleness so generous and so tender a lover. On a very perilous occasion, Henry wrote a note to her: "If I should be conquered, you know me well enough to believe that I shall not run away; but my last thought shall be on God, and my last but one on you." In order that he might visit her more freely, Henry made her marry Nicholas d'Amerval, lord of Liancourt, with whom she never cohabited. Henry loved her to so violent a degree, that though he was married, he was determined to make her his wife. It was in this view that the fair Gabrielle engaged her fond lover to take up the roman catholic religion,

gion, to enable him to obtain from the pope a bull to dissolve his marriage with Marguerite de Valois. She united her efforts with those of Henry IV to remove all the obstacles that prevented their union; but the fatal death of Gabrielle, the 10th of April 1599, cut at once the knot of all these difficulties. It is pretended that she was poisoned by the rich financier Zamet. Thus much is certain, that she died in dreadful convulsions. The head of this lady, one of the most beautiful of her times, was quite distorted on the day following her death, and her face so disfigured that it was impossible to be known for hers. Of all the mistresses of Henry, it was her whom he loved the most. He made her duchess of Beaufort, and on occasion of her death put on mourning, as if she had been a princess of the blood. However, she had not so entire a sway over his heart as to alienate him from his ministers that were not agreeable to her; much less to make him dismiss them. She took occasion to say to him one day, on the subject of Sully, with whom she was displeased: "I had rather die, than live under the shame of seeing a footman upheld against me, who bear the title of mistress." "Pardieu, madame," said Henry, "this is too much; and I plainly perceive that you have been put upon this frolic, as an attempt to make me turn away a servant whom I cannot do without. But I will not comply; and, that you may set your heart at rest, and not shew your peevish airs against my will, I declare to you, that if I were reduced to the necessity of parting with one or the other, I could better do without ten mistresses like you than one servant like him [1]." During one of the festivities that Henry occasionally gave to Gabrielle, dispatches were brought him that the Spaniards had taken possession of Amiens. "This stroke is from heaven," said he: "I have been long enough acting the king of France; it is time to shew myself king of Navarre;" and then turning to d'Estrées, who, like him, was dressed out for the occasion, and who had burst into tears, he said to her: "My mistress, we must quit our arms and mount on horseback, to engage in another sort of war." The same day, he got together some troops; and, laying aside the lover, assumed the hero, and marched towards Amiens. Henry

[1] This trait of the two personages is so extremely characteristic in the original, that, though pressed as we are for room, we cannot refuse it a little place in the margin? Elle lui disoit un jour au sujet de Sully, dont elle étoit mécontente, "J'aime mieux mourir que de vivre avec cette ver-gogne, de voir soutenir un valet contre moi, qui porte le titre de maîtresse."—"Pardieu, Madame," lui répondit Henri, "c'est trop; & je vois bien qu'on vous a

dressée à ce badinage, pour essayer de me faire chasser un serviteur duquel je ne puis me passer. Mais je n'en ferai rien; & afin que vous en teniez votre cœur en repos, et ne sachiez plus l'accariâtre contre ma volonté, je vous déclare, que si j'étois réduit en cette nécessité de perdre l'un ou l'autre, je me passerois mieux de dix maîtresses comme vous, que d'un serviteur comme lui."

IV had three children by her : Cæsar duke of Vendôme, Alexander, and Henrietta, who married the marquis d'Elbœuf.

ESTREES (VICTOR MARIE D'), born in 1660, succeeded John, count d'Estrées, his father, in the post of vice admiral of France, which he filled with great glory in the maritime parts of the Levant. He bombarded Barcelona and Alicant in 1691, and commanded in 1697 the fleet at the siege of Barcelona; being appointed in 1701 lieutenant general of the naval forces of Spain by Philip V; a station which he held together with that of vice admiral of France, having thus the command of the Spanish and French fleets. Two years afterwards, in 1703, he was made marshal of France, and took the name of Maréchal des Cœuvres. This dignity was followed by those of grandee of Spain and knight of the golden fleece; all which he merited by his heroic but prudent courage. Though the abbé de St. Pierre describes him as a man of a capricious temper, he had excellent dispositions of heart, and was capable of strong attachments. The French academy, that of sciences and that of inscriptions, admitted him of their societies. Amidst the tumultuous occupations of war, he never forgot the cultivation of letters. He died at Paris, Dec. 28, 1737, in the 77th year of his age, equally lamented by the citizen, the scholar, and the philosopher. He left no issue by his wife, Lucia Felicia de Noailles.

ESTREES (LOUIS CÆSAR, DUKE D') marshal of France, and minister of state, was born at Paris, July 1, 1695, the son of François Michel le Tellier de Courtanvaux, captain-colonel of the Cent-Suisses, son of the Marquis de Louvois and Marie Anne Catherine d'Estrées, daughter of John count d'Estrées, vice admiral and marshal of France. He first bore arms in the transient war which the duke of Orleans, regent, declared against Spain, and served under the command of the maréchal de Berwick. Having attained by his services the rank of maréchal de camp and inspector general of cavalry, he signalized himself in the war of 1741. The blockade of Egra, the passage of the Mein at Selingstadt, the battle of Fontenoi, the siege of Mons, that of Charleroi, &c. will be long remembered. He had the greatest share in the victory of Laufeldt; and marshal Saxe, an excellent judge of military deserts, trusted him on various occasions with the most delicate manœuvres. On the breaking out of the war in 1756, Louis XV, who had given him the bâton de maréchal, Feb. 24, 1757, appointed him to the command of the army in Germany, consisting of upwards of 100,000 men. He set out the beginning of spring, after having shewn the monarch the plan of operations. "At the beginning of July, said he, I shall have pushed the enemy beyond  
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the Weser, and shall be ready to penetrate into the electorate of Hanover." Not content with barely keeping his word, he gave battle to the duke of Cumberland at Hastembeck the 26th of July; after this, he was replaced by marshal Richelieu, who profited by the advantages that had been gained, to obtain the capitulation of Closterseven, by which the Hanoverians engaged to remain neuter during the rest of the war. Marshal d'Estrees, recalled by intrigues at court, and sent to Giessen, after the battle of Minden took no share in the command, but contented himself with giving useful advice to M. de Contades. He obtained the brevet of duke in 1763, and he died the 2d of January 1771, at the age of 76. Marshal d'Estrees left no children.

ETHEREGÉ (GEORGE), a celebrated wit in the reigns of king Charles II and king James II, and eminent for his poetical genius, especially in comedy. He is said to have been descended of an antient family in Oxfordshire, or allied to it, born about the year 1636, but not very distant from London, it is believed, as some of his nearest relations appear to have been settled not far from this metropolis, in the county of Middlesex. It is thought he had some of his education at the university of Cambridge, but it seems he travelled into France, and perhaps Flanders also, in his younger years; and, at his return, studied for a while the municipal laws at one of the inns of court in London. But the polite company he kept, and his own natural talents, inclining him rather to court the favour of the muses and cultivate the belles lettres, he pursued the same so effectually, that the town was obliged with his first dramatic performance in the year 1664, intituled, "The comical revenge; or, Love in a tub;" the writing whereof brought him acquainted, as he himself informs us, with Charles, afterwards earl of Dorset; to whom it is dedicated by the author. And the fame of this play, with his lively humour, engaging conversation, and refined taste in the fashionable gallantries of the town, soon established him in the societies, and rendered him the delight, of those leading wits among the quality and gentry of chief rank and distinction, who made pleasure the chief business of their lives, in that reign; such as George Villiers duke of Bucks, John Wilmot earl of Rochester, sir Car Scroop, sir Charles Sedley, Henry Savile, &c. Encouraged hereby to proceed, he brought another comedy upon the stage (but it was four years after, in the year 1668), intituled, "She would if she could," which also gained him no less applause. And it was expected that he would, by the continuance of his studies to polish and enliven the theatrical taste, be no less constant in such entertainments than the most assiduous of his contemporaries. But it was ascribed to his indolence, or too great an indulgence to his pleasures, rather than any close engagement, at  
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that time, to more serious applications in the affairs of state, that there was an interval of above seven years between that and the appearance of his next, which was also his last dramatic production, and not published till 1676. It is intitled, *The man of mode*: or, *Sir Fopling Flutter*. It is dedicated by him to the duchess of York, who then was Mary, the daughter of the duke of Modena; in the service of which duchess our author, as he says in his said dedication, then was; and this play still exalted his reputation, even above what both the former had done; he having therein, as perhaps he had also partly set himself some example in the others before, shadowed forth (but somewhat disguisedly) some of his noted acquaintance and contemporaries, who were known, or thought to be so, by his said draughts of them, to many of the audience; which rendered the play very popular. In the famous poem written by the lord Rochester, after the example of sir John Suckling's upon the like subject, Apollo finds some plausible pretence of exception to the claim of every poetical candidate for the laurel crown; therefore our poet, by the scheme or drift of it, could escape no less disappointment than the rest: yet his lordship, to do him ample justice, has sufficiently shewed his merits to it, in every thing but his perseverance to exert them; which, after having first of all discarded Mr. Dryden, he next expresses thus:

This reverend author was no sooner set by,  
 But Apollo had got gentle George in his eye;  
 And frankly confess'd, of all men that writ,  
 There's none had more fancy, sense, judgment, or wit:  
 But i'th' crying sin idleness he was so harden'd,  
 That his long sev'n years silence was not to be pardon'd.

Which plainly shews that the poem in which these lines are written was just before the publication of our author's next play above mentioned. It seems he was addicted to some great extravagances; being too free of his purse in gaming, and of his constitution with women and wine; which embarrassed his fortune, impaired his health, and brought some satirical reflections upon him. Gildon says, that for marrying a fortune he was knighted; but we have it more particularly in a poem of those times, which never was printed, that, to make some reparation of his circumstances, he courted a rich old widow; whose ambition was such, that she would not marry him unless he could make her a lady; which he was forced by the purchase of knighthood to do. This might be, as it is computed, about the year 1683. We hear not of any issue he had by this lady; but he cohabited, whether before or after this said marriage is not known, for some time with Mrs. Barry, the actress, and had a daughter by her; on whom he settled five or six thousand pounds;

pounds; but she died young. From the same intelligence we have also learnt, that sir George was, in his person, a fair, slender, genteel man; but spoiled his countenance with drinking, and other habits of intemperance; and, in his deportment, very affable and courteous, of a sprightly and generous temper; which, with his free, lively, and natural vein of writing, acquired him the general character of *Gentle George*, and *Easy Etherege*; in respect to which qualities, we may often find him compared with sir Charles Sedley. His courtly address, and other accomplishments, won him the favour of the duchess of York, afterwards, when king James was crowned, his queen; by whose interest and recommendation he was sent ambassador abroad. In a certain pasquil that was written upon him, it is intimated as if he was sent upon some embassy to Turkey. Gildon says, that, being in particular esteem with the late queen, king James's consort, he was sent envoy to Hamburgh; but it is in several books evident, that he was, in that reign, a minister at Ratibon; at least, from the year 1686 to the time that his majesty left this kingdom, if not later; more especially it appears that he was then there, in his own letters which he wrote thence; some to the earl of Middleton, in verse; to one whereof his lordship engaged Mr. Dryden to return a poetical answer, in which he invites sir George to write another play; and, to keep him in countenance for his having been so dilatory in his last, reminds him how long the comedy, or farce, of the Rehearsal had been hatching, by the duke of Buckingham, before it appeared: but we meet with nothing more of our author's writing for the stage. However, there are in being some other letters of his in prose, which were written also from Ratibon; two whereof he sent to the duke of Buckingham when he was in his recess. As for his other compositions, such as have been printed, they consist, for the greatest part, of little airy sonnets, smart lampoons, and smooth panegyrics; which we shall only concisely here enumerate. One of the earliest, perhaps, of his lesser poems may be that "To her excellency the marchioness of Newcastle, after the reading of her incomparable poems:" it consists of about forty lines, and begins thus, 'Madam, with so much wonder we are struck.' Another of his panegyric poems bears this title: "To Mr. I. N. on his translations out of the french and italian;" beginning with, 'While others toil our country to supply,' &c. about a page and half. His translation of Voiture's *Urania* is in four stanzas of alternate verse, beginning thus—"Hopeless I languish out my days." His song, *To Silvia*, is in three stanzas, or quatrains; concluding with, 'Who sees her must love, and who loves her must die:' by which it is still remembered among our sonnetteers. Another song, "Tell me no more you love," &c. in sixteen

lines. "To a véry young lady;" beginning, 'Sweet bud of beauty;' in fourteen lines. "To a lady who fled the sight of him;" 'If I my Celia could perswade;' in eighteen lines. "To a lady, asking him how long he could love her;" 'It is not, Celia, in our power;' in two stanzas of six. "The divided heart."—"Ah! Colin, that I were but sure:" near a page. "The imperfect enjoyment." "After a pretty amorous discourse:" fifty lines. "The forsaken mistress:" a dialogue between Phyllis and Strephon. 'Tell me, gentle Strephon, why?' about a page. Here are eleven of our author's poems, which are to be found in one volume. In another, intituled our author's works, we find the last of them reprinted; and four, besides, that are different, viz. A song of two stanzas on the inquietude of love; beginning with, 'Ye happy swains, whose hearts are free.' And another "Song of Basset," in eight stanzas of alternate verse; beginning 'Let equipage and drefs despair.' We have also, in that volume called our author's works, the two poetical letters sent by him from Ratifbon to the earl of Middleton; both written in verse of eight feet; the former containing nearly fourscore lines, the latter nearly forty; describing the drefs and humours, of the ladies especially, in those parts, and how he passed his time amongst them; much in that airy and amorous vein wherein his letters in prose are written, before recited. Those five poems are in the volume before mentioned. And these two poetical letters are to be found likewise in two other collections at least; one in that which is styled "Familiar letters," by the lord Rochester, &c. where we have also a poetical answer to the former of our author's, though it is not mentioned in that collection by whom it was written; but, in another, the name of Mr. Dryden appears to it, who, in the beginning of his said answer, takes notice, that at the time of his writing the same, about 1687, sir George was aged fifty-one years; whence may be computed the time of his birth, as it is above given. And, in the conclusion of that answer, Mr. Dryden intimates that sir George had some while since begun another play, which he incites him to finish, as what could not fall below the Rehearsal; and as he knew no George, meaning our author and the duke of Buckingham, who could write any thing under ten years warning; as we have partly hinted already above. There are, besides that answer, the two said poetical letters in this same volume, and two songs more of his not before mentioned. The one beginning with these words, 'Cease, anxious world, your fruitless pain;' in three stanzas of six lines: and the other, with these, 'In some kind dream upon her, slumber, steal;' in fifteen lines. Lastly, there are three poems more ascribed to our author, in another volume, which we have also before quoted. One is intituled,



intituled, *The Libertine*: beginning, 'Since death on all lays his impartial hand;' consisting of three stanzas of eight lines, and a chorus. The others are, two satires upon Nell Guyn, one of king Charles's mistresses. The first is called "*Madam Nelly's complaint*:" beginning with, 'If Sylla's ghost made bloody Cat'line start:' in about two leaves. The other is called "*The lady of pleasure*;' with its argument at the head of it, whereof the first line is, "*The life of Nelly truly shewn*,' in about three leaves and a page. These two satires were printed before, without any author's name: and, indeed, they seem to be written, the last especially, in a grosser style, with more blunt or vulgar expressions in it, than was customary to sir George: besides, as it mentions the death of Nell Guyn, we believe it may therefore be found that it was written after that of our author. All that we have met with, more than is here mentioned or referred to, of his writing in prose, is a short piece, entituled: "*An account of the rejoycing at the diet of Ratisbonne, performed by sir George Etherege, knight, residing there from his majesty of Great Britain; upon occasion of the birth of the prince of Wales. In a letter from himself.*" Printed in the Savoy, 1683. How far beyond this or the next year he lived, the writers on our poets, who have spoken of him, have been, as in many other particulars of his life, so in the time when he died, very deficient. In Gildon's short and imperfect account of him, which we have been forced to consult in want of a better, it is said, that after the revolution he went for France to his master, and died there, or very soon after his arrival thence in England. But there was a report, that sir George came to an untimely death by an unlucky accident at Ratisbon; for after having treated some company with a liberal entertainment at his house there, in which having perhaps taken his glass too freely, and being, through his great complaisance, too forward in waiting on some of his guests at their departure, flushed as he was, he tumbled down the stairs and broke his neck—thus falling a martyr to his civility. Sir George had a brother, who lived and died at Westminster; he had been a great courtier, yet a man of such strict honour, that he was esteemed a reputation to the family. His picture, painted in a gown, with his fine black curled hair, is in the possession of a friend. He had been twice married, and by his first wife had a son; a little man, of a brave spirit, who inherited the honourable principles of his father. He was a colonel in king William's wars; was near him in one of the most dangerous battles in Flanders, probably it was the battle of Landen in 1693, when his majesty was wounded, and the colonel both lost his right eye, and received such a contusion on his side as he complained of to his death. He was offered, in

queen Anne's reign, twenty-two hundred pounds for his commission, but refused to live at home in peace when his country was at war. This colonel Etherege died at Eling in Middlesex, about the third or fourth year of king George I; when his dear friend, the lord Rivers, had his body opened; and there was found a gathering where he had received his bruise, which looked like a sodden turnip, and probably hastened his death. He was buried in Kensington church, near the altar; and there is a tombstone over his vault, in which were also buried his wife, son, and sister. That son was graciously received at court by queen Anne; and, soon after his father returned from the wars in Flanders under the duke of Marlborough, she gave him an ensign's commission, intending farther to promote him, in reward of his father's service; but he died a youth: and that sister married Mr. Hill of Feverham in Kent; but we hear not of any male issue surviving. The editors of the *Biographia Dramatica* observe, that, as a writer, sir George Etherege was certainly born a poet, and appears to have been possessed of a genius, the vivacity of which needed no cultivation; for there are no proofs of his having been a scholar. Though the *Comical Revenge* succeeded very well upon the stage, and met with general approbation for a considerable time, it is now justly laid aside on account of its immorality. This is the case, likewise, with regard to sir George's other plays. Of the "She would if she could," the critic Dennis says, that, though it was esteemed by men of sense for the truthfulness of some of its characters, and the purity, freedom, and easy grace of its dialogue, yet, on its first appearance, it was *barbarously* treated by the audience. If the auditors were offended with the licentiousness of the comedy, their *barbarity* did them honour; but it is probable that, at that period, they were influenced by some other consideration. Exclusively of its loose tendency, the play is pronounced to be undoubtedly a very good one; and it was esteemed as one of the first rank at the time in which it was written. However, Shadwell's encomium upon it will be judged to be too extravagant.

But the production of sir George Etherege which has been most applauded, and on which his reputation has been principally founded, is his "Man of mode, or sir Fopling Flutter." "This," says the *Biographia Dramatica*, "is an admirable play. The characters in it are strongly marked, the plot agreeably conducted, and the dialogue truly polite and elegant. The character of Dorimant is, perhaps, the only completely fine gentleman that has ever yet been brought on the english stage; at the same time, that in that of sir Fopling may be traced the groundwork of almost all the Foppingtons and petit-maitres which appeared in the succeeding comedies of that period." In another

part of the *Biographia Dramatica* it is asserted, that "The Man of mode" is, perhaps, the most elegant comedy, and contains more of the real manners of high life, than any one with which the english stage was ever adorned. That the play exhibits a spirited representation of what were then living characters is not denied; but, to the praises which are so generally and indiscriminately given of it, we must be permitted to oppose the censures of sir Richard Steele, in the sixty-fifth number of the *Spectator*.

ETHRYG (GEORGE), or Etheridge, or, as in latin he writes himself, Edrycus, was born at Thame in Oxfordshire, and admitted of Corpus Christi college, Oxford, in 1534; of which he was made probationer fellow in 1539. In 1543 he was licensed to proceed in arts; and, two years after, admitted to read any of the books of Hippocrate's aphorisms. At length, being esteemed an excellent greecian, he was made the king's professor of that language about 1553, and so continued to be, till some time after Elizabeth came to the crown; and then, because he had been a forward person against the protestants in Mary's reign, was forced to leave it. He followed the practice of medicine with great success in Oxford, where he mostly lived; and also took under his care the sons of divers catholic gentlemen, to be instructed in the several arts and sciences; among whom was William Gifford, afterwards archbishop of Rheims. He was reckoned a very sincere man, and adhered to the last to the catholic religion, though he suffered exceedingly by it. Wood tells us, that he was living an ancient man in 1588; but does not know when he died. He was a great mathematician, skilled in vocal and instrumental music, eminent for his knowledge of the greek and hebrew languages, a poet, and, above all, a physician. There are musical compositions and latin poems of his still extant in manuscript. In manuscript also he presented to queen Elizabeth, when she was at Oxford in 1566, "*Acta Henrici Octavi, carmine Græco.*" He also turned the psalms into a short form of hebrew verse; and translated the works of Justin Martyr into latin. In 1588 was published by him in 8vo. "*Hypomnemata quædam in aliquot libros Pauli Æginetæ, seu observationes medicamentorum qui hac ætate in usu sunt.*" The antiquary Leland was his intimate friend, and in his life-time celebrated his praises in these lines:

*Scripsisti, juvenis, multa cum laude libellos,  
Qui regi eximie perplacuisse meo.*

ETSLAGER (CHRISTOPHER), flourished in the former part of the present century at Steirmark, and wrote a work in considerable

siderable repute, entitled “*Synopsis rei nummari veterum.*” Steyer 1724, 12mo.

ETTMULLER (MICHAEL), a physician, born at Leipzig, May 26, 1644, studied there and at Wittemberg, was made magister at Leipzig in 1662, travelled for two years in Italy, France, England, and Holland; on his return was admitted M. D. at Leipzig 1666, where he assiduously read and disputed, was appointed in 1676 assessor of the medicinal faculty, and afterwards, in 1681, ordinary professor of botany, and extraordinary professor of surgery and anatomy; wrote, 1. *Synopsis collegii institutionum medicarum.* 2. *Institutiones medicas.* 3. *Collegium chymicum.* 4. *Collegium pharmaceuticum.* 5. *De præscribendis formulis.* 6. *Collegium practicum doctrinale.* 7. *Tract. de morborum curationibus.* 8. *Fundamenta medicinæ vera.* 9. *Chymiam rationalem & experimentalem curiosam*; which last was published by John Ephraim Aufsfeldt, 1684, Leiden, 4to. 10. *Dissertationes de corpulentia nimia; de temulentia; de abstruso respirationis humanæ negotio exulante famosa vacui fuga; de parvis magnorum morborum initiis; de malo hypochondriaco; de medicis balneis artificialibus; de præcipitantium vero usu feroque abusu; de medicina Hippocratis chymica; de virtute opii diaphoretica; cerebrum Orcæ vulgari supposititia spermatis ceti larva develatum; de epilepsia; valetudinarium infantile; de dolore hypochondriaco vulgo sed falsò putato splenetico; de maculis & faculis solaribus; de conjunctionibus magnis; de singularibus; de tinctura coralliorum; de morfu viperæ; de chirurgia infusoria*; all of which were published together in 1708, at Frankfort on the Mayne, by his son Dr. Michael Ernest Ettmuller, and also in 1729 at Naples by professor Cyrillo, in 5 vols. folio, with annotations, and are highly esteemed not only in Germany but over all Europe. He fell ill, after an unsuccessful chymical operation, and died in the prime of life, March 9, 1683.

ETTMULLER (MICHAEL ERNEST), a physician, son of the foregoing, born at Leipzig, Aug. 26, 1673, entered of the academy at Wittemberg 1692, and 1694 at Leipzig, where he was made magister the same year, made a journey through England, Holland, and Germany, took the degree of M. D. at Leipzig, 1699; in 1702 was made professor extraordinary of medicine, and member of the imperial academy *Naturæ Curiosorum*; extraordinary professor of anatomy and surgery, and physician to the Lazaretto at Leipzig, 1706; assessor of the medicinal faculty 1710; in 1719 professor of physiology in ordinary; in 1724 professor of pathology of the academy Decemvir, and collegiate of the grand ducal college; and in 1730, director of the imperial academy of *Naturæ Curiosorum*, and died the 25th of September,

1732. He published his father's works, with a preface, and wrote: *Dissertat. de maculis in sole visis; de tactu sensuum externorum moderatore; de singultu; de variolis; de corpore humano sympathetico; de medico mendace; de tormentis & pœnis sustinendis; de circulatione sanguinis in fœtu; de vitiis circa somnum & vigilias; de natura medica; de plantis, num ante lapsum venenatæ extiterint; de vigiliis involuntariis; de divinationibus medicis; de monstro hungarico; de crisi & tumoribus criticis; de ægro prægrandi pedis inflammatione laborante; de asthma; de effectibus musicæ in hominem; de secundinarum exclusione; de spasmo vesicæ; epist. ad Frid. Ruyfium de ovario mulierum a Mart. Nabotho inventa; he contributed laboriously to the *Acta Eruditorum*, and inserted several papers in the collections of the *Naturæ Curiosorum*.*

EVAGORAS, a greek writer, born at Lindus, lived in the time of Augustus, and is author of, 1. A history of the kingdoms of Ægypt. 2. The life of Timagenes. 3. *De artificio Thucydidis oratorio*. 4. *Lexicon in Thucydidem*, and other works.

EVAGRIUS, a greek writer of the 5th century, composed a book under the title of, *Altercatio Symonis Judæi & Theophili Christiani*, which may be seen in *Martene anecdot.* The authors of the *histoire littéraire de la France*, tom. ii. have shewn, that the author of this writing mentioned by Gennadius was not a greek, but a french priest, who had been the disciple of St. Martin. They place him accordingly in the former half of the 7th century, and ascribe to him likewise the *Consultationes seu deliberationes Zachæi Christiani & Apollonii philosophi*, which Luke d'Acheri has printed in his *Spicilegium*, tom. x.

EVAGRIUS, patriarch of Antioch, was placed there in the room of Paulinus in 380. Flavianus had succeeded Meletius in 381, so that Evagrius was acknowledged bishop only by those that adhered to the party of Paulinus. This scission continued the schism in the church of Antioch. Pope Siricius caused the election of Evagrius to be confirmed in the council of Capua, in 390. This patriarch died two years afterwards. St. Jerom, his friend, informs us, that he was of an active mind, and somewhat busy in the politics of the times. He composed several works. No successor was appointed to him, and those of his party joined themselves, after some difficulties, to those that sided with Flavianus.

EVAGRIUS SCHOLASTICUS, an antient ecclesiastical historian, was born at Epiphania, a city of Syria Secunda, about the year 536. He was sent to a grammar school at four years of age; and, two years after, was seized with the plague, as he himself informs us. He says, that this pestilence raged two-and-fifty years, and in a manner desolated the earth; and that

he afterwards lost, during the several stages of it, many of his children, his wife, and several of his relations and servants. Quitting the grammar-school, he applied himself to rhetoric; and, making a great progress in that art, was registered among the advocates, whence he obtained the name of Scholasticus, this term signifying a lawyer. He practised law at Antioch, where he gained the friendship of George the patriarch of that city, and was made his counsellor and assessor. His authority appears to have been great in that city; for, in 592, when, deprived of his wife and children, he married again, and took a young virgin of that city, an holiday was kept, and a public festival celebrated both in pompous shows, and about his marriage-bed. In the reign of Iiberius Constantinus he had the dignity of quæstor conferred upon him; and not long after, when he had made an oration in praise of Mauricius Augustus, upon the birth of Theodosius, he was appointed prefect by Mauricius. In 589 he attended George of Antioch to Constantinople, in quality of counsellor, when he appealed to the emperor and synod upon an accusation of incest brought against him by a silversmith. After this, he published "Six books of Ecclesiastical history;" beginning with the year 431, where Theodoret, Socrates, and Sozomen, conclude, and ending with 594. It is not certain when he died. Photius tells us, that his style is not unpleasent, though sometimes too redundant; but that, of all the greek historians, he has most strictly adhered to the orthodox-faith. Valesius observes, that he has been less diligent in collecting the monuments of ecclesiastical antiquity than those of profane history; and indeed almost his whole sixth book is spent in giving an account of the persian war. Cave remarks of him, that he is too credulous in relating, upon all occasions, fabulous stories of miracles said to be performed by the cross and relics of saints. His ecclesiastical history was published in greek by Robert Stephens, Paris, 1544; at Geneva, in greek and latin, in 1612; at Paris in 1673, with a new version and notes by Henry Valesius; and afterwards re-published at Cambridge 1720, by William Reading, with additional notes of various authors: all of them in folio.

Besides this history, there were "Letters, relations, decrees, orations, and disputations," written chiefly in the name of Gregory of Antioch: but these are now lost; as is likewise his "Panegyric to the emperor Mauricius, upon the birth of Theodosius."

EVAGRIUS (PONTICUS, or HYPERBORITA), a monk at the latter end of the ivth century, surnamed Ponticus from the place of his nativity, not far from the Pontus Euxinus, was at first lecturer of the congregation at Cæsarea, afterwards deacon, and lastly made archdeacon, of Constantinople by Gregory Nazian-

zen, by whom he had been instructed in the scriptures; but was obliged to fly that country, on account of some suspicions thrown out against him by a person of consequence concerning his wife; upon this, he devoted himself to the monastic life at Jerusalem, and afterwards in Syria, where he espoused the tenets of Origen. He wrote, 1. *Orationes, five preces centum.* 2. *Gnoslicum, five de iis, qui cognitionis manere donati sunt, in anachoretarum usum, five elementarium, lib. ii.* 3. *Περὶ διαφορῶν λογισμῶν*, which tractate is usually ascribed to Evagrius Scholasticus, but without foundation. 4. *Monachum, five de vita activa.* 5. *Antirheticum adversus tentantes dæmones, &c.*; and died in 399.

EVANGELISTA, a capuchin of Canobio, a town in the duchy of Milan, was in 1584 general of his order, and died at the age of 84, on his return from the council of Trent, held in the year 1595. Before he entered into the order, he was a secular priest, and was esteemed one of the first civilians of his time. He left behind him, 1. *Consulta varia in jure canonico.* 2. *Annotationes in LL decretalium*; Milan, 1591.

EVANS (CORNELIUS) an impostor, born at Marseilles, attempted to play a considerable part during the civil wars in England. He was the son of a Welchman, married to a woman of Provence. On a certain air of resemblance he had with the eldest son of Charles I. he had the assurance to give himself out for the prince of Wales. He artfully pretended, that he had fled to France because his mother the queen had intended to poison him. He arrived, the 13th of May 1648, at an inn in Sandwich, where the mayor of the town waited on him with great respect, and conducted him to the most distinguished house in the place, where for some time he was served and entertained as a prince. It was not long, however, before his imposture was detected. Sir Thomas Dithington, whom the queen and the true prince of Wales had sent into England, went to see the pretended king. He made him several interrogatories; and his answers betrayed the cheat. His impudence, however, did not abandon him; but he boldly continued to assert the truth of his pretensions. While the royalists were going to have him seized, he took to flight. Being overtaken, he was brought to Canterbury, from whence he was sent to London, where he was committed to Newgate. But from this prison he had the dexterity to make his escape; and, though diligent search was made after him, it was all to no purpose: nor was it ever known what became of him.

EVANS (ARISE), a welch conjuror, of whom Wood has extracted the following account from a manuscript life of the famous William Lilly, astrologer, written by himself, and preserved

served in Ashmole's museum. Evans is said to have applied his mind to astrology, after he had continued some time in the university of Oxford, where he was brought up. Then, entering into orders, he obtained a cure in Staffordshire; but was forced to fly from it some years after, not only on account of debaucheries, for which he was infamous, but for "giving judgment upon things lost, which," as Lilly saith, "is the only shame of astrology." He is described as the most saturnine person that ever was beheld; of a middle stature, broad forehead, beetle-browed, thick-shouldered, flat-nosed, full-lipped, down-looked, of black curling stiff hair, and splay-footed. But, says Wood, to give him his due, he had a most piercing judgment, naturally, upon a figure of theft, and many other questions; though for money he would at any time give contrary judgment. He was addicted to drinking, we are told, as well as to women; and, in his liquor, was so very quarrelsome and abusive, that he was seldom without a black eye, or a bruise of some kind or other. He made a great many antimonial cups, upon the sale of which he principally subsisted. After he was forced from Enfield, he retired with his family to London; where Lilly found him in 1632, and received from him instructions in astrology. Wood relates, that he had done some acts above and beyond astrology, having been well versed in the nature of spirits; and had many times used the circular way of invoking, of which he produces the following instance: In 1630 he was desired by lord Bothwell and sir Kenelm Digby to shew them a spirit: which he promised to do. When they were all in the body of the circle which he had made, Evans, upon a sudden, after some time of invocation, was taken out of the room, carried into the field, and flung down near Battersea Causey, close to the Thames. Next morning a countryman going by to his labour, and espying a man in black clothes, came to him; and awakening him, for it seems he was asleep, asked him how he came there. Evans by this understood his condition; and, when Lilly enquired afterwards of him upon what account the spirits carried him away, he answered, that "he did not at the time of invocation make any suffumigation; at which the spirits were vexed." If the reader should be in pain, about what became in the mean time of lord Bothwell and sir Kenelm Digby, we are able to make him easy upon that head. They both got home without any harm. During the reigns of Elizabeth and James I, these ridiculous impostures were the fashionable credulity of the times; and the greatest men were often the dupes of these pretenders to occult science. Ben Jonson, in his excellent comedy of the Alchemist, for a time gave almost as fatal a blow to the black art, as Cervantes did



did in Spain to chivalry; but, since avarice and curiosity are passions most difficult to conquer, it rose again with fresh vigour, and maintained its ground till the restoration.

Evans published several almanacs and prognostications: two of which, as Wood tells, he had seen: one for 1613, with a latin dedication to the bishop of Worcester, and some good latin verses at the end upon the stars and planets: the other for 1625, with this advertisement at the end: "At my house, the Four Athes in the parish of Enfield, within the county of Stafford, are taught these arts; namely, to read and understand the english; latin, greek, and hebrew, to know in a very short time; also to write the running secretary, set secretary, roman, italian, and court hands; also arithmetic and other mathematical sciences."

EVANS (ABEL), though a man of genius, the friend of the first poets of the times, and applauded by them, is now hardly known. He is generally styled Dr. Evans the epigrammatist, and was one of the Oxford wits enumerated in the following distich (wretchedly imitated in the Additions to Pope, vol. i. p. 163.):

Alma novem genuit celebres Rhedycina poetas;

Bub, Stubb, Cobb, Crabb, Trapp, Young, Carey, Tickell, Evans.

He is likewise mentioned in the Dunciad, book ii. ver. 116. in company with Dr. Young and dean Swift, as one of the authors whose works had been claimed by James More Smith. Dr. Evans was of St. John the Baptist's college, Oxford; and took the degree of M. A. March 23, 1699; that of B. D. April 26, 1705; and D. D. May 16, 1711. He was burfar to his college; vicar of St. Gyles's, Oxford; and appears to have been intimate with Mr. Pope, to whom there are two letters by him in print, in one of which the initial letter W. (intended for his christian name) is by mistake put instead of that by which he used to sign himself. A good specimen of his poems may be seen in Nichols's Select Collection; particularly "The Apparition, occasioned by the publication of Tindal's Rights of the christian church;" "Vertumnus, an epistle to Mr. Jacob Bobart, 1713;" and some of his best epigrams.

EVANS (JOHN), D. D. He was born in Flintshire, 1680, and educated at a private academy belonging to the dissenters. In 1704 he was ordained minister of a meeting in Shropshire, and soon after became co-pastor to Dr. Williams in London. In 1716 he succeeded Dr. Williams as pastor of his congregation in Petty-France, Westminster, and discharged his duty with great reputation. He preached many occasional sermons, some of which have been published; but his Thirty-eight Sermons on the christian temper is his capital work, and much esteemed by

by protestants of every denomination. He died of the dropfy, 1732, aged 52.

EVANTIUS, an old latin poet, wrote *De ambiguis, five hybridis animalibus*, which is generally printed with Petronius; and, 2. *Achrosticon in funus genitoris sui Nicholai*; which may be found among the works of Eugenius, bishop of Toledo. Some of his writings are also seen in *Pithœi epigrammata vetera*.

EVANTUS, or EVANTIUS, bishop of Vienne in the vith century, was likewise called by the writers of those times Eventius, and also Aventius, and arrived at the said dignity about 573, in consequence of which he assisted at several councils; and died in 586.

EVAX, a king of the Arabs, is said to have lived in the first century, and to have applied himself with great industry to the study of medicine. Pliny mentions that he wrote a book, *De simplicium effectibus*, which he dedicated to Nero. But it is proved, both by Salmasius and Hardouin, that this account is not found in the best manuscripts of Pliny; for which reason the former delivers it as his opinion, that by an error of transcribers, from Cratevas, who in some copies is also named Cratevax, this Evax has arisen. A manuscript is still found in several libraries, On the properties and effects of precious stones, which is attributed to a certain Evax; but Salmasius has remarked, that this piece was first cited by Marbodée, a french poet of the xith century, and therefore spurious in regard to its pretended antiquity.

EUBŒUS, a poet of the isle of Paros, who lived in the time of king Philip of Macedon, wrote, *Parodiarum homericarum libri sex*, which have not reached our times.

EUBULIDES, a philosopher and writer of comedies, of Mileto, was a disciple of Euclid, and tutor to Demosthenes and Alexinus, lived in the 105th olympiad, A. U. 395, a zealous adherent to the sect of Euclid of Megara, invented various ways of interrogating and arguing in dialectics, and wrote a book against Aristotle.

EUBULIDES, a cynic, historian, and philosopher, has left us a book concerning Diogenes and Socrates. He is mentioned by Diogenes Laërtius.

EUBULUS, an Athenian in the 101st olympiad, addicted himself to comic poetry and dramatical pieces, of which Suidas mentions 24, Athenæus 50, and Meursius, a considerably greater number. Many of his fragments are found in the collections of Hertelius, Grotius, Winterton, and Stephens.

EUBULUS, a platonic philosopher of Athens, of whom mention is made by Porphyry in the life of Plotinus, who also relates, that some of his *Syngrammata* from the platonic dialogues were sent to Rome,

**EUCADIUS** (**AUGUSTINUS**), a latin historian, left behind him, 1. *Vitæ viii imperatorum*. 2. *Descriptio Danubii*, which lies in MS. in the imperial library at Vienna.

**EUCHARIUS**, or **HOUC HARIUS** (**ELIGIUS**), a divine and poet of Ghent, lived at the beginning of the xvth century; studied at Paris, and was there magister philosophiæ, went back to settle in his native country, and wrote: 1. The lives of St. Levinus, St. Coleta, and Bertulfus. 2. A comedy of the patience of Chryseleis. 3. Panegyric of St. Agnes and St. Catharine. 4. *De pœnitentia & institutiones morales*; which were printed at Ghent, 1511 and 1513, 4to. 5. *Dialogum Charitis & Gandæ feu Gandavi*. 6. *Genethliacon Christi Jesu*. 7. *Carmen elegiacum in laudem fervatoris e morte resurgentis*. 8. *Dialogum de moribus urbanorum & rusticorum*. 9. *Apologia Annæ Bynfiæ*.

**EUCHERIUS**, archbishop of Lyons, of an illustrious family, and so reputed for his piety that he was afterwards fainted, retired with his sons Salonus and Veranus into the solitude of Lérins, after having distributed a part of his property among the poor, and divided the other part between his daughters, who had better notions of life than to follow him into his retreat. He quitted the isle of Lérins, where the fame of his virtues brought him too much applause, and went over to that of Léro, at present called Sainte Marguerite. It was not till after repeated instances that he could be prevailed upon to leave this desert for accepting the see of Lyons, about the year 434. In this capacity he assisted at the first council of Orange in 441, where he was much noticed for his sagacity. He died about the year 454. History has not handed down to us the events of his episcopate: but Claudian Mamertius informs us, that Eucherius frequently held conferences at Lyons, in which he gave proofs of his learning and judgment. He adds, that he often preached, and always with success. In short, he styles him the greatest prelate of his age. He wrote several books in the ascetic taste of the times. 1. In praise of the desert, addressed to St. Hilary; in which, it must be owned, he paints that of Lérins in such colours as render it amiable and delightful. The style is good, and generally elegant. 2. A tract on the contempt of the world; translated into french by Arnaud d'Andilly, as well as the former, 1672, 12mo. They are both in the form of letters; the latter addressed to his kinsman Valerian. 3. On spiritual formularies; for the use of Veranus, one of his sons. 4. The history of St. Maurice and the Martyrs of the Thebaic legion. The different writings of Eucherius are in the *Bibliotheca Patrum*. His two sons, Salonus and Veranus, were bishops even during the life-time of their father.

**EUCLID**, born at Megara, and a disciple of Socrates, was an assiduous

assiduous attendant on the lessons of his master. The Athenians having prohibited the Megarensians, on pain of death, to enter their city, Euclid stole into it during the night in the habit of a female, only for the sake of hearing Socrates. Notwithstanding his attachment to this philosopher, he differed from his manner of thinking. The Athenian philosopher confined himself principally to the science of ethics; the Megarensian was fond of exercising the mind of his scholars by the empty subtilties of logic. His sect was called Disputatious, Contentious, and Megarensian. The philosopher Euclid was not less deserving of the same epithets: he disputed like an energumen. His disciples inherited his impetuosity. They were to such a degree enamoured of chicane, that Eubulides, one of them, reduced to a system, not the art of reasoning, but the art of obscuring reason by arguments no less vain than barbarous. This sophist (for such men are not worthy of the name of philosophers) was the inventor of various paradoxes, so captious and so perplexing to the blockheads that puzzled themselves about them, that several of his disciples died of vexation at not being able to solve them. These follies, the disgrace of the human understanding, were transferred, in the ages of ignorance, from the books of the philosophers into the schools of the christians. Abelard, the dialectic, introduced them with celebrity. What fruit has been reaped from them? a sensible man is apt to enquire; what philosophical dogmas have been elucidated by the Nominalists and the Realists, by the Thomists and the Scotists? These grave reasoners have only multiplied doubts, collected clouds, and concealed the truth under a heap of problematical expressions. The schools have frequently been so many fields of battle; and, what is still more deplorable, sophists from these schools have employed this wretched dialectic jargon for shaking the foundations of morality.

EUCLID, a celebrated mathematician and astronomer, collected all the fundamental principles of pure mathematics, which had been delivered down by Thales, Pythagoras, Eudoxus, and other mathematicians before him, which he digested into regularity and order, with many others of his own: on which account he is said to have been the first who reduced arithmetic and geometry into the form of a science. He applied himself also to the mixed mathematics, and especially to astronomy, in which he excelled. Where this great man was born, and what his country, we have no distinct account; but he flourished, as it appears from Proclus's comment upon his Elements, under the reign of Ptolemæus Lagus, about 277 years before Christ, and taught mathematics at Alexandria with great applause. Being asked one day by that prince, whether there was not a shorter and easier way to the knowledge of geometry,

metry, than that which he had laid down in his Elements, he answered, that "there was indeed no royal road to geometry." In the same manner, when Alexander wanted to learn geometry by some easier and shorter method, he was told by his preceptor, that he "must here be content to travel the same road with others; for that all things of this nature were equally difficult to prince and people." Seneca, epist. xci. His works were all collected and printed in a fair edition by David Gregory, Savilian professor of astronomy at Oxford, 1703, in folio.

EUDEMÓN (JOHN ANDREW), born in the isle of Candia, a jesuit at Rome, died in that city in 1625, composed divers works. The most known of them is a tract under the title of *Admonitio ad regem Ludovicum XIII.*, 1625, 4to, and in french 1627, 4to, censured by the Sorbonne and by the assembly of the clergy in 1626; and answered by Garasse. See ESTAMPES (LEONARD D').

EUDES (JOHN), brother of the celebrated historian Mezerai, born at Rye in the diocese of Seès in 1601, formed his mind and regulated his manners in the congregation of the oratory, under the eyes of the cardinal de Berulle. After having remained there eighteen years, he quitted it in 1643, to institute the congregation of the eudists. His former brethren opposing the establishment of this society, Eudes concealed a part of his project. He did no more than ask for a house at Caen, for the purpose of bringing up priests to the ecclesiastical temper; "but without any design," said he, "to form a new institution." His scheme succeeded by means of this pious fraud. Eudes preached well enough for his time, when the eloquence of the pulpit was in its ruder state; and, being followed on account of this talent, his congregation increased; which principally spread itself in Normandy and Bretany. Eudes died at Caen, Aug. 19th, 1683, in the 79th year of his age; leaving behind him several works more honourable to his devotion than to his judgment. The congregation of the eudists had had eight superior-generals at the time of the revolution.

EUDOCIA, an eminent lady of antiquity, was the daughter of Leontius, an athenian sophist and philosopher, and born about 400. Her father took such care of her education, that she became at length consummately learned; and so accomplished in every respect, that, at his death, he left his whole estate to his two sons, except an hundred pieces of gold, which he bequeathed to his daughter, with this declaration, that "her own good fortune would be sufficient for her." Upon this, she went to law with her brothers, but without success; and therefore carried her cause to Constantinople, where she was recommended  
to

to Pulcheria, sister of the emperor Theodosius the younger, and became her favourite. In 421 she embraced christianity, and was baptized by the name of Eudocia, for her heathen name was Athenais; and the same year was married to the emperor, through the powerful recommendation of his sister; by which event the words of her father might seem to have something prophetic in them. She still continued to lead a very studious and philosophic life, spending much of her time in reading and writing; and lived very happily, notwithstanding her high station, till 445, when a very unlucky accident exposed her to the emperor's jealousy. The emperor, it is said, having sent her an apple of an extraordinary size, she sent it to Paulinus, who was highly favoured by her on account of his learning. Paulinus, not knowing from whom it came, presented it to the emperor; who, soon after seeing the empress, asked her what she had done with it. She, being apprehensive of raising suspicions in her husband, if she should tell him that she had given it to Paulinus, declared that she had eaten it. This made the emperor suspect, that there was a greater intimacy than there should be between her and Paulinus; and, producing the apple, he threw her into the utmost confusion, and obliged her to retire. Upon this she went to Jerusalem, where she spent many years in building and adorning churches, and in relieving the poor. Dupin says, she did not return while the emperor lived; but Cave tells us, that she was reconciled to him, returned to Constantinople, and continued with him till his death; after which, she went again to Palestine, where she spent the remainder of her life in pious works. She died about A. D. 460; and, as Cave says, upon her death-bed, took a solemn oath, by which she declared herself entirely free from any stains of unchastity.

She wrote several pieces in prose and verse; of the latter sort, 1. An heroic poem, mentioned by Socrates, upon the victory gained by her husband Theodosius over the Persians. 2. A paraphrase of the eight first books of the bible; and, 3. A history of the martyrs Cyprian and Justina, in heroic metre likewise: of the former kind, 4. A paraphrase upon the prophecies of Daniel and Zecharias, which yet, according to Photius, must rather be deemed a translation, nay, and a strict one too; for he says, that she adheres closely to the sacred text, without adding, diminishing, or changing any thing. Cave tells us also, that she finished and digested the *Centones Homerici*, or the life of Jesus Christ, in heroic verses, taken from Homer, which were begun by Pelagius, a patrician. "Who would expect," says Dupin, "to find a woman ranked among ecclesiastical writers? There have been learned women in all ages, but very few divines among them. It is still the more to be wondered at, that an empress,

emprefs, amidft the pleasures and luxury of a court, fhould employ herfelf in writing books of theology." *Bibl. des aut. ecclef. tom. ii. part ii.*

EUDOCIA, or EUDOXIA, furnamed MACREMBOLITISSA, widow of Conftantine Ducas, caufed herfelf to be proclaimed emprefs with her three fons, immediately after the death of her husband, in 1067. Romanus Diogenes, one of the greateft generals of the empire, attempted to deprive her of the crown: Eudoxia had him condemned to death. But, feeing him previous to his execution, ſhe was fo moved at his elegant figure, that ſhe granted him a pardon, and even made him commander of the troops of the eaſt. Romanus Diogenes effaced by his valour the remembrance of his former delinquency. Eudocia reſolved to marry him, that he might aſſiſt her in repairing the miſfortunes of the empire, and in preſerving the ſceptre to her fons. In order to carry this deſign into execution, it was neceſſary to get out of the hands of the patriarch Xiphilinus a deed by which ſhe had promiſed Conſtantine Ducas never to marry again. A eunuch, of an artful diſpoſition, who was in her confidence, went to the patriarch, and informed him that the emprefs intended to take a ſecond husband; but that her deſign was to marry the brother of the patriarch. Xiphilinus, upon hearing this, made no difficulty of returning the paper, and Eudocia gave her hand to Romanus in 1068. Three years afterwards, Michael her ſon caufed himſelf to be proclaimed emperor, and ſhut her up in a monastery. On the throne ſhe had diſplayed the qualities of a great ſovereign; in a convent ſhe manifeſted the devotion of a recluſe. She cultivated literature with ſucceſs. There was a manuſcript of her writing in the french king's library, on the genealogies of the gods; and of the heroes and heroines of antiquity, containing curious obſervations on the pagan mythology, and diſcovering a vaſt extent of reading.

EUDOCIA (FEODOREVNA), firſt wife of Peter I, tzar of Ruſſia, was daughter of the boyar Feodor Lapookin. Peter married her in 1639, then only in the 13th year of his age; and ſhe was delivered of Alexèy in 1690. The hiſtory of this princeſs is ſingular enough. The tzar Peter caufed it to be publiſhed throughout the empire, that he deſigned to beſtow his crown and his heart on the woman who, in his opinion, poſſeſſed the moſt good qualities. A hundred young girls brought their timid pretenſions and their hopes to Moſco. Eudocia was fo fortunate as to fix the choice of the tzar. Her joy, however, was of but ſhort duration. Within a few years ſhe deſcended the throne without a murmur, lamented a faithleſs ſpouſe, and exchanged the imperial diadem for the veil of a nun. In ſhort, her oppoſition to Peter's plans of reformation, and her repeated

remonstrances against his incontinence, occasioned her divorce, which took place in 1696; when she was compelled to assume the veil, and was confined in a convent at Sufdal. During her residence in that convent, she is reported to have contracted an intimacy with a general Glebof, and even to have entered into a contract of marriage by exchanging rings with him. Encouraged by the predictions of the archbishop of Rostof, who from a dream announced to her the death of Peter, and her immediate return to court under the reign of her son Alexèy, she reassumed her secular dress, and was publicly prayed for in the church of the convent under the name of the empress Eudocia. Being brought to Mosco in 1718, and examined, she was, by order of her inhuman husband, scourged by two nuns, and imprisoned in the convent of Nova Ladoga, without being suffered to see any one but the persons who brought her food, which she dressed herself; for she had no servant to do the most servile offices, nor more than one cell for her person. From thence she was removed to the fortress of Shluffelburgh. Being released, upon the accession of her grandson, Peter II, she repaired to Mosco, was present at his coronation, as well as that of the empress Ann, and expired in the Devitza monastery, where she held her court, in 1731, in the 59th year of her age. This princess, though certainly a weak woman, perhaps was not so criminal as she was represented by Peter. Mrs. Vigor, who saw and conversed with her at Mosco in the year 1731, assures us, that Glebof underwent such tortures, as it was thought no creature could have borne, with great constancy, persisting in his own and her innocence during his torments. At last the tzar himself came to him, and offered him pardon if he would confess. He spit in the tzar's face, and told him, he should disdain to speak to him; but he thought himself obliged to clear his mistress, who was as virtuous a woman as any in the world," &c.

EUDORUS, a peripatetic philosopher of Alexandria, wrote a book de Nilo, of which however Strabo himself, who mentions him, is in doubt whether Eudorus borrowed it from Aristo, or Aristo from Eudorus. He also wrote: 1. Dogmata pythagoræorum. 2. Explicatio categoriarum.

EUDOXIUS, an Arian of Arabiffo, a town of the Lesser Armenia, was at first bishop of Germanicia, afterwards of Antioch. On his being deposed from this latter seat, he was made patriarch of Constantinople by the emperor Constantius, and died in 370, at Nicæa, as he was about to ordain a bishop. He was of a very fickle temper: and there is still extant of him, a part of a discourse which he held on the incarnation of the word of God.

EUDOXUS, of Cnidus, a city of Caria in Asia Minor, flourished about 370 years before Christ; and was so skilful, that



Cicero de divinat. ii. 42. did not scruple to call him the greatest astronomer that had ever lived. He learnt geometry from Archytas, and afterwards travelled into Ægypt for the sake of learning astronomy. There he and Plato studied together, as Laërtius tells us, in vit. Eud. for the space of thirteen years; and then came to Athens, fraught with all sorts of knowledge, which they had imbibed from the mouths of the priests. Here Eudoxus opened a school; which he supported with so much glory and renown, that even Plato, though his friend, is said to have envied him. Petronius tells us, that he spent the latter part of his life upon the top of a very high mountain, for the sake of contemplating the stars and the heavens with more convenience and less interruption: and we learn from Strabo, Geograph. lib. ii. that there were some remains of his observatory, at Cnidus, to be seen even in his time. He died in his 53d year.

EVELYN (JOHN), a great philosopher, a worthy patriot, and a learned writer in the xviii century. He was descended from a very antient and honourable family, as appears from several authentic vouchers, a branch of which, at the time of his birth, was settled in the county of Surrey, though it flourished originally in the county of Salop, at a place which is still called Evelyn. George Evelyn, esq. purchased the estate of the family at Wotton in the reign of queen Elizabeth, and had, by two wives, sixteen sons and eight daughters; he departed this life May 30, 1603, in the 73d year of his age, leaving his estate at Wotton to Richard Evelyn, esq. his youngest and only surviving son by his second wife. This Richard Evelyn, esq. married Eleanor, daughter and heiress of John Standfield of Lewes, in the county of Suffex, esq. and was a person of great worth and virtue. He had, by the lady before mentioned, three sons, viz. George, John, and Richard: of the second of these, John, we are to speak in this article. He was born, October 31, 1620, at his father's seat at Wotton, and was very carefully educated in his tender years, receiving the first elements of his learning at the free-school at Lewes in Suffex, whence he removed, in 1637, to Baliol-college, Oxford, where, as a gentleman-commoner, he remained till the breaking out of the civil war, when he repaired to Oxford, and obtained leave from king Charles I, under his own hand, to travel beyond the seas for his improvement. In the spring of 1644 he left England, in order to make the tour of Europe, which he performed very successfully, making it his business to enquire carefully into the state of the sciences, and the improvements made in all useful arts, wherever he came; concerning which he made very large and valuable collections, the contents of which he most generously communicated to all such as applied to him for information. He spent some time at Rome; and having an opportunity there to learn the true sentiments of the

papists upon the cutting off archbishop Laud's head, he thought himself obliged, in justice to that prelate's memory, to give an attestation of their various opinions under his own hand. The difference of the characters given of Laud at Rome may be accounted for by supposing that the english fathers, with whom Mr. Evelyn conversed, might treat the archbishop as an enemy, and others might consider him as a friend. They who supposed that Laud's zeal for show and ceremonies and the hierarchy would approximate the church of England to popery, would speak well of him; while they who might suspect that Laud would stop short, and make the archbishop of Canterbury something like a patriarch, would speak ill of him. But, after all, how is it possible to gather the real opinions of popish priests from the conversations which they might choose to hold with young protestants? He visited likewise other parts of Italy for the sake of improving himself in architecture, painting, the knowledge of antiquities, medals, and other branches of polite literature, and, at the same time, left nothing unexamined, that could contribute to the perfect understanding of natural philosophy, to which, beyond all other sciences, he was passionately addicted. We have an instance of his care and industry in this respect, preserved by one of the greatest and most intelligent philosophers of this or any other country, the hon. Robert Boyle. In 1647 Mr. Evelyn came to Paris, where, being recommended to sir Richard Browne, bart. the king's minister there, he made his addresses to his only daughter, Mary, whom he not long after married, and in her right became possessed of Sayes-court near Deptford; in Kent, where he resided after his return to England, which was about the year 1651. He had before that time recommended himself to the notice of the learned world, by publishing several treatises, which were extremely well received; and the leisure he had in his retreat at Sayes-court, after his return, put it in his power to add quickly to their number. These were for the most part translations, either from the learned or modern languages; for he was perfectly versed in both, without any unreasonable prepossessions in favour of antiquity, or prejudice against it. Such kind of labours, when well executed, are very justly esteemed, and are without question highly serviceable, as well in propagating useful knowledge, as in the improvement of our style, of which Mr. Evelyn was a great master. as these treatises, if he had left none besides, might sufficiently demonstrate. As several of them were printed before the author's return to England, and others without his name; so we must depend upon the general opinion of the world, and the authority of Mr. Wood, for their being his: yet there is no great reason to suspect any mistake, since the account of them was published in his life-time; and therefore Mr. Evelyn had an opportunity

opportunity of setting the world right, if any error had been committed of consequence enough to have merited his notice.

1. Of liberty and servitude, 1649, 12mo. This was a translation, and in all probability the first essay of our author's pen.
2. A character of England as it was lately presented in a letter to a nobleman of France, with reflections upon Gallus Castratus, 1651, 16to. The third edition of this book appeared in 1659: at present it is very scarce.
3. The state of France, London, 1652. 8vo.
4. An essay on the first book of Titus Læcretius Carus, de rerum natura, interpreted, and made into english verse, by J. Evelyn, esq. London, 1656. 8vo. The frontispiece to this book was designed by his lady, Mary Evelyn. There is a copy of verses by Edmund Waller, esq. of Beaconsfield, prefixed and directed to his worthy friend Mr. Evelyn.
5. The french gardener, instructing how to cultivate all sorts of fruit-trees and herbs for the garden, together with directions to dry and conserve them in their natural, &c. Lond. 1658, in 12mo. and several times after. In most of the editions is added, The english vineyard vindicated, by John Rose, gardener to his majesty king Charles II, with a tract of the making and ordering of wines in France. The third edition of this french gardener, which came out in 1676, was illustrated with sculptures.
6. The golden book of St. Chrysofom, concerning the education of children. Lond. 1659, 12mo.

The situation of public affairs induced him to consider that privacy with which he lived at Sayes-court as a very great blessing; and so fond was he of this rural retreat, that he was very desirous of making it his settled course of life, though but a young man, with a considerable fortune, and extremely admired and courted by all his acquaintance. This studious disposition, together with his disgust of the world, occasioned by that strange scene of violence and confusion that was then acted upon the public stage, was so strong, that he actually proposed to the honourable Mr. Robert Boyle, the raising of a kind of college for the reception of persons of the same turn of mind, where they might enjoy the pleasure of agreeable society, and at the same time pass their days without care or interruption. His scheme for such an establishment is equally entertaining and curious; it displays the active mind of Mr. Evelyn, and indicates the manners of the philosophers of that time, who directed their views to large and noble projects. But, if such an institution had ever been formed, it would, in all likelihood, have gradually departed from its principles. The plan, on the whole, is too visionary to have stood the collision of human passions and human events. But, when a prospect appeared of better times, it occasioned some change in his sentiments; and, upon an attempt being made to damp the desires of the people for the

king's return, he drew his pen in that critical season in defence of his majesty's character, which, at such a juncture, was both an acceptable and a very important service. The conduct of Mr. Evelyn in this critical year, 1659, which was in truth the most active in his whole life, is hardly taken notice of by any of those who have undertaken to preserve his memoirs, and therefore we will endeavour to give the reader as much light into it as possible. After the death of Oliver and the deposition of Richard Cromwell, there were many of the commanders in the army that shewed an inclination to reconcile themselves to the king; which disposition of theirs was very much encouraged by such as had his majesty's interest truly at heart. Amongst these, Mr. Evelyn had a particular eye upon colonel Herbert Morley, an old experienced officer in the parliament army, who had two stout regiments entirely at his devotion, was very much esteemed by his party, and had the general reputation of being a person of probity and honour. It was a very dangerous step, as things then stood, to make any advances to one in his situation; yet Mr. Evelyn, considering how much it might be in that gentleman's power to facilitate the king's return, fairly ventured his life, by advising the colonel freely to make his peace with, and enter into the service of, the king. The colonel, as might well be expected, acted coldly and cautiously at first, but at last accepted Mr. Evelyn's offer, and desired him to make use of his interest to procure a pardon for himself, and some of his relations and friends whom he named, promising in return to give all the assistance in his power to the royal cause. At the same time that Mr. Evelyn carried on this dangerous intercourse with colonel Morley, he formed a resolution of publishing something that might take off the edge of that inveteracy, expressed by those who had been deepest in the parliament's interest, against such as had always adhered to the king; and with this view he wrote a small treatise which had the desired effect, and was so generally well received that it ran through three impressions that year. The title of this piece was, 7. An apology for the royal party, written in a letter to a person of the late council of state; with a touch at the pretended plea of the army. Lond. 1659, in two sheets in 4to.

But, while Mr. Evelyn and other gentlemen of his sentiments were thus employed, those of the contrary party were not idle; and, amongst these, one Marchamont Needham, who first wrote with great bitterness for the king against the parliament, and afterwards with equal acrimony for the parliament against the king, was induced to pen that piece mentioned in the text, which was deservedly reckoned one of the most artful and dangerous contrivances for impeding that healing spirit that began now to spread itself through the nation, and with that view was handed

to the press by Praefegod Barebone, one of the fiercest zealots in those times, the title of which, at large, runs thus: News from Brussels, in a letter from a near attendant on his majesty's person, to a person of honour here, dated March 10th, 1659. The design of this pretended letter was to represent the character of king Charles II in as bad a light as possible, in order to destroy the favourable impressions that many had received of his natural inclination to mildness and clemency. All the king's friends were extremely alarmed at this attempt, and saw plainly that it would be attended with most pernicious consequences; but Mr. Evelyn, who had as quick a foresight as any of them, resolved to lose no time in furnishing an antidote against this poison, and with great diligence and dexterity sent abroad in a week's time a complete answer, which bore the following title: 8. The late news or message from Brussels unmasked. Lond. 1659, 4to. This was certainly a very seasonable and very important service, which for his own safety our author managed with such secrecy, that hardly any body knew from whom this pamphlet came. But how much soever he had reason to be pleased with the success of his pen upon this occasion, he could not help being extremely mortified at the change he perceived in his friend colonel Morley's behaviour, who on a sudden grew very silent and reserved, and at length plainly avoided any private conversation with Mr. Evelyn. In this situation our author had the courage to write him an expostulatory letter, which was in effect putting his life into his hands, and yet even this failed of procuring him the satisfaction he expected. However, he felt no inconvenience from it; for, this alteration in colonel Morley's countenance towards him was not at all the effects of any change in his disposition, but arose from his having entered into new engagements for the king's service with sir Anthony Ashley Cooper and general Monk, who had tied him down to such absolute secrecy that he was not able at that juncture to give Mr. Evelyn any hint that might make him easy; but by degrees these clouds were dispelled, and he saw plainly enough, from the colonel's public behaviour, that he had no reason to apprehend any mischief from the confidence he had reposed in him.

Immediately after the king's return, Mr. Evelyn was introduced to, and graciously received by, him; nor was it long before he received a very singular mark of the king's esteem and confidence. It happened thus: there had many troubles and disputes fallen out between the ambassadors of the crowns of France and Spain, for precedence in the courts of foreign princes, and amongst these there was none more remarkable than that upon Tower-hill, on the landing of an ambassador from Sweden, September 30, 1660, which was so premeditated a business on both sides, that the king, foreseeing it would come to a quarrel, and being

willing to carry himself with indifference towards both, which could not be otherwise done than leaving them at liberty to take what methods they thought proper for supporting their respective pretences, but to shew at the same time his concern for the public tranquillity, orders were given for a strict guard to be kept upon the place, and all his majesty's subjects were enjoined not to intermeddle, or take part with either side; and the king was farther pleased to command, that Mr. Evelyn should, after diligent enquiry made, draw up and present him a distinct narrative of the whole affair, which he accordingly did, and it is a very curious and remarkable piece. Our author began now to enter into the active scenes of life, but yet without bidding adieu entirely to his studies. On the contrary, he published, in the space of a few months, several learned treatises upon different subjects, which met with great applause; the rather because the author expressed in some of them his intention to prosecute more largely several philosophical subjects, in a manner that might render them conducive to the benefit of society; and of his capacity for performing these promises, some of these pieces were instances sufficient to satisfy every intelligent reader, as well as to justify the character he had already acquired, of being at once an able and agreeable writer. It is certain that very few authors who have written in our language deserve this character so well as Mr. Evelyn, who, though he was acquainted with most sciences, and wrote upon many different subjects, yet was very far, indeed the farthest of most men of his time, from being a superficial writer. He had genius, he had taste, he had learning, and he knew how to give all these a proper place in his works, so as never to pass for a pedant, even with such as were least in love with literature, and to be justly esteemed a polite author by those who knew it best. His performances during this year, except one, were but light and trivial in comparison of those that he afterwards sent abroad: but it is necessary, however, that the reader, who will expect a large account of those, should take notice of these likewise.

9. A panegyric at his majesty king Charles II. his coronation; Lond. 1661, fol.

10. Instructions concerning the erecting of a library, written by Gabriel Naudé, published in english, with some improvements, by John Evelyn, esq. Lond. 1661, 8vo.

11. Fumifugium; or the inconveniences of the air and the smoke of London dissipated; together with some remedies humbly proposed, by John Evelyn; London, 1661, 4to, in five sheets, addressed to the king and parliament, and published by his majesty's express command.

12. Tyrannus; or the Mode; in a discourse of sumptuary laws; Lond. 1661, 8vo.

About the close of the year 1662, when the king erected and established the royal society, John Evelyn, esq. was appointed one of the first fellows and council. He had given

a proof, the same year, how well he deserved that distinction, by a small but excellent work of his, intituled *Sculptura*, of which, as it is now become very scarce, we will here give some account, as it has always been looked upon as a very great curiosity, from the time of its publication to this day; the title at large runs thus. 13. “*Sculptura; or the history and art of chalcography and engraving in copper, with an ample enumeration of the most renowned masters and their works; to which is annexed, a new manner of engraving or mezzo-tinto, communicated by his highness prince Rupert to the author of this treatise;*” Lond. 1667, 8vo. In the dedication to Mr. Robert Boyle, dated at Sayes-court, April 5th, 1662, he observes, that he wrote this treatise at the reiterated instance of that gentleman. The first chapter treats of sculpture, how derived and distinguished, with the styles and instruments belonging to it. The second, of the original of sculpture in general. In this chapter our author observes, that letters, and consequently sculpture, were long before the flood, Suidas ascribing both letters and all the rest of the sciences to Adam. After the flood, as he supposes, there were but few who make any considerable question, that it might not be propagated by Noah to his posterity, though some admit of none before Moses. The third chapter treats of the reputation and progress of sculpture among the Greeks and Romans down to the middle ages, with a discussion of some pretensions to the invention of copper cuts and their impressions. The fourth, of the invention and progress of chalcography in particular, together with an ample enumeration of the most renowned masters and their works. The fifth, of drawing and design previous to the art of chalcography, and of the use of pictures in order to the education of children. In this chapter our author, in honour of the art upon which he writes, discourses thus: “It was in the former chapter that we made rehearsal of the most renowned gravers and their works, not that we had no more to add to that number, but because we would not mingle these illustrious names and qualities there, which we purposely reserved for the crown of this discourse. We did, therefore, forbear to mention what his highness prince Rupert’s own hands have contributed to the dignity of that art, performing things in graving, of which some enrich our collection, comparable to the greatest masters; such a spirit and address there appears in all that he touches, and especially in that of the mezzotinto, of which we shall speak hereafter more at large, having first enumerated those incomparable gravings of that his new and inimitable style, in both the great and little decollations of St. John the Baptist, the soldier holding a spear and leaning his hand on a shield, the two Mary Magdalens, the old man’s head, that of Titian, &c; after the same Titian, Georgion, and others. We have also seen a  
plate

plate etched by the present french king, and other great persons; the right honourable the earl of Sandwich, sometimes, as we are told, diverting himself with the burine, and herein imitating those antient and renowned heroes, whose names are loud in the trumpet of fame, for their skill and particular affection to these arts. For such of old were Lucius Manilius, and Fabius, noble Romans, Pacuvius, the tragic poet, nephew to Ennius. Socrates, the wisest of men, and Plato himself, Metrodorus and Pyrrhus the philosopher, did both design and paint; and so did Valentinian, Adrian, and Severus, emperors, so as the great Paulus Æmilius esteemed it of such high importance, that he would needs have his son to be instructed in it, as in one of the most worthy and excellent accomplishments belonging to a prince. For the art of graving, Quintilian likewise celebrates Euphranor, a polite and rarely endowed person; and Pliny, in that chapter where he treats of the same art, observes, that there was never any one famous in it, but who was by birth or education a gentleman. Therefore he and Galen, in their recension of the liberal arts, mention that of graving, in particular, amongst the most permanent; and, in the same catalogue, number it with rhetoric, geometry, logic, astronomy, yea, grammar itself because there is in these arts, say they, more of fancy and invention than strength of hand, more of the spirit than of the body. Hence Aristotle informs us, that the Grecians did universally institute their children in the art of painting and drawing, for an œconomique reason there signified, as well as to produce proportions in the mind. Varro makes it part of the ladies' education, that they might have the better skill in the works of embroidery, &c. and for this cause is his daughter Martia celebrated among those of her fair sex. We have already mentioned the learned Anna Schurman; but the princess Louisa has done wonders of this kind, and is famous throughout Europe for the many pieces which enrich our cabinets, examples sufficient to vindicate its dignity, and the value that has been set upon it, since both emperors, kings and philosophers, the great and the wise, have not disdained to cultivate and cherish this honourable quality of old, so nobly reputed, that amongst the Greeks a slave might not be taught it. How passionately does Perefkius, that admirable and universal genius, deplore his want of dexterity in this art! Baptista Alberti, Aldus Pomponius, Guaricus Durer, and Rubens, were politely learned and knowing men, and it is hardly to be imagined of how great use and conducible a competent address in this art of drawing and designing is to the several advantages which occur, and especially to the more noble mathematical sciences, as we have already instanced in the lunar works of Hevelius, and are no less obliged to celebrate some of our own countrymen famous for their dexterity



in this incomparable art. Such was that Blagrave, who himself cut those diagrams in his Mathematical Jewel; and such at present is that rare and early prodigy of universal science, Dr. Chr. Wren, our worthy and accomplished friend. For, if the study of eloquence and rhetoric were cultivated by the greatest geniuses and heroic persons which the world has produced, and that, by the suffrage of their merit knowing, to be a perfect orator a man ought to be universally instructed, a quality so becoming and useful should never be neglected." In the sixth chapter he discourses of the new way of engraving or mezzotinto, invented and communicated by prince Rupert; and he therein observes, "that his highness did indulge him the liberty of publishing the whole manner and address of this new way of engraving; but when I had well considered it, says he (so much having been already expressed, which may suffice to give the hint to all ingenious persons how it is to be performed), I did not think it necessary that an art so curious, and as yet so little vulgar, and which indeed does not succeed where the workman is not an accomplished designer, and has a competent talent in painting likewise, was to be prostituted at so cheap a rate as the more naked describing of it here would too soon have exposed it to. Upon these considerations, then, it is, that we leave it thus enigmatical; and yet that this may appear not a dissingenuous rhodomontade in me, or invidious excuse, I profess myself to be always most ready *sub sigillo*, and by his highness's permission, to gratify any curious and worthy person with as full and perfect a demonstration of the entire art as my talent and address will reach to, if what I am now preparing to be reserved in the archives of the royal society concerning it be not sufficiently instructive." There came, however, into the hands of the communicative and learned Richard Middleton Massey, M. D. and F. R. S. the original manuscript, written by Mr. Evelyn, and designed for the royal society, intitled, "Prince Rupert's new way of engraving, communicated by his highness to Mr. Evelyn;" in the margin of which is this note: "This I prepared to be registered in the royal society, but I have not yet given it in, so as it still continues a secret." In this manuscript he first describes the two instruments employed in this new manner of engraving, viz. the hatcher and the style, and then proceeds to explain the method of using them. He concludes with the following words: "This invention, or new manner of calcography, was the result of chance, and improved by a german soldier, who, espying some scrape on the barrel of his musket, and being of an ingenious spirit. refined upon it, till it produced the effects you have seen, and which indeed is, for the delicacy thereof, much superior to any invention extant of this art, for the imitation of those masterly drawings, and, as the Italians call it, that mor-

*bidezza* expressed in the best of their designs. I have had the honour to be the first of the english to whom it has been yet communicated, and by a special indulgence of his highness, who with his own hands was pleased to direct me with permission to publish it to the world: but I have esteemed it a thing so curious, that I thought it would be to profane it, before I had first offered it to this illustrious society. There is another way of engraving by rowelling a plate with an instrument, made like that which our scriveners and clerks use to direct their rubrication on parchment, only the points are thicker set into the rock. And when the plate is sufficiently freckled with the frequent reciprocation of it, upon the polished surface, so as to render the ground dark enough, it is to be abated with the style, and treated as we have already described. Of this sort I have seen a head of the queen Christina, graved, if I mistake not, as big as the life, but not comparable to the mezzotinto of prince Rupert, so deservedly celebrated by  
 J. EVELYN."

A second edition of the *Sculptura* was published in 1755, containing some corrections and additions taken from the margin of the author's printed copy; an etching of his head by Mr. Worlidge; an exact copy of the mezzotinto done by prince Rupert, by Mr. Houston; a translation of all the greek and latin passages; and memoirs of Mr. Evelyn's life. The work had become very scarce; being chiefly confined to the libraries of the most curious among the learned. Mr. Walpole has spoken of it in terms of respect—*Catal. of Engravers*, p. 82.

Upon the first appearance of the nation's being obliged to engage in a war with the Dutch, the king thought proper to appoint commissioners to take care of the sick and wounded. This was in November 1664, and Mr. Evelyn was one of the number, having all the ports between Dover and Portsmouth in his district; and sir Thomas Clifford, who was afterwards a peer, and lord high treasurer of England, was another of those commissioners. We find these particulars in a letter from our author to Mr. Boyle, in which he expresses how great a satisfaction it would have been to have had that worthy and charitable person for his colleague. His literary labours within the compass of this year were not only as great, but even greater than in any of those preceding, which arose from the desire the author had to support the credit of the royal society, and to convince the world that philosophy was not barely an amusement to take up the time of melancholy and contemplative persons, but a high and useful science, worthy the attention of men of the greatest parts, and capable of contributing in a supreme degree to the welfare of the nation. In this noble design, as never any man engaged with a better will, or prosecuted his intentions with greater diligence, so it may be truly said, that never any advocate for philosophy employed

ployed his talents with greater success. He exerted them also in the defence, and for the improvement, of the public taste in architecture and painting, with equal vigour and with equal applause. The same praises that were bestowed upon him then have been continued in respect to his works from the gratitude of posterity; nor are his learned efforts in behalf of science and the polite arts, less relished now, than at the time of their first appearance; a reward, which, though it may have been deserved by many, has, however, been received by few, at least with the same degree with our author, and is therefore an incontestable proof of his merit.

The digesting the numerous works of this elegant and excellent writer in their natural order is a work of no small pains, as those who have given the world his memoirs heretofore were very sensible, and for that reason never attempted it: yet that is not the cause of our mentioning it here, but a consideration of quite a different nature, which is, that we may not be blamed for any deficiency or mistake into which we may happen to fall, through want of proper guides, in spite of all the care that we could possibly take; and, having premised this, we will proceed in our catalogue: 15. *Sylva*; or, a discourse of Forest-trees, and the propagation of timber in his majesty's dominions; as it was delivered in the royal society the 15th of October 1662, upon occasion of certain queries propounded to that illustrious assembly by the honourable the principal officers and commissioners of the navy. To which is annexed, "Pomona, or, an appendix concerning fruit-trees, in relation to cider, the making and several ways of ordering it: published by express order of the royal society. By John Evelyn, esq. fellow of the royal society; Lond. 1664, fol." The bare history of the editions of this most valuable work, the contents of which are too well known to stand in need of any account to be given of them here, would be sufficient to employ all the room that we have to spare. It was written by the command, it was published in virtue of an order, of the royal society, signed by the lord viscount Brouncker, their president, and dedicated to the king. The second edition of it was published in 1669, with a new dedication to king Charles II, dated from Sayes-court, Aug. 24; the first paragraph of which is so remarkable as to deserve, in a great degree, the reader's notice. "Sir, This second edition of *Sylva*, after more than a thousand copies had been bought up and dispersed of the first impression, in much less than two years space (which bookfellers assure us is a very extraordinary thing in volumes of this bulk), comes now again to pay its homage to your serene majesty, to whose auspices alone it owes the favourable acceptance which it has received in the world. But it is not that alone which it presumes to tell your majesty,

but

but to acquaint you, that it has been the sole occasion for furnishing your aimed exhausted dominions with more, I dare say, than two millions of timber-trees, besides infinite others, which have been propagated within the three nations at the instigation and by the direction of this work; and that the author of it is able, if need require, to make it out by a competent volume of letters and acknowledgments, which are come to his hands, from several persons of the most eminent quality, many of them illustrious, and divers of them unknown to him, in justification of what he asserts; which he the rather preserves with the more care, because they are testimonials from so many honourable persons of the benefit they have received from the endeavours of the royal society, which now-a-days passes through so many censures; but she has yet your majesty for her founder and patron, and is therefore the less concerned, since no man of worth can lightly speak ill of an assembly, which your majesty has thought fit to dignify by so signal a relation to it." The third edition with great additions and improvements, was published in 1679. The fourth edition in 1705, in which the discourse to the reader is very much enlarged, and every chapter of the work very considerably augmented. There was a fifth edition, with all the lesser pieces of our author relating to agriculture and gardening, annexed, in 1729, all in folio; nor is there any reason to doubt its farther success. Mr. Evelyn's Sylva is a capital performance, and justly entitles his memory to be held in esteem. It was a very extraordinary circumstance, that before it came to a second edition, it should have been the occasion of furnishing the british dominions with more than two millions of timber-trees, besides an infinite number of others. A new edition of the Sylva was published in 1776, by Dr. Andrew Hunter, of York, a gentleman eminently qualified for the undertaking. Under the care of this gentleman the work appeared with every possible advantage; for, not to mention the large handsome quarto page, and the neat letter on which it is printed, or the life of the author, taken from the Biographical Dictionary, it is enriched by the judicious editor with ample and copious notes, and adorned with a set of fine engravings. A head of Mr. Evelyn is prefixed, drawn and engraved by Bartolozzi. Dr. Hunter's edition of the Sylva is the sixth. The second appeared in 1669; and the third in 1679, with great additions and improvements. The editions of 1704 and of 1729, are in as corrupted a state as almost any book in the english language.

16. A parallel of the antient architecture with the modern, in a collection of ten principal authors who have written upon the five orders, viz. Palladio and Scammozzi, Serlio and Vignola; D. Barbaro and Cataneo; L. B. Alberti and Viola, Bullant and De Lorme; compared with one another. The three greek orders, doric, ionic, and corinthian, comprise the

the first part of this treatise, and the two latin, tuscan and composite, the latter; written in french by Roland Freart, sieur de Chambray; made english for the benefit of builders; to which is added, an account of architects and architecture, in an historical and etymological explanation of certain terms, particularly affected by architects; with Leon Baptista Alberti's treatise of statues. By John Evelyn, esq. fellow of the royal society; London, 1664, folio. This work, as well as the former, is dedicated to king Charles II; and the dedication dated from Sayes-court, August 20th. We will take the liberty of quoting some lines from it, not for the sake of panegyric, though in that no writer excelled our author; but upon the score of the facts that are mentioned therein, which there is a probability might not otherwise fall in our readers' way. After an apology for prefixing his royal name to a translation, our author proceeds thus: "I know none, indeed, to whom I could more aptly inscribe a discourse of building, than to so royal a builder, whose august attempts have already given so great a splendour to our imperial city, and so illustrious an example to the nation! It is from this contemplation, sir, that after I had, by the commands of the royal society, endeavoured the improvement of timber and the planting of trees, I have advanced to that of building, as its proper and mutual consequent, not with a presumption to incite or instruct your majesty, which were a vanity unpardonable, but, by it, to take occasion of celebrating your majesty's great example, who use your empire and authority so worthily, as fortune seems to have consulted her reason, when she poured her favours upon you; so as I never cast my eyes on that generous designation in the epigram, *Ut donem pastor & aedificem*, without immediate reflection on your majesty, who seem only to value those royal advantages you have above others, that you may oblige, and that you may build. And certainly, sir, your majesty has consulted the noblest way of establishing your greatness, and of perpetuating your memory, since, while stones can preserve inscriptions, your name will be famous to posterity; and, when those materials fail, the benefits that are engraven in our hearts will outlast those of marble. It will be no paradox, but a truth, to affirm, that your majesty has already built and repaired more in three or four years, notwithstanding the difficulties and the necessity of an extraordinary œconomy for the public concernment, than all your enemies have destroyed in twenty, nay than all your majesty's predecessors have advanced in an hundred, as I could easily make out, not only by what your majesty has so magnificently designed and carried on at that your ancient honour of Greenwich, under the conduct of your most industrious and worthy surveyor, but in those splendid apartments and other useful reformations for security and delight  
about

about your majesty's palace at Whitehall; the chargeable covering first, then paving and reformation of Westminster-hall; care and preparation for rebuilding St. Paul's, by the impiety and iniquity of the late confusions almost dilapidated; what her majesty the queen-mother has added to her palace at Somerset-house, in a structure becoming her royal grandeur, and the due veneration of all your majesty's subjects, for the honour she has done both this your native city, and the whole nation. Nor may I here omit, what I so much desire to transmit to posterity, those noble and profitable amenities of your majesty's plantations, wherein you most resemble the divine architect, because your majesty has proposed in it such a pattern to your subjects, as merit their imitation and profoundest acknowledgments, in one of the most worthy and kingly improvements that nature is capable of. I know not what they talk of former ages, and of the now contemporary princes with your majesty, these things are visible: and should I here descend to more particulars, which yet were not foreign to the subject of this discourse, I would provoke the whole world to produce me an example parallel with your majesty, for your exact judgment and marvellous ability in all that belongs to the naval architecture, both as to its proper terms and more solid use, in which your majesty is master of one of the most noble and profitable arts that can be wished, in a prince to whom God has designed the dominion of the ocean, which renders your majesty's empire universal; where, by exercising your royal talent and knowledge that way, you can bring even the antipodes to meet, and the poles to kiss each other; for so likewise, not in a metaphorical but natural sense, your equal and prudent government of this nation has made it good, whilst your majesty has so prosperously guided this giddy bark, through such a storm, as no hand, save your majesty's, could touch the helm, but at the price of their temerity." There is also another dedication to sir John Denham, knight of the bath, superintendent and surveyor of all his majesty's buildings and works, in which there are several matters of fact worth knowing, as indeed there are in all Mr. Evelyn's dedications; for, though no man was naturally more civil, or more capable of making a compliment handsomely, yet his merit was always conspicuous in his good manners; and he never thought that the swelling found of a well-turned period could atone for want of sense. It appears from the dedication of the second edition of the *Sylva* to king Charles II, that there was a second edition of this work also in the same year, viz. 1669, as there was a third in 1697, which was the last in the author's life time, and therefore the last that we are obliged to mention. In this third edition, which is very much improved, "the account of Architects and Architecture," which is an original work of Mr. Evelyn's, and a most excellent

one of its kind, is dedicated to sir Christopher Wren, surveyor to his majesty's buildings and works; and therein occurs a passage that concerns the personal history of our author so much, that it would be unpardonable to omit it. Having said in the first paragraph, that, if the whole art of building were lost, it might be found again in the noble works of that great architect, which, though a very high, is no unjust compliment, more especially, continues our author, St. Paul's church and the Monument; he then adds, "I have named St. Paul's, and truly not without admiration, as oft as I recall to mind, as frequently I do, the sad and deplorable condition it was in, when, after it had been made a stable of horses and a den of thieves, you, with other gentlemen and myself, were, by the late king Charles, named commissioners to survey the dilapidations, and to make report to his majesty, in order to a speedy separation. You will not, I am sure, forget the struggle we had with some who were for patching it up any how, so the steeple might stand, instead of new-building, which it altogether needed: when, to put an end to the contest, five days after (August 27, Sept. 1666), that dreadful conflagration happened, out of whose ashes this phoenix is risen, and was by providence designed for you. The circumstance is too remarkable, that I could not pass it over without notice. I will now add no more, but beg your pardon for this confidence of mine, after I have acquainted you that the parallel to which this was annexed being out of print, I was importuned by the bookseller to add something to a new impression, but to which I was no way inclined; till, not long since, going to St. Paul's, to contemplate that august pile, and the progress you have made, some of your chief workmen gratefully acknowledging the assistance it had afforded them, I took this opportunity of doing myself this honour." The fourth edition of this work, printed long after our author's death, viz. in 1733, was in folio, as well as the rest; to which is added "the Elements of Architecture," by sir Henry Wotton, and some other things, of which, however, hints were met with in our author's pieces. 17. *Μυστήριον τῆς Ανομιᾶς*; that is, another part of the mystery of jesuitism, or the new heresy of the jesuits, publicly maintained at Paris, in the college of Clermont, the twelfth of December 1661, declared to all the bishops of France, according to the copy printed at Paris. Together with the imaginary heresy, in three letters; with divers other particulars relating to this abominable mystery never before published in english; Lond. 1664, 8vo. This, indeed, has not our author's name to it; but that it is really his, and that he had reasons for not owning it more publicly, appears from a letter from him to Mr. Boyle. 18. *Kalendarium Hortense*, or the gardener's almanac, directing what he is to do monthly through-

out the year, and what fruits and flowers are in prime. By John Evelyn, esq. Lond. 1664, 8vo. The second edition of this book, which seems to have been in folio, and bound with the Sylva and Pomona, as it was in the third edition, was dedicated to Abraham Cowley, esq. with great compliments from our author to that excellent and worthy person, to whom it had been communicated before; which occasioned Mr. Cowley's addressing to John Evelyn, esq. his mixed essay in verse and prose, intituled The Garden, which has been always admired as one of the finest pieces that fell from the pen of that illustrious poet. We should next inform our reader of the several editions this curious and useful work has gone through; but, the truth is, we have it not in our power; the editions of it being long ago out of number: the last (at least that we know of) of which any account was kept, was the ninth; since that, it is said in the title-page a new edition. The author made many additions as long as he lived, so that the best was that printed by way of appendix to the fourth and last edition of the Sylva in his life-time, which is also, in the fifth edition of that work, printed after his decease. We have had many kalendars since, some better and some worse; but it was easy to write after so fair an original, which, in method and form as well as matter, is very elegant and concise, and withal very plain, suited exactly to the capacities of those for whose use it was designed.

As there is nothing more natural than for men of true learning to preserve a lasting regard and affection for the academies where they first pursued their studies, so Mr. Evelyn gave a noble testimony of his high respect for that of Oxford, by using his utmost interest with the lord Henry Howard, in order to prevail upon him to bestow the arundelian marbles, then remaining in the garden of Arundel-house in the Strand, upon the university, in which he happily succeeded, and obtained, in consequence of it, all the reward he desired, which was the thanks of that learned body, delivered by delegates specially appointed for that purpose; which venerable monuments of antiquity still remain at Oxford, and are now disposed in such a manner as contributes equally to ornament and use, where, while they continue to command the admiration of every intelligent spectator, they must at the same time perpetuate the remembrance of that zeal with which Mr. Evelyn exerted himself, in order to procure so proper as well as so magnificent an act of bounty, equally worthy of the most noble person by whom it was bestowed, and of that most learned body upon whom it was conferred. These historical marbles, brought chiefly from the island of Pharos, and containing the most antient and authentic inscriptions relative to the state of Athens, were, at an immense expence, purchased and brought into England by Thomas earl of Arundel,



to whom our author Mr. Evelyn was well known in Italy, and were placed in the garden of his palace without Temple-bar; they were afterwards, as the reader has seen, removed to Oxford, and are at present fixed on the outward wall of the Theatre, marked with the letter (H), to distinguish them from other antiquities of the same kind, and which are placed there likewise, that were bestowed upon the university by the learned Selden. As a farther mark of the gratitude of that learned body, a latin inscription is placed under the arms of the noble family of Howard. The antiquity and authenticity of these marbles have lately been called in question, in a very ingenious and learned dissertation upon them, written by Mr. Robertson. He has been answered, indeed, by Mr. Hewlett and Mr. Gough the antiquary, with what shadow of reason it is not for us to determine. The Greeks of the Archipelago will furnish you at a reasonable price with any inscription, of any date and antiquity, to prove any fact you please. This was far from being the last favour conferred by that noble person, at the request of Mr. Evelyn, whom he honoured with his friendship, in the most entire degree, after he arrived at the title of Norfolk; as, on the other hand, Mr. Evelyn made no other advantage of his kindness towards him than giving a right direction to the natural generosity of that excellent person, whence flowed some particular marks of kindness to the royal society, which were very gratefully accepted; and something farther would have been procured, if the sudden and unexpected death of that great and good man had not frustrated the schemes formed by our author for the service of that learned society, to which, from its very foundation, he was attached with a zeal, which, however warm, never felt any decay. Mr. Evelyn spent his time, at this juncture, in a manner as pleasing as he could wish. He had great credit at court, and great reputation in the world; was one of the commissioners for rebuilding St. Paul's, attended the meetings of the royal society with great regularity, undertook readily whatever tasks were assigned him, to support that reputation which from their first institution they had acquired, and which by degrees triumphed over that envy which it raised. He was punctual in the discharge of his office, as a commissioner of the sick and wounded; and when he had leisure retired to his seat at Sayes-court, where he carried into practice the rules he so judiciously laid down, and made his garden the entertainment and the wonder of the greatest and most judicious men of those times, most of whom were his particular friends. Yet in the midst of his employments, both public and private, and notwithstanding the continual pains that he bestowed in augmenting and improving the books he had already published, he found leisure sufficient to undertake fresh labours of the same kind,

and that too without any diminution of the high character he had obtained by his former writings.

It is a point of justice due to the merit and memory of our author to remark, that though he wrote so much, and published so many books upon such a diversity of subjects, yet is there none of them that carries any mark of haste or negligence. On the contrary, they appear all of them to have cost much study and attention, and to perform more than is promised by their titles.

17. The history of the three late famous impostors, viz. Padre Ottomano, pretended son and heir to the late grand signior; Mahomet Bei, a pretended prince of the Ottoman family, but, in truth, a wallachian counterfeit; and Sabbatai Sevi, the supposed messiah of the Jews, in the year 1666; with a brief account of the ground and occasion of the present war between the Turk and the Venetian: together with the cause of the final extirpation, destruction, and exile, of the Jews out of the empire of Persia. Lond. 1668, 8vo. This piece is dedicated to Henry earl of Arlington, and the dedication is subscribed J. E. and certainly, if Mr. Wood had seen it, he would not have said as he does, "I know nothing yet to the contrary but this may be a translation." The nature and value of this little piece were much better known abroad, one of the best received literary journals extant, *Act. Eruditorum Lipsiensium*, A. D. 1690, p. 605, having given, though at some distance of time, a very just character of it, with this very remarkable circumstance, that the pretended Mahomet Bei was at that very juncture in the city of Leipzig. There is added, at the end of this piece, an account of the extirpation of the Jews in Persia during the reign of Shah Abbas the second, which is not so large or perfect as the rest; but then the author gives a hint of this, and does not press any thing farther than he is supported by authorities. He mentions a person, who, the very year that the book was published, took upon him the title of brother to the famous count Serini, and that he had the misfortune to be shipwrecked in the west of England, by which he imposed upon persons of quality, till, by unluckily calling for drink upon the road in very audible english, he discovered the cheat, and was obliged to renounce his new dignity to avoid bridewell. He farther remarks, with regard to Sabbatai Sevi, that he was the twenty-fifth false messiah that had attempted to impose upon the Jews, even according to their own account.

20. Public employment and an active life preferred to solitude, in a reply to a late ingenious essay of a contrary title; Lond. 1667, in 8vo. This was written in answer to a discourse of sir George Mackenzie's, preferring solitude to public employment, which was at the time of its publication much admired; and, as our author apprehended this might prove an encouragement to indolence and timidity,

timidity, he therefore wrote against it. We have in the Transactions of the royal society a character of this, and the piece before mentioned, which follows the account given of the second edition of the "Sylva," and is worthy the reader's perusal. Philosoph. Transf. No. 53. 21. An idea of the perfection of painting, demonstrated from the principles of art, and by examples conformable to the observations which Pliny and Quintilian have made upon the most celebrated pieces of the antient painters, paralleled with some works of the most famous modern painters, Leonardo da Vinci, Raphael, Julio Romano, and N. Poussin. Written in french by Roland Freart, Sieur de Cambray, and rendered english by J. E. esquire, fellow of the royal society;" Lond. 1668, 8vo. This translation is dedicated to Henry Howard, of Norfolk, heir apparent to that dukedom; and the dedication is dated from Sayes-court, June the 24th, 1668, 8vo. This piece is now become exceeding scarce, and is very much admired by the lovers of painting. In the preface he observes, that the reader will find in this discourse divers useful remarks, especially where the author 'treats of costume, which we, continues he, have interpreted decorum, as the nearest expression our language would bear to it. And I was glad our author had reprov'd it in so many instances, because it not only grows daily more licentious, but even ridiculous and intolerable. But it is hoped this may univ'ersally be reformed, when our modern workmen shall consider, that neither the exactness of their design, nor skilfulness in colouring, has been able to defend their greatest predecessors from just reproaches, who have been faulty in this particular. I could exemplify in many others, whom our author has omitted; and there is none but takes notice what injury it has done the fame of some of our best reputed painters, and how indecorous it is to introduce circumstances, wholly improper to the usages and genius of the places where our histories are supposed to have been acted.' Mr. Evelyn then remarks, that this was not only the fault of Bassano, who would be ever bringing in his wife, children, and servants, his dog and his cat, and very kitchen-stuff, after the paduan mode; but of the great Titian himself, Giorgion, Tintoret, and the rest; as Paulo Veronese is observed also to have done, in his story of Pharaoh's daughter drawing Moses out of the river, attended with a guard of Swisses. Malvogius likewise, in a picture then in the king's gallery at Whitehall, not only represents our first parents with navels upon their bellies, but has placed an artificial stone fountain, carved with imagery, in the midst of his paradise. Nor does that excellent and learned painter, Rubens, escape without censure, not only for making most of his figures of the shapes of brawny Flemings, but for other sphalmata and circumstances of the like nature,

though in some he has acquitted himself to admiration, in the due observation of costume, particularly in his crucifixes, &c. Raphael Urbino was, doubtless, one of the first who reformed these inadvertencies; but it was more conspicuous in his latter than in his former pieces. ‘As for Michael Angelo, continues Mr. Evelyn, though I heartily consent with our critic in reproving that almost idiotrous veneration of his works, who hath certainly prodigiously abused the art, not only in the table this discourse arraigns him for, but several more which I have seen; yet I conceive he might have omitted some of those embittered reproaches he has reviled him with, who doubtless was one of the greatest masters of his time, and, however he might succeed as to the decorum, was hardly exceeded for what he performed in sculpture and the statuary art by many even of the antients themselves, and haply by none of the moderns: witness his Moses, Christus in Gremio, and several other figures at Rome—to say nothing of his talent in architecture, and the obligation the world has to his memory, for recovering many of its most useful ornaments and members out of the neglected fragments, which lay so long buried, and for vindicating that antique and magnificent manner of building from the trifling of Goths and barbarians.’ He observes next, that the usual reproach of painting has been the want of judgment in perspective, and bringing more into history than is justifiable upon one aspect, without turning the eye to each figure in particular, and multiplying the points of sight, which is a point even monsieur Freart, for all the pains he has taken to magnify that celebrated decision of Paris, has failed in. For the knowing in that art easily perceive, that even Raphael himself has not so exactly observed it, since, instead of one, as monsieur Freart takes it to be, and as indeed it ought to have been, there are no less than four or five; as du Bosse hath well observed in his treatise of “The converted painter,” where, by the way also, he judiciously numbers amongst the faults against costume, those landscapes, grotesque figures, &c. which we frequently find abroad especially; for, in our country, we have few or none of those graceful supplements of steeples painted, horizontally and vertically on the vaults and ceilings of cupolas, since we have no examples for it from the antients, who allowed no more than a fret to the most magnificent and costly of those which they erected. But, would you know whence this universal caution in most of their works proceeded, and that the best of our modern painters and architects have succeeded better than others of that profession, it must be considered, that they were learned men, good historians, and generally skilled in the best antiquities; such were Raphael, and doubtless his scholar Julio; and, if Polydore arrived not to the glory of letters, he yet attained

tained to a rare habit of the ancient gusto, as may be interpreted from most of his designs and paintings. Leon Baptist Alberti was skilled in all the politer parts of learning to a prodigy, and has written several curious things in the latin tongue. We know that, of later times, Rubens was a person univerversally learned, as may be seen in several latin epistles of his to the greatest scholars of his age. And Nicholas Poussin, the frenchman, who is so much celebrated and so deservedly, did, it seems, arrive to this by his indefatigable industry; 'as the present famous statuary, Bernini, now living,' says Mr. Evelyn, 'has also done so univerversal a mastery, that, not many years since, he is reported to have built a theatre at Rome, for the adornment whereof he not only cut the figures and painted the scenes, but wrote the play, and composed the music, which was all in recitativo. And I am persuaded, that all this is not yet by far so much as that miracle and ornament of our age and country, Dr. Christopher Wren, were able to perform, if he were so disposed, and so encouraged, because he is master of so many admirable advantages beyond them. I alledge these examples partly to incite, and partly to shew the dignity and vast comprehension of this rare art, and that for a man to arrive to its utmost perfection, he should be almost as univerversal as the orator in Cicero, and the architect in Vitruvius. But, certainly, some tincture in history, the optics and anatomy, are absolutely requisite, and more, in the opinion of our author, than to be a steady designer, and skilled in the tempering and applying of colours, which, amongst most of our modern workmen, go now for the only accomplishments of a painter." He made a journey to Oxford in the summer of 1669, where, on the 15th of July, he was honoured with the degree of LL. D. as a mark of the gratitude of that learned body, and of the just sense they had of the credit derived to them from his being educated at Baliol-college. It was indeed a singular point of Mr. Evelyn's felicity, that all the honours he obtained, and all the posts to which he was raised, were the mere rewards of his merit, and bestowed upon him without the least sollicitation. Thus, after king Charles II. had tried, with very little effect, to promote trade, according to the advice of persons engaged therein, when they thought proper to constitute a particular board for that purpose, and named several persons of great rank to be members of that council, he likewise appointed Mr. Evelyn amongst those that were recommended to that honour purely by their abilities. This preferment was so welcome to a person of his disinterested temper and true public spirit, that he thought he could not express his gratitude better than by digesting, in

cated that small piece to the king, which was very graciously received, and is allowed to contain as much matter in as small a compass as any that was ever written upon a topic so copious as well as so important. As this promotion not only opened the means, but also required the employing many of his hours in the service of his country, it naturally diverted him in some measure from his studies; but, notwithstanding this, when the royal society found it requisite to demand the assistance of some of its principal members, and to exact from them the tribute of certain dissertations upon weighty and philosophical subjects, he did not plead either his age or his avocations in excuse, but cheerfully and vigorously set about the task that was assigned him, and performed it as happily as the society or himself could wish. The title of this learned discourse, which will be ever esteemed, and has been often re-printed, runs thus: 23. Terra: a philosophical discourse of earth, relating to the culture and improvement of it for vegetation, and the propagation of plants, &c. as it was presented to the royal society, April 29th, 1675. By J. Evelyn, esq. F. R. S. Lond. 1675, fol. and 8vo. These were all the preferments he met with in that reign; and, though they were none of them very considerable in respect of profit, yet they seem to have given him perfect content; and he was so easy in his own circumstances, so good an œconomist, and so true a patriot, that while he daily saw fresh improvements made in every county throughout the kingdom, and the commerce of the nation continually extended, he thought himself perfectly happy, and never failed to express his sentiments in that respect with all the warmth and freedom imaginable. The severe winter of 1683 gave some interruption to his domestic enjoyments, the frost committing dreadful depredations in his fine gardens at Sayes-court, of which he sent a full and very pathetic account to the royal society in the beginning of the succeeding spring.

After the accession of king James, we find him, in December 1685, appointed with the lord viscount Tiviot of the kingdom of Scotland, and colonel Robert Philips, one of the commissioners for executing the great office of lord privy-seal, in the absence of Henry earl of Clarendon, lord lieutenant of Ireland, which he held till March 11, 1686, when the king was pleased to make Henry baron Arundel of Wardour lord privy-seal. He wrote nothing under this reign at all. After the revolution, he was treasurer of Greenwich hospital, and, though he was then much in years, yet he wrote some and translated other pieces, amongst which we are to reckon that labour of his, which has been so highly commended by the best judges, and will do lasting honour to his country. 24. *Mundus Muliebris*: or, the ladies dressing-room unlocked, and her toilette spread. In burlesque. Together with

with the Fop-Dictionary, compiled for the use of the fair-sex. Lond. 1690, 4to. 25. Monsieur de la Quintinye's treatise of Orange-Trees, with the raising of Melons, omitted in the french editions; made english by John Evelyn, esq. Lond. 1693. 26. Nummata: a discourse of medals, antient and modern; together with some account of heads and effigies of illustrious and famous persons, in sculps and taille douce, of whom we have no medals extant, and of the uses to be derived from them. To which is added, a digression concerning physiognomy. By J Evelyn, S.R.S. Lond. 1697, folio. This work has met with severe treatment from the pen of Mr. Pinkerton; his account of it is as follows: "The Numismata, or discourse of medals antient and modern, by Mr. Evelyn, was printed in 1697. The size is folio, and the plan and writing are likewise in folio. That gentleman's style is so very uncooth and unintelligible, that, while he wrote upon every thing, he ought to have written about the black art only; but in this work he outdoes his former outdoings; for it is impossible for any one to know his meaning, if he did not know it before. None of his observations are new, but all tacitly taken from Vico, le Pois, Patin, and Jobert. The plates of english medals are of little use now that those of Snelling have appeared. Even they would have been better understood had he not added explanations. There is in the british museum a copy of this work, corrected by the author, with an original letter prefixed, complaining that the printer had utterly mangled and spoiled his work, so that it is necessary to give corrections. The corrections are for the worse." Pinkerton's essay on medals, vol. i. pref. p. x. xi. Perhaps some of our readers may be disposed to suspect, that Mr. Pinkerton's satirical vein has entered into this character. The general reflection on Mr. Evelyn's style is particularly unjust. From his writings it is evident, that, if it did not arise to the strict accuracy of modern composition, it was for the most part perspicuous, flowing, and harmonious. Mr. Granger has spoken of our author in very different terms. "John Evelyn, the english Peirese," says this biographer, "was a gentleman of as universal knowledge as any of his time; and no man was more open and benevolent in the communication of it. He was particularly skilled in gardening, painting, engraving, architecture and medals, upon all which he has published treatises. His book on the last of these sciences is deservedly in esteem; but is inferior to that of Mr. Obadiah Walker, on the same subject. His translation of "An idea of the perfection of painting," written in french by Roland Freart, is become very scarce. His "Sculptura" was composed at the particular request of his friend, Mr. Robert Boyle. But his great work is his "Sylva;" which was the first book that was published by order of the royal society. The author had one of the finest gardens

gardens in the kingdom, and was one of the best and happiest men in it. He lived to a good but not to an useless old age; and long enjoyed the shade of those flourishing trees which himself had planted." .

We shall subjoin the admirable character which has been drawn of Mr. Evelyn by Mr. Walpole, now earl of Orford. "If Mr. Evelyn had not been an artist himself, as I think I can prove, I should yet have found it difficult to deny myself the pleasure of allotting him a place among the arts he loved, promoted, patronized; and it would be but justice to inscribe his name with due panegyric in these records, as I have once or twice taken the liberty to criticize him: but they are trifling blemishes compared with his amiable virtues and beneficence; and it may be remarked, that the worst I have said of him is, that he knew more than he always communicated. It is no unwelcome satire to say, that a man's intelligence and philosophy is inexhaustible. I mean not to write his life, which may be found detailed in the new edition of his *Sculptura*, in Collins's *Baronetage*, in the *General Dictionary*, and in the *New Biographical Dictionary*; but, I must observe, that his life, which was extended to eighty-six years, was a course of enquiry, study, curiosity, instruction, and benevolence. The works of the creator, and the mimic labours of the creature, were all objects of his pursuit. He unfolded the perfection of the one, and assisted the imperfection of the other. He adored from examination; was a courtier that flattered only by informing his prince, and by pointing out what was worthy for him to countenance; and was really the neighbour of the gospel, for there was no man that might not have been the better for him. Whoever peruses a list of his works will subscribe to my assertion. He was one of the first promoters of the royal society, a patron of the ingenious and indigent, and peculiarly serviceable to the lettered world; for, besides his writings and discoveries, he obtained the arundelian marbles for the university of Oxford, and the arundelian library for the royal society. Nor is it the least part of his praise, that he, who proposed to Mr. Boyle the erection of a Philosophic College for retired and speculative persons, had the honesty to write in defence of active life against sir George Mackenzie's *Essay on Solitude*. He knew that retirement in his own hands was industry and benefit to mankind; but in those of others, laziness, and inutility." *Catalogue of Engravers*, p. 85, 86.

To this character are added satisfactory proofs of Mr. Evelyn's having been an artist himself. There are, in particular, five small prints of his journey from Rome to Naples, of which he was both the designer and engraver. His lady had correspondent talents; for she designed the frontispiece to her husband's essay to the first book of *Lucretius*.



One would have imagined, that, being now on the borders of fourscore, and having been at least half a century an author, he would have thought it no dishonour to have sued out his writ of ease, when, being full of years and glory, he might have laid down his pen with as general an approbation from the candid judges of that age, as their fathers had shewn to those treatises which fell from it when he first took it up. But Mr. Evelyn was not of that sort of men who are glad of a plausible excuse of retiring from labour, notwithstanding nature furnishes them with strength to go through it. On the contrary, he considered his health and his abilities, and, above all, his improved stock of knowledge from experience, as talents entrusted with him by providence for the benefit of mankind; and he scorned, in his old age, to perform less diligently his duty than, from a true principle of public spirit, he had done in his youth. It was to this excellent frame of mind, so much admired and so little imitated, that we owe his last treatise, at least his last new treatise upon sallets, in which it is hard to say which deserves to be commended most, the agreeable vivacity of his language, or the wonderful maturity of his judgment. Happy old man! who, still in full possession of his parts, undertook and accomplished, some years after this, the reviewing of his *Sylva*; in which last edition he has interspersed various circumstances relative to his private life, as well as to his subject, and has also shewn that he had serious and affecting thoughts of his latter end, though not put in mind of it by his infirmities, which are circumstances that, if farther explained, cannot be unacceptable to the inquisitive reader. It is chiefly from the works of great men that the curious and particular passages of their lives are to be collected. This indeed is a thing of great labour, but at the same time infinitely pleasant to those who delight in honouring the memory of such benefactors to mankind. In this note, we intend a specimen of this sort from the most extensive and most historical of our author's performances. We thence learn, that the true signification of his surname, Evelyn, written antiently Avelan or Evelin, was silberd, or rather hazel, which gives him occasion to remark, that these trees are commonly produced where quarries of free-stone lie underneath, as at Hazelbury in Wiltshire, Haslingfield in Cambridgeshire, and Haslemere in Surrey. He more than once remarks, that his grandfather was a great planter and preserver of timber, as it seems were the antient possessors of the place where he lived, whence it acquired its name of Wotton (i. e.) Woodtown, from the groves and plantations that were about it. He farther remarks, that there was an oak felled by his grandfather's order, out of which there was a table made, measured by himself more than once, of five feet in breadth, nine and a half in length, and six inches thick,

all entire and clear. It was set up in brick-work for a pastry-board; and, to fit it for that use, it was shortened by a foot, being originally ten feet and a half, as appeared from an inscription cut in one of its sides, whence it appeared to have lain there above one hundred years, when our author wrote this description. When his grandfather's woods were cut down, which consisted entirely of oak, they sprang up again, not oaks but beeches; and, when these two in their turn felt the axe, there arose spontaneously a third plantation, not of oak or beech, but of birch, which he does not set down as a thing singular in itself, but because it happened under his own eye. He is a declared enemy to iron works, on account of their destroying woods; yet he observes, from the prudential maxims prevailing in his own family, they had quite a contrary effect, as being one principal cause of their making such large plantations, and taking so much pains about them. It was a relation of his that sold Richmond new park to king Charles I, after planting many fine trees there. Our author carried this disposition with him to Sayes-court, where he must have shewn it very early, since he assures us, that the marquis of Argyle presented him with the cones of a peculiar kind of fir, which he takes to be the Spanish pinafter, or wild pine, and gives a very particular account of the manner in which they grew in the marquis's country in Scotland. He informs us, that it was the lord chancellor Bacon who introduced the true plane tree, which he planted originally about Verulam, whence he had his title. Mr. Evelyn takes to himself the honour of having propagated the alaternus from Cheshire to Cumberland, which was before reputed an inhabitant only of the green-house, but is found very capable not only of living without doors, but of standing unhurt by the rigour of our severest winters. He mentions a most glorious and impenetrable holly-hedge which he had at Sayes-court, four hundred feet in length, nine feet high, and five in diameter, which occasions his dropping a hint, that the fine gardens he had raised there were wholly ruined by the tzar of Muscovy, who it seems lived there for the sake of being near the yard. He recommended Mr. Gibbons, the carver, to king Charles II, by whom some exquisite works were performed in St. Paul's cathedral. He was likewise consulted by the Bedford family about preserving their fine trees, so long as the gardens were kept up about Bedford-House, which, before the last edition of his book, were demolished, to make way for the new buildings about Bloomsbury. He takes notice of an admirable remedy for a dysentery, which had been otherwise, in all probability, buried in oblivion; and this is the fungous substance separated from the lobes of walnut kernels, powdered and given in a glass of wine, which, he affirms, relieved the english soldiers

diers in the famous Dundalk campaign in Ireland, soon after the revolution, when all other remedies failed. He was acquainted with the condé Mellor, a portuguese nobleman, who resided some time at the court of king Charles II. when an exile from his own, by whom he was informed, that his father, when prime-minister, as himself had likewise been, received in a case a collection of plants of china oranges, of which only one escaped, and was with difficulty recovered; and yet from this plant came all the china oranges that ever were seen in Europe, which, our author observes, is a most noble and wonderful instance of what industry may do from the slightest and least promising beginnings. One instance of the vast advantages derived from woods we shall borrow, because the facts are notorious and indisputable. 'Upon the estate of George Pitt, esq. of Stratfieldsea, in the county of Southampton, a survey of timber being taken in the year of 1659, it came to ten thousand three hundred pounds, besides near ten thousand samplers not valued and growing up naturally. Since this there hath been made, by several sales, five thousand six hundred pounds, and there has been felled for repairs, building, and necessary uses, to the value at the least of twelve hundred pounds, so as the whole falls of timber amount to six thousand eight hundred pounds. The timber upon the same ground being again surveyed, anno 1677, appears to be worth above twenty-one thousand pounds, besides eight or nine thousand samplers and young trees to be left standing, and not reckoned in the survey. But, what is yet to be observed, most of this timber abovementioned, being oak, grows in hedge-rows, and so as that the standing of it does very little prejudice to the plough or pasture.' To conclude: this worthy person, who was born in a town famous for wood, who derived from his ancestors an affection for plantations, who wrote the most correct treatise of forest-trees extant in our own, or perhaps in any language, and who was himself a most eminent planter, had a strong desire, after the example of sir William Temple, who directed his heart to be deposited in his garden, to have his corpse also interred in the like manner; but very probably he was prevailed upon to alter his mind afterwards, notwithstanding what he had expressed upon that subject in his book; which shews how warm and lasting that passion for improvement was in his own breast, which, with so much learning, eloquence, and success, he laboured to excite in the bosoms of his countrymen. It has been before hinted, that as his collections were very great, so he was far from confining them entirely to his own use, but was ever ready to communicate them for the benefit of others; and that, considered in that light, he was a great benefactor to the public. An instance has been given already to this purpose, in re-

spect

spect to the famous Mr. Boyle; and many instances more might be given, of which, not to trespass on the reader's patience, we will mention but a few. He it was that furnished to the late reverend and learned bishop of London those additional remarks on the county of Surrey, which are published in his english edition of the "Britannia." He contributed largely to Mr. Houghton's valuable work on husbandry; and the ingenious John Aubrey, esq. has testified how often he was indebted to him for his friendly assistance in many of his undertakings. In respect to the royal society, he was equally assiduous in his attendance, and careful in his intelligence. Whatever fell within the compass of his own extensive enquiries, he never failed to transmit them to that judicious body, nor was he less attentive to the procuring them proper correspondents both at home and abroad, of which copious testimonies are to be met with in their registers, and in their printed transactions. It would employ too much time and room to take notice of every thing that occurs in this valuable collection, that might be alleged to this purpose; and, therefore, we shall content ourselves with a few instances. Upon some discourse at the royal society, of the eruptions of Mount Vesuvius, he procured the following extract of a letter from Mr. Henry Robinson, to whom it was written by captain William Baddily, and at the same time produced some of the ashes which are mentioned therein; which letter, and which ashes, had been preserved for upwards of thirty years.

'The sixth of December 1631, being in the gulph of Volo riding at anchor about ten of the clock that night, it began to rain sand or ashes, and continued till two of the clock the next morning. It was about two inches thick on the deck, so that we cast it overboard with shovels, as we did snow the day before: the quantity of a bushel we brought home, and presented to several friends, especially to the masters of Trinity-House. There were in our company capt. John Wilds, commander of the Dragon, and capt. Anthony Watts, commander of the Elizabeth and Dorcas. There was no wind stirring when these ashes fell: it did not fall only in the places where we were, but likewise in other parts, as ships were coming from St. John d'Acre to our port, they being at that time an hundred leagues from us. We compared the ashes together, and found them both one. If you desire to see the ashes, let me know.'— Thus, in the spring of the year 1670, our author communicated in a letter to the lord viscount Brouncker, a large and circumstantial account of a very singular and extraordinary invention by a person of rank, called the Spanish Sembrador, or new engine for ploughing and equal sowing all sorts of grain, and harrowing at once; by which a great quantity of seed-corn is saved,  
and

and a rich increase yearly gained; together with a description of the contrivance and uses of this engine. The description of this machine, translated from the Spanish into English, is of a considerable length, and therefore we refer the reader to it in the *Transactions*, No. 21. The chief reason for mentioning it here was, to shew how vigilant our author was in his enquiries, and how diligent in the prosecution of them; and yet not with any view of concealing the discoveries he made, but quite the contrary, that the royal society might have the honour, and the British nation the benefit, of them. In this respect, no doubt, he reaped abundant satisfaction, since it was declared, over and over again in the *Transactions*, that his *Sylva* had raised whole forests, and his *Pomona* produced numberless orchards: yet that he affected not praise out of any degree of vanity, but was really pleased with being the instrument of good to others, appears very plainly from that warmth, as well as readiness, with which he recommended other men's works to the favour of the public, even upon subjects on which he had employed his own pen, particularly in the case of Mr. Smith, which is printed in the *Transactions*.

He was also very assiduous in procuring, as early as possible, from abroad, all new books upon curious and useful subjects; as also such as, from their universal high character, were become scarce and dear; some of which he communicated to the secretary of the society, and of others he made large and curious extracts himself; and, as is very justly observed, his translations were doubly valuable, on account of that clearness and fidelity with which he expressed the author's sense, and the improvements that he added from his own observations, as he rendered no treatises into English, without being perfectly versed in the subject upon which, as well as the language in which, they were written. He likewise, in testimony of his respect and duty to the society, bestowed upon them those curious tables of veins and arteries, which he brought with him from Padua, and consequently deserved to be honourably mentioned in their registers, and to have his picture, as it is, hung up in their apartments. He might therefore justly style himself, as he did, a pioneer in the service of the society; which expression was well chosen, since it marked at once how humble and indefatigable he was, in whatever might contribute to the advancement of that noble design, which was the basis of their institution. He was a true lover of freedom of thought in all philosophical enquiries, which as he practised upon all occasions himself, so he very readily indulged it to others; and though nobody was freer from prejudices, or spoke more discreetly than he did of books that it was impossible for him to commend, yet he never resented any attack made upon his own, but bore the contradiction of his opinion with

with all imaginable temper, being persuaded that truth and reason would always triumph in the end, and that it was better to leave things to the decision of the public, than to embark in endless controversies, though in the defence of sentiments ever so well founded. Amongst other advantages that attended the institution of the royal society, one was its giving birth to, and the highest encouragement for, free and open enquiries; nor was it any wonder that, amongst these, some turned upon those learned persons who first exerted themselves in favour of this method of improving knowledge. Amongst these, Mr. John Houghton, though with great decency and good manners, censured our author's great performance, on account of its crossing a notion he had advanced, 'that it would be highly advantageous for the nation, if all the timber within twelve miles of a navigable river were destroyed.' It is but fair that he should speak for himself: his words then are these: Collections on husbandry and trade, vol. iv. p. 273. 'I question not but you eagerly expect to hear what may be said, in answer to Mr. Evelyn's *Sylva*. There he seems to be quite of another opinion, and to give many instances of profits from woods, so great that few other parts of husbandry can equal them. I must confess Mr. Evelyn is a great man, one that I have the honour to be acquainted with, and happy is he that is so: he is a gentleman of great piety, modesty, and complacency; and also endowed with such an universality of useful learning, that he may very well be esteemed a darling of mankind. But he is particularly well versed in the affairs of the woodman; and his *Sylva* is so good a book, that I have not heard of any thing written on the subject like it. To answer it, I will not pretend; to gainsay what he affirms I cannot, for I believe he loves veracity more than life. I will only make some observations, and, if my sentiments differ from his, I know he will pardon me, he being well inclined to allow freedom of thought, and also well versed in a motto, *Nullius in verba*, which is that of the royal society. Now, I first observe the reason why this *Sylva*, or discourse of forest-trees, was delivered to the royal society. It was, as I am told in the title-page, upon occasion of certain queries propounded to that illustrious assembly, by the honourable the principal officers and commissioners of the navy. What these queries were, does not altogether appear; but, by the discourse, one of them seems to be how timber might be propagated in his majesty's dominions. An answer to this our ingenious author hath bravely given. But my considerations are not how, or how not, to propagate timber; but a query, "Whether it is best, within certain limits, to propagate it or no?" a thing quite beside his design. Indeed, in his introduction, he, like a very good Englishman, laments the notorious decay of our wooden

walls, which he thought likely to follow, when our then present navy should be worn out or impaired; and I must confess, when he considered the great destruction of our wood that had been made in the foregoing twenty years, by some through necessity, and others through ill ends and purposes; together with our not being used to fetch much timber from abroad, and a general cry that none could furnish us with any for shipping, especially so good as our own; with the addition of what amounted to a complaint from the honourable commissioners of his majesty's navy: when he considered all this, I say, every good man will rather commend than blame his zeal. But now since that destruction of our timber hath forced us to look out for a more convenient supply to London, and some other places, and our having greater experiences of sea-sights than ever we had before, other things are known; and it is believed, to my certain knowledge, by some of the commissioners of the navy, and others that have been greatly concerned in building of ships, that there is some other timber in the world that will build ships as well as ours: for instance, the French Ruby that we took from France, when he joined with Denmark and Holland against us, had such good timber in it, that, as I have been told, England never had better. The bullets that entered this french ship made only round holes without splinters, the thing our timber is valued for; and it was so hard, that the carpenters with their tools could hardly cut it, it was like a piece of iron. I fancy it some of that oak Mr. Evelyn speaks of in his forecited *Sylva*, chap. iii. p. 25. "There is," saith he, "a kind of it so tough, and so extremely compact, that our sharpest tools will hardly enter it, and scarcely the very fire itself, in which it consumes but slowly, as seeming to partake of a ferruginous and metalline shining nature, proper for sundry robust uses." These last thirty ships that were built have a great deal of foreign timber in them; and, although there is some decay in them already, yet I am told that the fault is not attributed to the foreign timber, but rather to the hasty building; the king having not a stock before-hand, the timber had not time enough for a seasoning. For these reasons, and what I said before about the increase of seamen, persuades me to believe, that such means will never lessen our strength; and I question not but that, for our money, we may be furnished sufficiently from abroad.

This paper was published November the 6th, 1683, and October the 31st, 1701. The same gentleman published another paper, in which he maintained his former opinion, and undertakes to refute Mr. Evelyn's observations, as to the profit made by planting, complaining that what he had before written was never answered; intimating at the same time, that the reason was, because it was unanswerable: his words are these: "Mr.

Evelyn tells us of one Mr. Edward Salter, who planted an ash and before his death sold it for forty shillings. I will not reckon the ground this ash grew on to be worth any thing; but suppose the ash when planted was worth but one shilling, and had the man lived but eighty-four years after, the shilling would have amounted to six pounds eight shillings, which is far better than forty shillings. Again: three acres of barren land sown with acorns in sixty years became a very thriving wood, and was worth three hundred pounds. Being it was barren land, I will suppose it worth but three shillings the acre, nine shillings the three acres; which for sixty years was worth, in present money, fifteen pounds, nine shillings, and seven pence; which, doubled every twelve years, makes four hundred ninety-five pounds, six shillings, and eight-pence. Suppose that the tillage, acorns, and setting, came but to the third part of fifteen pounds; which together makes above six hundred pounds, for the three hundred pounds."

This warm censure might be safely trusted by our author, without any answer, in those days, when none pretended to decide without hearing both parties with attention. It is, however, but doing common justice to his memory, to set these points in a clear light, more especially as it may be done in a very narrow compass. In the first place, Mr. Evelyn lays down facts that are indisputable; for he mentions no improvement in his book without clear authority. On the contrary, Mr. Houghton's is a supposition, and, which is worse, a supposition that is entirely groundless. He values the young-ash-plant at a shilling; he might have read in Mr. Evelyn, that an hundred saplings, of three years growth, are worth but eighteen-pence. Instead of fourscore and four years, he ought to have set down a third, or at most half, of that time; and then, at his own rate of compound interest, the value of the plant would not have exceeded a single penny. His objections to the second instance are not less frivolous. Barren ground, in the common acceptation of the word, is ground worth nothing, and for that reason unlet and unemployed: our critic will have it worth three shillings an acre, and, having thus created a rent of nine shillings a year, he converts it next into a rent-charge, and supposes a sixty years lease of this barren land to be worth two-and-thirty years purchase; and this money, put out at compound interest, is run up to twice as much as the wood is worth. We will not push things to extremity, but suppose with him the land worth nine shillings a year, and to be sold for twenty years purchase, which would produce nine pounds. That nine pounds placed out at compound interest, at the rate of six per cent. would amount, in sixty years, to two hundred eighty-eight pounds; so that there is twelve pounds, and all



the intermediate profits by lopping, to pay for the original plantation and cultivation of the trees. Upon the whole it is manifest, even from this author's manner of arguing, that planting wood is not only more honest and virtuous, but at the same time a safer and speedier way of raising a great fortune than the most exorbitant usury.

When we consider the number of books he published, and the variety of the subjects upon which he employed his time, it is impossible to forbear wondering at his industry and application, which must be greatly heightened when we reflect how careful he was in reviewing, correcting, and augmenting, all his original works; whence it is evident, that whatever subject appeared weighty enough to attract his attention, it never lost its place in his thoughts, but, on the contrary, was often reviewed, and reaped the continual benefit of the new lights he received, as well as of his future meditations; which is the true reason that his treatises are so perfect in their kind, and continue as much esteemed by posterity as they were by the inquisitive and judicious part of the world at the time they came first from the press. But this is not all; and our astonishment cannot but attend the information of his leaving behind him unfinished, or at least unpublished, works of a more extensive nature than those that are printed, which had cost him incredible pains, and for the composing of which he had made prodigious collections. We may, from the large works which Mr. Evelyn has published, from the complete plan which he has given us of a large work he intended to publish, and from various circumstances that occur in his letters, form a pretty sure judgment of the method pursued by him, in composing the many and valuable treatises that fell from his pen. His way was, when he had made choice of a subject, to resolve it into its proper parts, and to entitle these, according to the bulk of the volume he proposed, either books or chapters, that he might digest his materials under their proper titles. He then set down his own thoughts in a free succinct manner under every head, to which he added what occurred to him, useful or memorable, in his reading; and when he had finished this, he digested his own thoughts regularly, supporting them by proper testimonies from antient and modern authors, or, if that were the case, shewing the reasons for which he dissented from them. This made his collections very large, in comparison of the books he published, into which there entered nothing but the quintessence of the authors he had perused. The first great work which occupied his thoughts was one, of which he formed the plan in his travels, and of which neither Mr. Wood, Mr. Aubrey, nor any other writer that I have met with, takes the least notice, though it was certainly a very great and important

design, every way worthy of his learning, penetration, and vast abilities. He intended to have called it "A general history of all trades." We have an account of this in one of his own letters to Mr. Boyle, in which he assigns the reasons for his laying it aside, after it had cost him incredible pains and application. The reader will, without doubt, be pleased to see what he has said upon this subject; his letter is dated from Sayes-court, August the 9th, 1659, and begins thus:

"I am perfectly ashamed at the remissness of this recognition for your late favours from Oxon, where, though had you resided, it should have interrupted you before this time. It was by our common and good friend Mr. Hartlib, that I came now to know you are retired from thence, but not from the muses, and the pursuit of your worthy designs, the result whereof we thirst after with all impatience, and how fortunate should I esteem myself, if it were in my power to contribute in the least to that which I augur of so great and universal a benefit! But so it is, that my late inactivity has made so small a progress, that, in the "History of Trades," I am not advanced a step, finding, to my infinite grief, my great imperfections for the attempt, and the many objections which I cannot support, of conversing with mechanical capricious persons, and several other discouragements; so that, giving over a design of that magnitude, I am ready to acknowledge my fault, if, from any expression of mine, there was any room to hope for such a production farther than by a short collection of some heads and materials, and a continual propensity of endeavouring, in some particular, to encourage so noble a work as far as I am able; a specimen whereof I have transmitted to Mr. Hartlib, concerning the ornaments of gardens, which I have requested him to communicate to you, as one from whom I hope to receive my best and most considerable furniture, which favour I do again and again humbly supplicate, and especially touching the first chapter of the third book, the eleventh and twelfth of the first, and indeed on every particular of the whole." Whoever would be better acquainted with the whole extent of our author's project, may consult his extract of the life of signor Giacomo Favi, who had the like, and intended to have travelled over the whole world, in order to collect proper materials; in which design having made some progress, he died of a fever at Paris. Of this gentleman Mr. Evelyn speaks in raptures, from the similitude between their tempers; but it seems he had not altogether the patience of that Italian virtuoso, who could accommodate himself to the humours of the lowest of the people, as well as make himself acceptable even to the greatest monarchs of Europe. But, though our author desisted from the original plan, yet it was not till he had finished several parts of it, particularly his Chalcography, which Mr. Boyle prevailed upon

upon him to publish, and the following pieces which he never published. "Five treatises, containing a full view of the several arts of painting in oil, painting in miniature, annealing in glass, enamelling, and making marble-paper." We may form a judgment, from the piece he published, of the great loss the world had from his not altering his resolution with respect to these, which no doubt were as thoroughly finished and as perfect in their kind as that. We may collect from the letter before mentioned, that a system of gardening made a part of his great design, which, however, there are some grounds to believe, he detached thence, and considered as a whole or distinct system of itself, to the completing of which he applied himself with great spirit and labour, and intended to have given it the following title, under which he shewed part of his collection to his friends: "Elysium Britannicum." We cannot positively affirm, but there are very probable grounds to believe, that this was the very same work, of which he has given a plan before his "Acetaria," about which he intimates, in his preface to that treatise, he had spent upwards of forty years, and his collections for which had in that time filled several thousand pages. The title of this vast work, as it is there expressed, is this: 'The Plan of a royal garden: describing and shewing the amplitude of that part of georgicks which belongs to horticulture. He proposed to divide this into three books, the first of which was to consist of six chapters, wherein he meant to discourse of the principles of things, the four reputed elements, the celestial influences, the seasons, the natural soil of a garden, and all the artificial improvements that could be made therein. The second book was to contain twenty-four chapters, and of these it is sufficient to say, that the twentieth chapter seems to have been executed in his discourse of fallads, and that the last chapter of this book was no other than his Gardener's Kalendar. The third book was to be divided into twelve chapters, and to comprehend all the accessaries, so as to leave nothing which had so much as any relation to this favourite subject unexhausted. The cause of his leaving this work also unfinished, he very freely and plainly tells us, was his perceiving, that it exceeded his whole power of execution, that is, to come up to the scheme formed in his own mind, notwithstanding his glorious spirit, his easy fortune, and indefatigable diligence. This we may very easily credit, when we consider that his treatise of fallads could not be above a fortieth, perhaps not above a fiftieth, part of his intended performance.

To these his unpublished works we must add another, mentioned only by Mr. Wood, who gives us nothing concerning it but the following title: "A treatise of the dignity of man."

Our author had likewise etched, when he came to Paris 1649, five several prospects of places, which he had drawn on the spot, between Rome and Naples, to which he prefixed also a frontispiece. He etched also a view of his own seat at Wotton, and another of Putney in Surrey.

The history of this learned person's life and labours terminates together; for, in a short time after he had fitted the fourth edition of his "Sylva" for the press, he departed this life, in the 86th year of his age, Feb. 27, 1706, and was interred at Wotton, in a tomb of about three feet high of free-stone, shaped like a coffin, with an inscription upon a white marble stone with which it is covered, expressing, according to his own intention, "That, living in an age of extraordinary events and revolutions, he had learned from thence this truth, which he desired might be thus communicated to posterity, That all is vanity which is not honest, and that there is no solid wisdom but in real piety." As to that more lasting monument, which the pens of the most learned and ingenious men have consecrated to his memory, in the characters which they have afforded us of him and his writings, we shall now take some notice. It is a natural and very just method of concluding articles like this with characters of the author by eminent persons; for, it is first paying a due respect to their memories; next, it affords the reader satisfaction, who is desirous of learning on what authorities such high characters are built; and lastly, it justifies the praises bestowed, and the pains taken, in the compiling such articles, more especially when they are carried to an extraordinary length. But it is requisite that even this necessary attention should be kept within just bounds; and therefore, having already cited Mr. Boyle and the royal society in praise of Mr. Evelyn, we shall now confine ourselves only to a few, and those too the most eminent, of the learned writers, who have celebrated this great man, and endeavoured to do justice to his useful labours. We will begin with Abraham Cowley, esq. who, in his essay intituled *The garden*, having declared that a rural retreat, and a life of privacy and study, was the utmost extent of his wish, and had been so for many years, proceeds thus: "Several accidents of my ill fortune have disappointed me hitherto, and do still, of that felicity; for, though I have made the first and hardest step to it, by abandoning all ambitions and hopes of this world, and by retiring from the noise of all business, and almost all company; yet I stick still in the inn of a hired house and garden, among weeds and rubbish, and without that pleasantest work of human industry, the improvement of something which we call not very properly, but yet we call our own. I am gone out from Sodom, but I am not yet arrived at my little Zoar. O let me escape thither (is it not a little one?) and my

foul shall live. I do not look back yet, but I have been forced to stop, and make too many halts. You may wonder, sir, for this seems a little too extravagant and pindarical for prose, what I mean by all this preface: it is to let you know, that though I have missed, like a chemist, my great end, yet I account my affections and endeavours well rewarded by something that I have met with by the bye; which is, that they have procured me some part in your kindness and esteem, and thereby the honour of having my name so advantageously recommended to posterity, by the epistle you are pleased to prefix to the most useful book that has been written in that kind, and which is to last as long as months and years. Among many other arts and excellencies which you enjoy, I am glad to find this favourite of mine the most predominant, that you choose this for your wife, though you have hundreds of other arts for your concubines, though you know them, and beget sons upon them all, to which you are rich enough to allow great legacies; yet the issue of this seems to be designed by you to the main of the estate; you have taken most pleasure in it, and bestowed most charges upon its education: and I doubt not to see that book, which you pleased to promise to the world, and of which you have given us a large earnest in your Kalendar, as accomplished as any thing can be expected, from an extraordinary wit, and no ordinary expences, and a long experience. I know no body that possesses more private happiness than you do in your garden; and yet no man who makes his happiness more public, by a free communication of the art and knowledge of it to others. All that I myself am able yet to do, is only to recommend to mankind the search of that felicity, which you instruct them how to find and to enjoy."

The ingenious and learned Joseph Glanville, in his "Plus ultra: or, the progress and advancement of knowledge since the days of Aristotle," p. 74. gave a high character of our author, when but a very few of his works had appeared. "Mr. John Evelyn," says he, "hath very considerably advanced the history of fruit and forest trees, by his *Sylva* and *Pomona*; and greater things are expected from his preparations for *Elysium Britannicum*, a noble design, now under his hands: and certainly the inquisitive world is much indebted to this generous gentleman for his very ingenious performance in this kind: as also for those others of Sculpture, Picture, Architecture, and the like practical useful things with which he hath enriched it." But the judicious and reverend Dr. William Wotton speaks yet more highly of our author, as being acquainted with most of his writings; and, in comparing the antient with the modern agriculture, he delivers himself thus, in his *Reflections on antient and modern learning*, p. 274. "In making my comparison, I shall comprehend all

that the antients understood by their *Res Rustica*, as it takes in the forester's, the husbandman's, and the gardener's business: Cato, Varro, and Columella, include the grazier's also, thereby completing the whole body of farming; but, since his work cannot well be made a science of, I shall omit it. By a forester here, I understand one that knows how to plant, propagate and increase, all sorts of timber-trees, what soils are proper for every sort, how they may best be defended from dangers in their growth, to what uses they are most applicable when they have arrived to their utmost perfection, and how they may be best applied; such a man, in short, as Mr. Evelyn instructs in his *Sylva*, where he gives a full system of the woodman's skill, what he ought to know, and what to practise. A great part of his work, and indeed the nicest part of it, the antients were strangers to, as having less occasion for it. The world was then, comparatively speaking, in its infancy; there was no want of wood for fuel, building, or ships; and this plenty made men less curious in contriving methods of preserving what they had in so great abundance. England, till within a few ages, was every where overrun with wood: the Hercynian forest antiently took up what is now the most flourishing part of Germany: and France, which is at present so wonderfully populous that little cultivable ground remains untilld, was in Cæsar's time overspread with woods and forests. As men increase, tillage becomes more and more requisite; the consumption of wood will be proportionably greater; and its want, and the necessary uses of timber, which grow upon men as they become more numerous, will, of consequence, put them upon ways to prevent and increase it. Commerce with distant parts will shew men rare and useful trees for shade or fruit; but their industry in that particular came under another head, as rather belonging to the gardener's work. It may therefore, perhaps, be esteemed a small character of Mr. Evelyn's discourse of forest-trees to say, that it outdoes all that Theophrastus and Pliny have left us on that subject: for it not only does that and a great deal more, but contains more useful precepts, hints, and discoveries, upon that now so necessary a part of our *Res Rustica*, than the world had till then known, from all the observations of former ages. To name others after him would be a derogation to his performance." In comparing the antient and modern husbandman and gardener, he speaks as highly of Mr. Evelyn's "*Pomona*," and of his "*Kalendar*," which, however, we will omit. Bishop Burnet, in his *Hist. of Reformation*, p. ii. p. 417, acknowledging some communications from him, styles him "that most ingenious and virtuous gentleman, Mr. Evelyn, who is not satisfied to have advanced the knowledge of this age, by his own useful and successful labours about planting and divers other ways, but is ready to contribute

bute every thing in his power to perfect other men's endeavours." The honourable Roger North speaks thus of his brother the lord-keeper Guildford's visit to our author, and of his manner of living. "His lordship was once invited to a philosophical meal at the house of Mr. Evelyn at Deptford. The house was low, but elegantly set off with ornaments and quaint mottos at most turns; but, above all, his garden was exquisite, being most boscaresque, and, as it were, an exemplar of his book of forest-trees. They appeared all so thriving and clean, that, in so much variety, no one could be fatiated in viewing; and to these were added plenty of ingenious discourses, which made the time short." A very critical enquirer into every thing relating to english history, the late lord bishop of Carlisle, speaking of his Numismata, bestows the following character on that book and its author. "We might justly have expected whatever could have been desired on this object, from the excellently learned pen of Mr. Evelyn, had he bent his thoughts, as was believed, towards the consideration of our british coins as well as medals. It now appears, that his Numismata carried him no farther than those larger and more choice pieces that are usually called by this latter name; whereon he has indeed treated with that accuracy and fineness which became a gentleman and a scholar." Our author's works are also very honourably mentioned by several foreign writers, particularly by the judicious Morhoff, who tells us, that some of them were translated into latin. It may prove some satisfaction to the inquisitive reader, if we may add, that his picture was thrice drawn in oil; first, in 1681, by Vanderborcht, a famous artist, and brought out of Germany at the same time with Wenceslaus Hollar, the graver, by the earl of Arundel; a second time, in 1648, by Walker; and, the third time, by sir Godfrey Kneller, for his friend Mr. Pepys of the admiralty; of which that at the royal society is a copy. There is a print of him by Nanteuill, in which he is represented in a cloak in his own hair, and under him some books marked with the cypher J. E. He likewise drew him more than once in black and white, with indian ink; and there is a picture of him in crayon by Lutterel. By his most virtuous and excellent wife, Mary, daughter of sir Richard Brown, who was the companion of his fortunes, and in some measure also of his studies, for almost threescore years, he had five sons and three daughters. Of the former, all died young except one, of whom we shall speak in the next article; of the latter, only one survived him, Susannah, married to William Draper of Adcomb, in the county of Surrey, esq. His excellent widow did not outlive him quite three years, but, dying Feb. 9, 1709, was, according to her own desire, deposited in a stone coffin, as near as could be to the corpse of her dead husband. Upon the  
stone

stone coffin, in which the leaden one lies that holds her body, a white marble stone is placed of the same shape, with a very short inscription, which informs us, that, at the time of her demise, she was in the seventy-fourth year of her age, and that she was esteemed, admired, beloved, and regretted, by all who knew her.

EVELYN (JOHN), son of the former. He was born at his father's house at Sayes-court near Deptford, January 14, 1654, and was there very tenderly educated in his infancy, being considered (after the death of his brother Richard Evelyn, January 27, 1657, who, though but five years of age, was esteemed a kind of prodigy) as the heir of the family. He was likewise universally admired for the pregnancy of his parts, which induced his father to send him, in 1666, to Oxford, where he remained in the house of the ingenious and learned Dr. Ralph Bathurst, then president of Trinity-college, before he was admitted a gentleman-commoner, which was in easter-term 1668. It is not clear at what time he left Oxford; but Mr. Wood seems to be positive that he took no degree there, but returned to his father's house, where he prosecuted his studies under the directions of that great man. There is, however, good reason to believe, that it was during his residence in Trinity-college, and when he was not above fifteen years of age, that he wrote that elegant greek poem which is prefixed to the second edition of the *Sylva*, and is a noble proof of the strength of his genius, and wonderful progress in learning in the early part of his life. He discovered his proficiency soon afterwards, both in the learned and modern languages, by his elegant translations, as well as his intimate acquaintance with the muses, in some original poems which were very justly admired. If we consider the father's turn of mind, and how much the young gentleman must be obliged to hear and see of gardens and plantations, we need not in the least wonder that he should employ his pen first upon this subject, more especially in the easy way of translation, and from a book so justly as well as generally admired as the french jesuit's has ever been. The title of our author's little treatise was, 1. *Of gardens*, four books, first written in latin verse, by Renatus Rapinus; and now made english by John Evelyn, esq. 1673, 8vo. His father annexed the second book of this translation to his *Sylva*; and it must be allowed, that as the sense is very faithfully rendered, so the poetry is very easy and harmonious, more especially if we consider it as the work of a lad of nineteen. 2. *The life of Alexander the great*, translated from the greek of Plutarch printed in the fourth volume of Plutarch's lives by several hands. 3. *The history of the grand visiers, Mahomet and Achmet Coprogli; of the three last grand signiors, their sultanas, and chief favourites; with the most secret intrigues of the seraglio, &c.* Lond. 1677, 8vo. This was a translation



lation from the french, and has been esteemed an entertaining and instructive history. Our author wrote also several poems occasionally, of which two are printed in Dryden's miscellanies, vol. ii. p. 202, 274. The one intituled, On virtue, has been esteemed excellent in its kind by the best judges; and the other, styled The remedy of love, has been also much admired. He married Martha, daughter and coheirefs of Richard Spenser, esq; and, having a head as well turned for business as study, became one of the commissioners of the revenue in Ireland, and would probably have been advanced to higher employments if he had not been cut off in the flower of his age, dying at his house in London, March 24, 1698, in the 45th year of his age. He had by his wife two sons and three daughters. His eldest son Richard died an infant at Sayes-court, as did his eldest daughter Martha Mary. His second daughter, Elizabeth, married Simon Harcourt, esq. eldest son and heir of Simon lord viscount Harcourt, lord high chancellor of Great Britain, by whom she became mother to the late earl Harcourt. Jane, his third daughter, died an infant at his house in the parish of St. Martin's in the Fields, and was interred at Kensington. John Evelyn, his second and only surviving son, born at Sayes-court, March 2, 1681, succeeded to his grandfather's estate. He was married at Lambeth-chapel, September 18, 1705, to Anne, daughter of Edward Boscawen, of Worthivil in the county of Cornwall, esq. He was, by letters patent, bearing date July 30, 1713, created a baronet. This worthy gentleman, who inherited the virtue and learning as well as the patrimony of his ancestors, made several alterations and additions to the family seat at Wotton, in 1717, one of which was the erecting a beautiful library, forty-five feet long, fourteen feet broad, and as many high, for the reception of that large and curious collection of books made by his grandfather, his father, and himself. He was long one of the commissioners of the customs, a fellow of the royal society, and was blessed with a numerous posterity.

EUGENE (FRANCIS), prince of Savoy, was born in 1663, and descended from Carignan, one of the three branches of the house of Savoy. His father was Eugene Maurice, general of the Swifs and Grifons, governor of Champagne in France, and earl of Soiffons: his mother donna Olympia Mancini, niece to cardinal Mazarin. In 1670 he was committed to the tuition of a doctor of the Sorbonne; but his father dying before he was ten years of age, after the french king had given him the grant of an abbey as a step to a cardinal's hat, and the government of Champagne being given out of his family, occasioned an alteration in his intended profession; which was indeed by no means suitable to his genius, although he gave great and early hopes of proficiency in the belles lettres, and is said to have been particularly

particularly fond of Curtius and Cæsar. He was a youth of great spirit, and so jealous of the honour of his family, that when his mother was banished by the king's order from the french court to the Low Countries, soon after her husband's decease, he protested against the injustice of her banishment, and vowed eternal enmity to the authors and contrivers of it.

He was yet for a time trained to the service of the church; but, having no relish or vocation that way, he desired the king, who maintained him according to his quality, to give him some military employment. This was denied him, sometimes on account of the weakness of his constitution, sometimes for want of a vacancy, or a war to employ the troops in. Apprehending from hence that he was not likely to be considered so much as he thought he deserved in France, and perceiving that he was involved in the disgrace of his mother, he resolved to retire to Vienna with one of his brothers, prince Philip, to whom the emperor's ambassador had, in his master's name, promised a regiment of horse. They were kindly received by the emperor; and Eugene presently became a very great favourite with his imperial majesty. He had in the mean time many flattering promises and invitations made him to return to France; but his fidelity to the emperor was unshaken, and he resolved to think no more of France, but to look on himself as a German, and to spend his life in the service of the house of Austria.

When these two brothers arrived in Germany, the Turks were coming down upon the Imperialists, in order to make an irruption into the hereditary country. There prince Philip received his death's wound by the fall of his horse, after he had gallantly behaved himself in a skirmish with the Turks, and left his command to his brother Eugene. This prince, in 1683, signalized himself at the raising of the siege of Vienna, where he made a great slaughter of the Turks, in the presence of John III, king of Poland, the elector of Bavaria, John George III, elector of Saxony, Charles V, duke of Lorraine, Frederic prince of Waldeck, Lewis William margrave of Baden, and many other great men, of whom he learned the art of war. After raising the siege of Vienna, it was resolved not to give the Turks time to recollect themselves. The project was laid to reduce the most important fortresses in Hungary: and the next year, 1684, he again distinguished himself at the sieges of Newhaufel and Buda. He behaved so gallantly at the siege of Buda, that the duke of Lorraine wrote a letter in his commendation to the emperor. He was constantly in the trenches, and one of the first who entered the town with sword in hand: and at their return to Vienna, when Newhaufel was taken, the duke presented him to the emperor with this saying, "May it please your majesty, this young Savoyard will some time or other be the

the greatest captain of the age :” which prophecy, it is agreed on all hands, was afterwards fulfilled. His imperial majesty caressed him upon all occasions, and had that firm and well-grounded confidence in his merit, that when Buda was taken, and the army gone into winter quarters, he invested him with the chief command of his troops, during the absence of the supreme officers. Thus he rose daily in the favour of the court of Vienna; and every campaign was only a new step in his advancement to the first military offices.

In 1688 Belgrade was besieged and taken; where Eugene, who was always among the foremost in any onset, received a cut through his helmet by a sabre, but repaid the blow, by laying the Turk, who gave it him, dead at his feet. Lewis XIV had now invaded the empire with a powerful army, and declared war against the emperor; which caused a great alteration in the affairs of Vienna, and forced that court to form a new plan for the campaign of 1689. As the emperor was more concerned to defend himself against the French than the Turks, the dukes of Lorraine and Bavaria were appointed to command upon the Rhine, and prince Lewis of Baden in Hungary. The duke of Savoy having informed the court of Vienna of the danger he was in by the approach of french troops, the imperial ministers promised themselves great advantages from the war in Italy, on the account of the powerful diversion that his royal highness might be able to make there in favour of the empire. Eugene was pitched upon by the court of Vienna to manage this expedition; and was thought the most proper person, not only because he was related to the duke of Savoy, but because of the vast reputation he had lately acquired in Hungary; which rendered him yet more acceptable to his royal highness, who received him with all the marks of a true and sincere friendship. Accordingly, he took upon him the command of the emperor’s forces in Italy, and blocked up Mantua, which had received a French garrison, of whom he killed above 500 in several sallies: so that during 1691 and 1692 they never durst attempt the least excursion. In 1692, at his return from Vienna, whither he had been to give the emperor an account of the last campaign, he entered Dauphiny. The inhabitants of Gap brought him the keys of the town, and all the neighbouring country submitted to contribution: but the great designs he had formed soon vanished; for the Spaniards would stay no longer in the army, nor keep the post of Guillestre, though Eugene, whom they very much esteemed, endeavoured to make them change their resolution. This miscarriage is also partly attributed to the sickness of the duke of Savoy, who was persuaded to make a will at this time, wherein he declared Eugene administrator, or regent, during the minority of his successor.

In 1696, after the separate peace between France and Savoy, at which Eugene was extremely dissatisfied, the french king made very large offers to draw him over to his interest. He offered him particularly his father's government of Champagne, besides a marshal of France's battoon, and an annual pension of 2000 pistoles: but nothing was capable of shaking his fidelity to the emperor, who afterwards made him commander of his army in Hungary, preferably to many older generals. In 1697, having the command in chief of the imperial army in Hungary, he gave the Turks the greatest blow they had ever received in the whole war, and gained a complete victory over them at Zenta, not far from Peterwaradin. The grand seignior came to command his armies in person, and lay incamped on both sides the Thieffe, having laid a bridge over the river. Eugene marched up to him, and attacked his camp on the west side of the river; and, after a short dispute, broke in, made himself master of it, and forced all, who lay on that side, over the river, whether he followed them, and gave them a total defeat. In this action the Germans had no more than 430 men killed, and 1583 wounded: but of the Turks 22,000 were killed in the field, among whom were the grand visier, and the aga of the janifaries; 10 or 12,000 were drowned in the Thieffe, and 6000 wounded and taken prisoners, among whom were 27 pashas, and several agas. The imperialists took 9000 laden waggons, after 3000 had been thrown into the river; the grand seignior's tent, valued at 40,000 livres, with all the rest belonging to his army; 17,000 oxen, 6000 camels, all heavy laden; 7000 horses, 100 heavy cannon and 70 field-pieces, besides 500 drums, and as many colours, 707 horses tails, 83 other standards, a scymitar of inestimable value, the sultan's great seal, his coach drawn by eight horses, wherein were ten of the women of his seraglio; 74 pair of silver kettle-drums, all the grand seignior's papers, and all the money that was to pay the army, which came to above 3,000,000 livres; and it is said, that the whole booty amounted to several millions of pounds sterling.

In 1699 the peace of Carlowitch was concluded, and an end put at length to the war, which had lasted fifteen years: and it was a great satisfaction to Eugene to have contributed so much to the finishing of it, as he had done by this famous victory at Zenta. He had passed the first years of his youth in the wars of Hungary; was in almost all the battles, where he had eminently distinguished himself; and it seemed now, that he had nothing to do but to enjoy at Vienna that tranquillity which is sometimes, but not always, relished by men who have spent their lives amidst the noise of arms and dangers. But this repose was not to last long. The king of Spain's death and the dreaded union of that monarchy with France consequent thereupon, kindled

kindled a new war, which called him to Italy to command the emperor's army there. His imperial majesty published a manifesto, setting forth his title to the crown of Spain, when Eugene was upon the point of entering Italy. The progress of his arms under this general made the french king resolve to send marshal Villeroy into Italy, in the room of marshal Catenat, who had not given satisfaction. But Eugene soon let him see that numbers alone, in which the French were greatly superior, could not gain a victory; for he foiled him in every skirmish and engagement, and at length took him prisoner. This action of Eugene almost proved decisive, and was one of the boldest perhaps that had ever been known. It was to surprise Cremona, and carry off Villeroy and the garrison of that place. The design was conducted with so much secrecy, that the French had not the least suspicion of it. Eugene went to put himself at the head of a body he brought from the Oglio, and ordered another to come from the Parmezan at the same time to force the bridge. He marched with all secrecy to Cremona; and sent in, through the ruins of an old aqueduct, men who got through and forced one of the gates; so that he was within the town before Villeroy had any apprehension of an army being near him. Awakened on a sudden with the noise, he got out to the street, and there was taken prisoner. At the instant that one of the german officers laid hold on him, he whispered him, and said, "I am marshal de Villeroy: I will give you ten thousand pistoles, and promise you a regiment, if you will carry me to the castle." But the officer answered him: "I have a long time faithfully served the emperor my master, and will not now betray him." So he was sent to the place where Eugene was; who sent him to one more secure, under a strong guard. But, notwithstanding this, the other body neglecting to come up at the time appointed, an Irish regiment secured the bridge; and so the design failed, although it was so well contrived and so happily executed on one part. Eugene had but four thousand men with him, and the other body not being able to join him, he was forced to march back, which he did without any considerable loss, carrying marshal Villeroy and some other prisoners with him. In this attempt, though he had not an entire success, yet he gained all the glory to which the ambition of a military man could aspire, so that he was considered as the greatest and happiest general of the age.

The queen of England now concerted measures with the emperor, for declaring and carrying on a war with France. Her britannic majesty highly resented the indignity offered to herself, and the wrong done the house of Austria, by the duke of Anjou's usurping the crown of Spain. She acted, therefore, to preserve the liberty and balance of Europe, to pull down the exorbitant

bitant power of France, and at the same time to revenge the affront offered her, by the king of France's owning the pretended prince of Wales for king of her dominions. Eugene was made president of the council of war by the emperor, and all the world approved his choice; as indeed they well might, since this prince no sooner entered on the execution of his office than affairs took quite a new turn. The nature and limits of our plan will not suffer us to enlarge upon the many memorable things which were performed by this great statesman and soldier during the course of this war, which proved so fatal to the glory of Louis XIV. The battles of Schellenburg, Blenheim, Turin, &c. are so particularly related in almost every history, that we shall not insist upon them here. In 1710 the enemies of Eugene, who had vowed his destruction, sent him a letter, with a paper inclosed; which was poisoned to such a degree, that it made his highness, with two or three more, who did but handle it, ready to swoon; and killed a dog immediately, upon his swallowing it, after it was greased. The next year, 1711, in April, the emperor Joseph died of the small pox; when Eugene marched up into Germany, to secure the election of his brother to the throne. The same year, the grand visier sent one of his agas in embassy to his highness, who gave him a very splendid audience at Vienna, and received from him a letter, written with the grand visier's own hand, wherein he styles his highness "the great pattern of christian princes, president of the aulic council of war to the emperor of the Romans, the most renowned and most excellent among the christian princes, first peer among all the nations that believe in Christ, and best beloved visier of the emperor of the Romans."

In 1712, after having treated with the States-General upon the proposals of peace then made by the court of France, he came over to England, to try if it were possible to engage our court to go on with the war, for it met with great obstructions here: but was surpris'd to find, the day before his arrival, which was on Jan. 5, that his good friend the duke of Marlborough was turned out of all his places. However, he concealed his uneasiness, and made a visit to the lord president of the council, and to the lord treasurer; and having had an audience of the queen, the day after his arrival, he paid his compliments to the foreign ministers, and the new ministry, especially the duke of Ormond, whose friendship he courted for the good of the common cause. But, above all, he did not neglect his fast friend and companion in military labours, the discarded general; but passed his time chiefly with him. He was entertained by most of the nobility, and magnificently feasted in the city of London by those merchants who had formerly contributed to the Silesian loan. But the courtiers, though they caressed him for his own worth, were

not forward to bring his negotiations to an happy issue ; nor did the queen, though she used him civilly, treat him with that distinction which was due to his high merit. She made him a present of a sword set with diamonds, worth about 5000*l.* which he wore on her birth-day ; and had the honour, at night, to lead her to and from the opera performed on this occasion at court. After he had been told that his master's affairs should be treated of at Utrecht, he had his audience of leave March the 13th, and the 17th set out to open the campaign in Flanders, where he experienced both good and ill fortune at Quesnoy and Landrecy.

In 1713, though forced to act only defensively on the Rhine against the French, who now threatened to overrun the empire, he nevertheless so signalized himself by his vigilance and conduct, that he obliged them to spend one whole summer in taking Landau and Friburg. March 6, 1714, he concluded with marshal Villars, at Rastadt, preliminary articles of a general peace between the empire and France ; which were signed by him, as his imperial majesty's plenipotentiary, Sept. the 27th following, in a solemn treaty of peace, at Baden in Ergau : in which treaty he is intituled, "The most high prince and lord Eugene, prince of Savoy and Piedmont, knight of the golden fleece, counsellor of state to his sacred imperial majesty, president of the council of war, lieutenant-general and marshal of the holy roman empire." Upon his return to Vienna, he was received with the loudest acclamations of joy by the people, and with the most cordial affection by the emperor, who presented him with a fine sword richly adorned with diamonds. He now seemed to have some respite from the fatigues of war ; but neither was this to last long : for, though peace was concluded with France, yet war was breaking out on the side of the 'Turks, who in 1716 began to make extraordinary preparations. Eugene was sent with the command of the imperial army into Hungary, attacked the Turks in their camp, and obtained a complete victory over them. He took the important fortress of Temeswaer, after the Turks had been in possession of it 164 years ; and next invested Belgrade, which he also took.

After making peace with the Turks, he had a long suspension from those glories which constantly attended his victorious sword : for, in the war which ensued between the emperor and the king of Spain, count Merci had the command of the army in Italy, and Eugene had no share in it, any farther than in council ; and at the conclusion of it, when he was appointed the emperor's first plenipotentiary in the treaty of Vienna, in 1725. Next we find him engaged in a new scene of action, in the war between the emperor his master and the kings of France, Spain, and Sardinia, in which, from 1733

to 1735, he experienced various successes. This illustrious hero died at Vienna, April 10, 1736, in his 73d year. He was found dead in his bed, though he had been very gay the night before with company, whom he had entertained at supper, without making the least complaint; and it was supposed that he was choaked by an immoderate defluxion of rheum, with which, it seems, he was sometimes troubled.

Among the valuable effects, left by prince Eugene, were found, a rich crucifix, embellished with diamonds, with which he was presented by the emperor, upon his last campaign into Hungary; six gold-hilted swords, set with diamonds; one presented by his late imperial majesty, another by queen Anne, a third by the late king of Prussia, a fourth by George I. before his accession to the crown, a fifth by the republic of Holland, and a sixth by the state of Venice; an exceeding rich string of diamonds for a hat, with a buckle of the same; twenty gold watches, set with diamonds; besides a prodigious quantity of silver plate, jewels, &c. to an immense value. He likewise left a large and curious library of books; among which were several rare manuscripts, besides a fine cabinet of medals, and other curiosities.

As to a general character of prince Eugene, it may easily be collected from what has already been said of him. For particulars we may just observe, that he was always remarkable for his liberality; one instance of which he shewed, while he was here in England, to Mrs. Centlivre, the poetess; who, having addressed to him a trifling poem on his visiting England, received from him a gold snuff-box, valued at about 35 pistoles. He was also a man of great and unaffected modesty, so that he could scarcely bear, with any tolerable grace, the just acknowledgments that were paid him by all the world. Burnet, who was admitted several times to much discourse with him, says, that "he descended to an easy equality with those who conversed with him, and seemed to assume nothing to himself, while he reasoned with others." He said jokingly one day, when the duke of Marlborough was talking of his attachment to his queen, *Regina proutis*, "Money is *his* queen." This great general was a man of letters; he was intended for the church, and was known at the court of France by the name of the abbé de Savrie. Having made too free in a letter with some of old Louis the fourteenth's gallantries, he fled out of France, and served as a volunteer in the emperor's service in Hungary against the Turks, where he soon distinguished himself by his talents for the military art. He was presented by the emperor with a regiment, and a few years afterwards made commander in chief of his armies. Louvois, the insolent war-minister of the insolent Louis XIV, had written to him to tell him,



him, that he must never think of returning to his country: his reply was, "Eugene entrera un jour en France en dépit de Louvois & de Louis." In all his military expeditions, he carried with him Thomas a Kempis de Imitatione. He seemed to be of the opinion of the great Gustavus Adolphus, king of Sweden, "that a good christian always made a good soldier." Being constantly busy, he held the passion of love very cheap, as a mere amusement, that served only to enlarge the power of women, and to abridge that of men. He used to say, "Les amoureux font dans la société ce que les fanatiques font en religion." The prince was observed to be one day very pensive, and was asked by his favourite aid-de-camp on what he was meditating so deeply? "My good friend," replied he, "I am thinking, that if Alexander the Great had been obliged to wait for the approbation of the deputies of Holland before he attacked the enemy, how impossible it would have been for him to have made half the conquests that he did!" What then would this prince have thought of the chance of a general's being successful in a country where near six hundred persons are controlling and deliberating upon his military operations? This illustrious conqueror lived to a great age, and being tam Mercurio quam Marte, "as much a scholar as a captain," amused himself with making a fine collection of books, pictures, and prints, which are now in the emperor's collection at Vienna. The celebrated cardinal Passionei, then nuncio at Vienna, preached his funeral sermon, from this grand and well-appropriated text of apocryphal scripture:

"Alexander, son of Philip the Macedonian, made many wars, took many strong holds, went through the ends of the earth, took spoils of many nations: the earth was *quiet* before him. After these things he fell sick, and perceived that he should die."—*Maccabees*.

## I N D E X

TO THE

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